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THE
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FOR

JULY,

AUGUST,

SEPTEMBER,

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DECEMBER.

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THE
BRITISH CRITIC,

FOR JULY, 1822.

ART. I. *A Letter to Edward Copleston, D.D. Provost of Oriel College, Oxford, &c. &c. &c. Occasioned by his Inquiry into the Doctrines of Necessity and Predestination, by Philalethes Cantabrigiensis. 8vo. pp. 28. Hatchard. 1822.*

ART. II. *Vindiciæ Analogicæ. A Letter to the Rev. Edward Copleston, D.D. Provost of Oriel College, Oxford, &c. &c. &c. on his Enquiry into the Doctrines of Necessity and Predestination. By the Rev. E. W. Grinfield, M.A. Minister of Laura Chapel, Bath. 8vo. pp. 66. Cadell. 1822.*

ART. III. *A Defence of some Passages in Dr. Copleston's Enquiry into the Doctrines of Necessity and Predestination, in Reply to a Letter, addressed to that Author by the Rev. E. W. Grinfield, M.A. Minister of Laura Chapel, Bath. With an Abstract of the leading Argument of the "Enquiry." By the Rev. W. Dalby, M.A. Fellow and Tutor of Exeter College, Oxford. 8vo. pp. 80. Rivingtons. 1822.*

ART. IV. *Remarks upon the Objections made to certain Passages in the Enquiry concerning Necessity and Predestination. By Edward Copleston, D.D. Provost of Oriel College, and Prebendary of Rochester. 8vo. pp. 62. Murray. 1822.*

ART. V. *Vindiciæ Analogicæ, Part the Second. Being a Reply to the third Section of the Rev. Dr. Copleston's "Remarks on the Objections made to certain Passages in the Enquiry concerning Necessity and Predestination." To which is added, an Appendix, containing the Opinions*
B

of some eminent Writers on Analogy, &c. By the Rev. E. W. Grinfield, M.A. Minister of Laura Chapel, Bath. 8vo. pp. 176. Cadell. 1822.

IN our review of the able work which has occasioned the controversy now before us, we expressed our opinion, that some would be found, to whom that clue to the Calvinistic labyrinth which it has provided, would not be very acceptable*. We then referred to the advocates of Calvinism. For we certainly did not anticipate a very violent attack upon the author's positions, from any other quarter. But in this we were mistaken: for, whatever may have been the sentiments of avowed Calvinists, no predilection for their opinions has urged Mr. Grinfield to the contest; nor can Philalethes Cantabrigiensis be considered as their defender. The main argument of Dr. Copleston's "Enquiry" remains however untouched: for the objections of Philalethes cannot be said to affect it; and Mr. Grinfield expressly declares, that he "approves of the general train of the Enquirer's argument," and his exceptions are taken altogether against certain statements respecting the doctrine of Analogy, to be found in a note subjoined to the third discourse. Still it is desirable to examine the controversy which has been thus raised: for all the questions which are agitated are important; and if any errors of consequence have been detected, in such a work as Dr. Copleston's, the cause of truth will be essentially served, by giving additional circulation to the exposure. If, on the contrary, his opponents have not succeeded, their failure should be shewn; lest any persons should be deterred from availing themselves of the information which his Enquiry will afford them, by the prejudices which these objections may produce. With this design, we shall proceed to examine the several particulars in which Dr. Copleston's positions have been questioned, or his arguments combated; and shall bring forward his answers to the charges alleged against him, with a view of enabling our readers to form their own judgment; stating at the same time, as we proceed, the effect which has been produced upon our own minds, by the reasoning and language of the contending parties.

In his third discourse, Dr. Copleston has observed a material difference between the Philosophical and Scriptural disputants, who have agitated the question under his consideration.

* British Critic, Vol. XV. June, 1821.

"Whereas in Philosophy" he says, "free-will has been pressed against the doctrine of providence almost as much as providence against that of free-will; yet when the parties take their stand upon scriptural ground, it is only the advocate for predestination that ever contends *directly* against the opinion of his adversary,—the advocate for free-will never pretending to derogate from the fore-knowledge or the superintendence of God, but being charged only by his opponent with holding opinions that must draw that consequence after them." (Enquiry. p. 87.)

This position, Philalethes Cantabrigiensis, seems to consider deserving of some reconsideration. He observes, that "without expressly denying the Divine Prescience, men may so define and limit it, as in reality to do it away." This he conceives to be the case with those maintainers of a contingent foreknowledge, such as is described by Burnet, in his Exposition of the seventeenth Article: and he brings forward a passage from Dr. Hey's Lectures, which he thinks partly liable to the same objection. Dr. Copleston does not deny the force of his remark, as it applies to the advocates of Free-Will; but he considers that Philalethes has misapprehended his meaning, when he supposes that it was his intention to assert that these reasoners never denied the prescience of God. And we think, that in making this objection, Philalethes has not sufficiently attended to the full import of the Provost's language. If he had observed the stress which he evidently intended to lay upon the word "*directly*," by printing it in a different character; and the admission contained in the latter part of his sentence, that the advocates of Free-Will, were charged by their opponents with holding opinions that must draw that consequence after them; perhaps he would have allowed, that the meaning of his citation from Cicero, *verbis ponentes re tollunt*, had been virtually expressed by the Enquirer. Having thus vindicated his own words, Dr. Copleston candidly admits, that the reference to Dr. Hey's Lectures, gives an instance of a nearer approach to a direct denial, than he had supposed could have been produced from the writings of an English Divine. "We have no right" Dr. Hey says, "to ascribe to God a certain knowledge of our voluntary actions, if we have no such thing ourselves, nor any idea of such a thing; do we know that it is not an impossibility." This language Dr. Copleston allows to be incautious and incorrect.

"And I have little doubt" he adds, "that Dr. Hey himself would have admitted that *contradiction* was not only a more be-

coming word than *impossibility*, but that it more completely expressed his own idea; for to say that any thing is impossible with God is an absurdity; but it frequently happens that men unintentionally propose a problem, which in the very terms of it involves a contradiction *. And certainly if men mean to include under the word *voluntary*, or the word *contingent*, that which cannot be known before-hand, the question is already determined. 'To know a thing that cannot be known, is a contradiction in terms, and is equivalent to saying nothing.' (Copleston's Remarks, p. 5.)

Dr. Copleston's recommendation of Archbishop King's Sermon on Predestination, to the notice of the student, "the intent of which is to shew that the great cause of confusion and perplexity, on this and other similar subjects, is the indistinctness of our notions respecting the Divine Attributes;" induces Philalethes, while he admits the justice of the remark, to ask "is there, on the other hand, no indistinctness in our notions respecting human liberty? If it is unsafe to build a system upon a principle which we so imperfectly comprehend, as the Divine Prescience, are we sure that it is not equally unsafe to erect one upon our notions of Free-Will?" (Letter of Philalethes Cantabrigiensis, p. 8.) These questions are introductory of an attempt to reconcile the Foreknowledge of God with the freedom of man, by inquiring whether the Divine Prescience is incompatible with that degree of freedom in man, which is necessary to render him a responsible agent. Philalethes argues, that the doctrine of Predestination does not necessarily suppose such a species of compulsion, as renders man no longer accountable for his actions: he conceives that man's inclinations may still have a share in his actions, though they are all fixed in the counsels of God.

"Before a man has determined to commit a criminal act," he reasons, "while the struggle between conscience and evil inclination is still going on, the fact that all his actions are fixed, can have no influence upon his determination; because, as he has no insight into futurity, he cannot tell what is fixed. After he has committed it, he may say, that he was predestined to commit it; but is he therefore justified in contending that he contracted no guilt by committing it? Surely not. The guilt was contracted, when he yielded to the evil inclination; and we have seen, that in so yielding he could not be influenced by any considerations drawn from the doctrine of Predestination. So long as man is ignorant of futurity, whether his actions are fixed or not, his accountability remains the same; he cannot say, that he does any

* See Enquiry, p. 54.

act because he is predestined to do it ; for until he has done it, he cannot know that he was predestined to do it ; it was inclination or appetite that determined his conduct ; when he did the act, he never considered for a moment whether he was predestined to do it or not." (Letter of Phil. Cantab. p. 16.)

But it seems to have escaped the notice of Philalethes, that the Predestinarian hypothesis supposes the inclinations of man to be foreknown to God, and fixed in the divine counsels, as well as his actions. The distinction therefore which he endeavours to draw between inclinations and actions, considering the former not to be foreknown by God, though the latter are, does in fact, as Dr. Copleston observes, give up the Predestinarian hypothesis altogether. "Deus" says Stapfa, "omnia in systemate mundi distincte cognoscit; præscit quid per animas hominum sit possibile, et integram seriem perceptionum et appetitionum earum, non minus decreta et cogitationes omnes novit." (Stapfa Inst. Theol. Polem. Tom. i. p. 88.) And Marckius observes of the Divine decrees, "Extenduntur hæc Dei Statuta ad omnia quæ fiunt in tempore sine sint res sive actiones, &c." (Marckii Compend. Theol. Christ. cap vi. 2.) Dr. Copleston then is fully justified in saying, "under that hypothesis, all the thoughts, and feelings, and inclinations of man, are just as much foreseen as his actions ; and on that account are regarded as equally inevitable. If he is predestined to *do* evil, because we cannot otherwise conceive the prescience of God, he is also for the same reason predestined to *think*, and to be *inclined to*, and to *prefer* evil." (Remarks, p. 7.) On further consideration, we think that Philalethes will allow this : and the more he examines the Predestinarian hypothesis, the more convinced he will be of the delicate and artificial complexity of its construction, which will not admit of the slightest alteration, far less of the abstraction of any of its component parts which will inevitably be fatal to the whole.

The more we consider the subject, the more we are inclined to accede to Dr. Copleston's opinion, that the only, at least we will say to our minds, the only satisfactory resource is, not to admit the position as a necessary truth, "that what is foreseen is *fixed*, and cannot be otherwise." To this, the Calvinists themselves appear to approximate, when they reckon *libera et contingentia* under the subjects of the Divine decrees ; and Calvin himself has recognized the principle, when he denies that God is the author of sin, and yet is wholly unable to reconcile with this opinion the foreseen necessity of all human actions. It is no part of our

province to make this admission accord with Calvin's system: but it may be consolatory to those who bow to Calvin's opinion, to know that he has made it; and, as Dr. Copleston remarks upon the fact, "If this reserve is made for the honour of God in the one case, why must we be precluded from employing the same principle in the other?" (Remarks, p. 8.)

Philalethes conceives, that the Enquirer has identified Austin with Calvin; and that he has thus furnished his opponents with a very plausible argument against himself. For, as the seventeenth article, as well as those on Original Sin and Free-Will, was added to the original manuscript sketch of the articles circulated among the Bishops, between the period in 1551, when that sketch was first submitted to their consideration, and 1552, when the articles were finally compiled*; supposing Austin and Calvin to be identified, Philalethes fears that some might argue from the admitted fact, that the article on Free-Will is manifestly taken from Austin, "that, in the interval between the first draught and the final compilation, the framers of the articles acquired a greater fondness for the opinions which are now deemed Calvinistic." (Phil. Cantab. p. 22.) Few, we conceive, who are at all acquainted with the writings of Austin, and his numerous contradictions and inconsistencies, would allow that such an argument possessed much plausibility, even if Dr. Copleston had inadvertently given rise to it by identifying the Bishop of Hippo, with the Genevan Reformer.

But Dr. Copleston asks,

"Where have I *identified* Austin with Calvin? In the passage referred to, † after having represented the doctrine of absolute decrees as a metaphysical addition to the doctrines of the Gospel, my words are, 'Let us not fear then to withdraw this stoical covering, this garb of human metaphysics, with which Austin first and Calvin afterwards overlaid the divine truths of Revelation.' This, I believe, is the only mention made of Austin throughout the volume; and from this incidental mention can it be inferred by any opponent that I have *identified* Austin with Calvin, or that the adoption of a single passage in the voluminous works of the former writer, implies an approbation of the doctrine of the latter

* We presume of course that, by final compilation is meant the final compilation of the 42 articles framed in the reign of Edward VI. and agreed upon in the Convocation held in that year. It is well known that the 39 Articles, as we now have them, were first established in 1562, and received their last revision, 1571. Rev.

† Page 171 of the Enquiry.

Copleston on Predestination.

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respecting absolute decrees? Surely Philalethes does not fall into the error of supposing, that because one leading doctrine of an author is rejected, therefore all his opinions and reasonings are to be regarded as erroneous. On the question before us more especially we may well expect to find incongruous statements in the writings of the same author; and it is a censure almost universally pronounced against Austin, that the opinions concerning prescience, free-will, and predestination, scattered throughout his works, are wholly irreconcilable with each other. One of the objects of my Enquiry is to shew why there *must be* apparent incongruity, if the whole truth is to be asserted—and why those writers who peremptorily maintain one proposition in such terms as to exclude the other, must either sacrifice a part of revealed truth, or contradict themselves. Austin has been repeatedly proved to be guilty of the latter of these faults; and it is one of the heavy charges alleged against Calvin that he is guilty of the former.” (Remarks, p. 10.)

Some exceptions, it appears, have been taken against the first Discourse in the Enquiry, as if the author had not rightly estimated the probable effects of a belief in Necessity and Predestination, upon the conduct of mankind: and it has been argued, and Philalethes seems to favour the idea, that history and experience furnish a sufficient refutation of the charge, that these opinions are unfriendly to morality. If the question must be considered as decided, when satisfactory proofs are alleged, that many professed believers in Necessity and Predestination have been eminently moral men, and zealous teachers of morality, the appeal to history and experience might indeed be triumphantly made. But this cannot be admitted. Dr. Copleston argues, that a belief in these doctrines, if allowed to have a practical influence, would produce effects injurious to morality: and he considers the acknowledged fact, that this influence has not been permitted them, to become a powerful argument against their truth. He contends, that those who are speculative believers, are practical unbelievers. And he infers their unbelief from their conduct; because, if really believed and professed upon practical principles, these doctrines would have the same effect on us which is confessedly produced, whenever, in the business of life, we are convinced of the necessity under which an agent is placed.

If we are entirely convinced, that on some particular occasion it was impossible for a man to act otherwise than he did, we cannot blame him for his conduct. A belief, then, that all the actions of our lives are predetermined, if it were real, would at once be admitted to absolve us from all re-

sponsibility. But it is answered, some men profess this belief without feeling this effect. The reply is evident; "We have, therefore, good grounds for thinking, that the belief, even when professed, is not real; and that men are drawn into the admission of a statement as true, which they do not really believe, because of the metaphysical difficulty they feel in refuting it."

"It will be observed, that throughout this argument I proceed on the supposition, that a belief in Necessity has, in point of fact, little influence in the world: and that my object is not so much to disprove the doctrine for fear of its evil consequences, as from the acknowledged fact, that it does not and cannot extensively prevail, to infer the improbability of the doctrine. It is not, therefore, by abstaining merely from imputations upon the professors of Necessity, which certainly tend to inflame the angry passions and to obstruct all candid consideration of the subject, that I seek to avoid giving offence; but the nature of my argument itself precludes that mode of reasoning; being built upon a supposition directly opposite, and deriving its main strength from that very circumstance.

"In following out the tendency of those opinions, which for the sake of compendious expression are called Fatalism* and Calvinism, I have been careful to speak of them not as nominally professed, but *only so far as they really operate on the mind*, and that too *in the absence of counteracting causes*†. Under these limitations, the conclusion to which that investigation led me certainly was, that the Fatalist would be more likely to be careless about religion, and the Calvinist about morals. The case of Tiberius was adduced not so much on account of the value of one example, as because his biographer, naturally and without a view to any system, attributes his neglect of religion to that cause‡." (Copleston's Remarks, p. 18.)

His answer to the question of Philalethes, "How is this conclusion reconcileable with the fact, that among the ancient sects of philosophers, the Stoics were the stoutest maintainers both of the existence, and of the superintending providence of the Gods?" appears to us quite satisfactory. The belief in these points he considers to be wholly independent of a belief in fatalism. He admits, that the Stoics

* "I must here observe, that the distinction sometimes drawn between Fatalism and Necessity, as if the former related only to events, and the latter to the acts and dispositions of the human mind, appears to me untenable. My argument at least considers them as inseparable. It is needless to enter into that question now: for with a Fatalism confined to such external events as are independent of man and of moral conduct I have no concern."

† "Discourse I. p. 31."

‡ "*Quippe persuasionis plenus omnia fato agi.* Suet. in Tib. c. 69."

taught both; but he says they are not very intelligible in their endeavours to reconcile the two opinions together. Fatalism, as far as it goes, is adverse to religion; and when the Stoics taught the latter, they departed from the rigour of the former. Thus "Epictetus begins his treatise with that fundamental principle, for which Cudworth* contends as essential to all true religion, viz. that some things are ἐφ' ἡμῶν, in our own power." (Remarks, p. 21.) And Seneca, when, in answer to the only reason he gives for discharging religious duties, namely, that they are *confatalia*, he is pressed with the objection, that, "if *fated*, there is no need of teaching and requiring us to perform them, as they do not depend upon our will;" has no refuge left, but "to say, that *something* may still depend upon the will of man." (Remarks, p. 22.)

"This solution is in fact giving up the point of absolute fatalism: and it would be much more philosophical at once to admit that the things are apparently irreconcilable, though it is repugnant to human reason to reject either of them altogether, than thus to profess a peremptory and exclusive belief in one tenet, which is not only contradicted in practice, but which cannot even in words be consistently maintained." (Copleston's Remarks, p. 23.)

Dr. Copleston has availed himself of the information contained in Mr. Stewart's Dissertation on the Progress of Metaphysical Philosophy, to bring forward strong additional evidence of the tendency of Necessarian opinions. And we shall scarcely doubt of the effects which they would produce upon moral conduct, when we find Diderot arguing, that "Liberty is a word devoid of meaning;" and, that "if there is no liberty, there is no action that merits either praise or blame; neither vice nor virtue, nothing that ought either to be rewarded or punished:" and hear from Mr. Belsham, that "the *fallacious* feeling of *Remorse* is superseded by the doctrine of Necessity;" and that "*Remorse* supposes Free-Will: it is of little or no use in moral discipline; in a degree it is pernicious†." (Remarks, pp. 24, 25. citing Stewart's Dissertation, pp. 81, 82.)

The objection from experience is thus met and answered by Dr. Copleston;

* Preface to Intellectual System.

† We observe a slight error in the printing of the references, by which a passage is given to Diderot, which evidently belongs to Mr. Belsham, and is so noted by Mr. Stewart.

"It is however objected, that experience decides the other way: that in the Church of Rome, for instance, the Jansenists, who maintained the doctrine of Predestination, were austere moralists, whilst their opponents the Jesuits were notorious for loose morals and compromising casuistry: in short, that wherever Calvinism has been the prevailing faith, as in Protestant Switzerland, in Holland, in Scotland, religious communities have been remarkable for rigid discipline and virtuous lives.

"To this I can only reply, that these communities have in general been remarkable also for diligent and zealous study of the holy Scriptures, whose spirit they have imbibed, and have carried it into the regulation of their lives. And as was observed in the case of human ethics, that a belief in Necessity would probably never prevail long over moral principle, nor prevail at all, where that principle is deeply seated and well exercised, so in considering the influence of the Gospel, if the mind be carefully trained in religious instruction, if the precepts, the promises, the exhortations, the examples of Scripture be early and habitually impressed upon it, and above all, if the lesson of divine love and mercy exhibited in the scheme of redemption be duly considered and received into the heart, the doctrine of absolute decrees will have little or no injurious effect; but a hatred of sin will be superadded to the ordinary moral principles of our nature, and will act as a powerful preservative against the evil effects which might otherwise arise from such a persuasion, when operating singly, or when possessing a strong ascendancy over other motives." (Copleston's Remarks, p. 27.)

Having thus, as it appears to us, satisfactorily vindicated his argument from the exceptions taken against it, by his able and candid opponent, Philalethes Cantabrigiensis, Dr. Copleston proceeds to consider the remarks of Mr. Grinfield, in his "*Vindiciæ Analogicæ*," upon the doctrine maintained by him in his note upon Analogy.

In this note, Dr. Copleston has spoken with approbation of Archbishop King's Sermon on Predestination and Foreknowledge; and has recommended it to all students, who have been conscious to themselves of any confusion or perplexity upon these subjects. He gives a brief analysis of Archbishop King's argument, and an impartial statement of the objections which have been taken by controversialists, both Calvinistic and Arminian, against his Sermon. These objections the Archbishop himself had, in some measure, anticipated; and he had provided against them what, Dr. Copleston conceives might appear, to many readers, a sufficient answer. But, as he is impressed with the general excellence of the Archbishop's argument, and desirous of

freeing it from any defect in his mode of stating it which may impair its utility, he proceeds to examine the question more in detail; and particularly to settle the accurate meaning of the words "Analogy" and "Resemblance," which, he says, are used loosely and indiscriminately not only in popular discourse, but by philosophical and scientific writers of modern times, and even by the author himself are not employed with sufficient precision upon so nice a point. It is to the account thus given "of analogy, and of the attributes of God, in their relation to our moral faculties," that Mr. Grinfield objects. He represents Dr. Copleston's opinion thus: "Analogy implies no similarity in the subjects which are compared; it signifies merely a sameness in their relations, but it includes no likeness originally subsisting in the subjects themselves." And from "this ordinary use of the word," to which "considered etymologically, and as it is commonly used by geometers," he professes, that he "can have no objection," he says, that Dr. Copleston "infers that mathematicians do not pre-suppose the existence of some common properties in all subjects of mathematical investigation." (*Vindiciæ Anal.* Part I. pp. 2, 3.)

We have not been able to discover the passage in which Dr. Copleston draws any such inference, though we have repeatedly read the whole of his note with great attention. But, in his quotation of that part of the Provost's statement, to which he chiefly objects, there is an unhappy omission which seems to deform the sense of the author; and may leave the reader of Mr. Grinfield's pamphlet only, but imperfectly acquainted with the scope and value of the argument. We shall, therefore, give the whole passage, inserting within brackets the words which we presume were unintentionally omitted by Mr. Grinfield, in the part of it which he has quoted; and adding, in italics, the remainder of the sentence, without which, we conceive, that the reader cannot form an adequate notion of the position which Dr. Copleston meant to establish.

"Analogy does not mean the similarity of two *things*, but the similarity, or sameness, of two *relations*. [There must be more than two *things* to give rise to two *relations*:] there must be at least three; and in most cases there are four. Thus A. may be like B. but there is no *analogy* between A. and B.: it is an abuse of the word to speak so, and it leads to much confusion of thought. If A. has the same relation to B. which C. has to D. then there is an analogy. *If the first relation be well known, it may serve to explain the second, which is less known: and the transfer of name from one of the terms in the relation best known, to its corresponding term*

in the other, causes no confusion, but on the contrary tends to remind us of the similarity that exists in these relations ; and so assists the mind instead of misleading it." (Copleston's Enquiry, p. 122.)

In this statement Mr. Grinfield conceives, that "there is some truth mingled with an important fallacy." The truth which he admits is this: that, "according to the strict meaning of the word analogy, there must be more than two things which are compared." The fallacy which he thinks he has discovered he shall state for himself.

"It is not true, that A. need only be like B., it must also have some common likeness to C., or there could be no analogy deducible between them. The ratio (*λογος*) between A. and B. must be of that strict nature which does not admit of their reference to any third term ; they are referred to each other exclusively in respect of dimension. But if there were no universal properties belonging to A., B., C., D., they would not be compared in *any way* as magnitudes ; there could be no common properties predicated concerning them, and in that case there could be no *αναλογία* subsisting amongst them." (Vind. Anal. Part I. p. 4.)

It is thus evident from the very outset of his argument, that Mr. Grinfield has not clearly understood the statement which he has judged it necessary to attack. He conceives that Dr. Copleston is speaking of mathematical analogies ; and in his anxiety to serve the cause of truth, by detecting and exposing a presumed fallacy, he has submitted to much painful exercise of thought ; and taken the trouble of writing largely on a subject of which he confesses that he did not possess the necessary previous knowledge. Being no mathematician, he takes up a mathematical question which has no real relation to Dr. Copleston's argument. And, by the assistance of what he calls "general logic," he has arrived at conclusions which he never could have reached, had not his first mistake thrown him at once out of his true course, to adopt the quotation used by the "Inquirer," upon a different occasion,

"Ten thousand leagues awry
Into the devious air."

Mr. Dalby, who we suspect is a mathematician, which Mr. Grinfield confessedly is not, has thus taught him the danger of venturing blindfold into Euclid's armoury in search of offensive weapons.

"Comparison," he observes, "has surely but two branches. The likenesses of *things* (which is similitude, or resemblance) must

furnish one of these; the likeness of their *relations* (which I must not yet call analogy) supplies the other, I should assert, but that you disallow the *independent* existence of the latter, in morals, which is confessedly the widest field of exercise for the human judgment. In morals, I say, for you admit that there may be, elsewhere, 'a comparison of bare proportions,' founded on 'a mere likeness of relations*.' I should have conjectured, that you meant here to except the case of Mathematics, (Euclid having defined mathematical analogy to consist in 'the similitude of ratios,') but that you have formally argued against such exception †. In fact, this argument is the principal weapon with which you combat the propriety of Dr. C.'s definition; a circumstance which surprised me at first, because *he* has not used one 'inference arising from mathematical investigations' in support of it. But I perceive ‡ that you have inadvertently restricted the import of the symbols A, B, C, D, employed by him, to *mathematical* quantities, whereas they are (as you will acknowledge, on re-consideration) intended to designate *any* four things capable of constituting an analogy. With this observation, I, who confine myself to the task of replying to your objections, might wave all farther comment on what you have alleged, on the assumption of his having been swayed in framing his account of the nature of analogy, by a regard to 'the ordinary use of the word' by *geometers* §. But since you have, on this occasion, exhibited in detail the principle, to which, without much farther demonstration, you afterwards refer invariably for confutation of Dr. C.'s position—I should do you wrong, were I not to consider what you have thus urged, attentively. To save time, I will borrow the term which you have adopted, in stating this principle; viz. *congeniality*. From your context I gather that you mean by it—sameness of kind, indicated by the possession of common properties ||. And I conjecture that you have preferred it to *homogeneity*, because the latter is, in general, *strictly* construed, and you have need of a term which shall apply both to *perfect* and *imperfect* sameness of kind ¶. This is fair and convenient.

"Now the principle itself is, that 'it is this *very congeniality* pervading the subjects of every definite science, *which furnishes the substratum of analogy* **.' And herein resides the *likeness*, which you afterward declare essential to 'any two or more *moral* subjects ††,' in order that they should enter into an analogy, and which you instance forthwith in the case of those which are *geometrical*: viz. lines, surfaces, and solids. These are, I understand you to say, *alike*, inasmuch as they are congenial; and con-

* "Letter, p. 33."

† "Ibid. p. 3—8."

‡ "Ibid. p. 4. l. 19—25."

§ "Ibid. p. 3."

|| "Ibid. p. 5, 6, 7. 10. 12. 14. 17. 20, &c."

¶ "Ibid. p. 6. (and Note,) p. 9. 24, &c."

** "Ibid. p. 7."

†† "Ibid. p. 24."

genial, inasmuch as they are magnitudes. There is, you allow, a subordinate distinction between perfectly homogeneous magnitudes, (as line to line,) and partly heterogeneous magnitudes, (as line to solid.) Still, you contend, that both these classes are ultimately congenial. And so they are, by your own definition of the word. And so are, by parity of reasoning in morals, judgment and imagination, for they are both *mental faculties*, or revenge and mercy, for they are both *passions*, or, to go one step farther, bodily strength and cunning, for they are both *human qualities*. The very same process of abstraction, by which the common notion of *magnitude* is elicited from line, surface, and solid, presents us with the genus *passion*, when it is applied to revenge and mercy, and so on with the rest. Are they therefore, *like* each other, in any recognized sense of the word? Surely not. But, to confine ourselves a little while longer to the mathematician's province, does *he* ever admit that a line is *like* a surface, or talk of the *resemblance* of either of these to a solid? I may venture to say that he does not, scanty as my knowledge is of his operations. Suppose, however, that he did. This would not establish your position at all. For, would he, or *could* he, employ this fact, in any shape, to demonstrate an analogy to subsist among any of them? If so, Euclid has forgotten himself, in having made no mention of the likeness of congeniality, in his somewhat prolix enunciation of a test for the ascertaining *geometrical analogies*. Should you urge that the definition referred to implies the 'common quality of extension' in the subjects of these analogies; I grant the fact as readily as I have granted that they are 'magnitudes,' and have still to ask whether mathematicians call lines and surfaces *like*, (or similar,) because they are extended, or even whether they ever infer such *likeness* or similarity from that fact. On the contrary, it is well known that they would *use* *one*, pronounce any such fashion a solecism in language, and a fundamental error of conception.

"If these observations are just, they invalidate (I conceive) your assertion of a similarity of subjects necessarily implied in the expression of a similarity of geometrical ratios. For you will readily allow the geometer to have a better right than any one else to determine where any proposed term, as 'similarity,' or 'likeness,' can, or cannot, be applied with propriety to the things which fall within his province." (Dalby's Defence, p. 38.)

Dr. Copleston has briefly suggested his opinion, that Mr. Grinfield was betrayed into his mathematical disquisition by the same error of conception to which it is attributed by Mr. Dalby; and he distinctly declares, that the general signs used in his statement, which Mr. Grinfield has regarded as appropriate to geometry, have no connexion with geometry as such, but are used merely to represent any four terms, between which there is a sameness or a similitude of rela-

tion. After this clear disclaimer, we were, we will own, beyond measure astonished to find Mr. Grinfield, in his second pamphlet, hazarding such an assertion as this: "Your definition of analogy was confessedly mathematical." (Vind. Anal. Part II. p. 22.)

It has been observed of some legal advocates, that the confidence of their language and manner always increases in proportion to their knowledge of the real weakness of their cause. We will not undertake to say, that this is Mr. Grinfield's policy; but we cannot help suspecting, that he is not quite satisfied that the public will consider his error to be so extremely natural as he chuses to represent it to be. And though, with an allowable attachment to a new study, he cannot altogether refrain, even in his second publication, from referring to Euclid (p. 40), and mathematical proportions (p. 42); and from expressions of his hope, that the pains he bestowed upon this part of his reasoning have not been lost, we are of opinion, that he would willingly have been spared the trouble in which this unfortunate misconception has involved him. Especially as Mr. Dalby has shewn, that he is not yet competent to the management of a mathematical argument; and Dr. Copleston has informed him of a fact which he would have known had he been better acquainted with the science; viz. that the definition prefixed to the fifth book of Euclid, which states analogy, or proportion, to be the similitude of ratios, "is justly rejected as spurious; because it exceeds the province of geometry, being, in fact, a metaphysical, not a mathematical definition." (Remarks, p. 58.)

Mr. Grinfield's logic meets with no better reception from Mr. Dalby than his mathematics.

"I will here summarily avow my belief, says he, to be, that you have supposed a logical denomination capable of producing a practical conviction, in morals, as well as in mathematics. For instance, you have called a line and a solid, 'reason' and 'instinct,' *congenial**; you have justified the propriety of this appellation, by your circumstantial definition of the term; and, then, have required us to admit, on the strength of it, that a line *is like* a solid, reason *like* instinct; and, afterward, by extension of the same principle, that human wisdom is *like* that ineffable attribute of God, by which he hath 'made the heavens †,' and 'founded the earth ‡.' Whereas the writer whom you criticise has not attempted to refine on the vulgar notion of likeness, or to demand that it be invariably attached to any abstract idea, (as that of con-

* "I adopt this term in the wish to combine brevity with fairness."

† "Psal. cxxxvi. 5."

‡ "Prov. iii. 19."

geniality, but has merely admonished men not to confound it, especially in their aspirations after the knowledge of 'things above,' with another notion, of distinct character and different application, viz. that of correspondence, (or homology.) He has reminded us, that we have no reason, *a priori*, to predicate *likeness* of the correspondent *terms* of an *analogy*, moral or mathematical. He *does not deny* that they *may be* like; he only contends that they are not so necessarily *." (Dalby's Defence, p. 45.)

Again,

"You have supposed the question to be put, 'How do we discover any such common possession of properties in two subjects?' And you answer, 'By judging from the similarity of their effects †.' You must mean here in morals, for in mathematics you have not, surely, discovered lines, surfaces and solids, to be magnitudes by the similarity of their effects. In morals, then. All that I shall remark is, that judgment formed on *such* observed similarity of two effects not altogether identical, (suppose the hut of the beaver, and the dwelling-house of man,) be they ever so much alike, presupposes the exercise of *abstraction*, (i. e. the collecting their features of agreement, exclusively of the points in which they differ.) And this process (abstraction) was the way in which, as I endeavoured to shew, you *must* proceed in all cases to arrive at congeniality, or community of properties, simply because they are *abstract* ideas. Wherefore I object to your *theory* of analogy, which rests *exclusively* on this basis, that it will often require long conduct of an operation hard to pursue far, and in the course of which thousands lose their way every day. [Dr. C. shews a less hazardous, a broader road, without absolutely shutting up this.] To your *theory*, I say, for the *practice* which you should institute on it is as much too narrow, (as it appears to me,) as the theory itself is too operose. Many of the most sublime discoveries in natural philosophy, (for example,) even of an identity of causes, have been derived from the observation of effects *prima facie*, altogether dissimilar, nay, directly opposed to each other. Besides, similarity of *effect* does not always accompany, and thus indicate similarity of *rank* among things related to each other; (e. g. revenge occupies a place in the bad man's heart similar to that of forgiveness in the good Christian's; yet their effects are opposite.) Now you would not *exclude* similarity of rank from furnishing a basis of analogy, I am sure. Do we not frequently speak of titles and offices, in ancient governments, '*analogous*' to those which exist in modern constitutions? Yet the effects of the former and of the latter could not strike us as similar, if they presented themselves to us fully. The materials on which they wrought were very different; the circumstances under which, equally so. To take one example in illustration of what has been suggested in these few last sentences. The sense of honour, ac-

* "Sec p. 4."

† "Letter, p. 10."

according to Montesquieu *, is the chief motive of personal feeling by which a monarchical government is upheld; and the fear of violent death &c. serves the same office in a despot's state. Here is an analogy, if any where; sense of honour is to the monarchy what fear is to the despotism—where is the observable similarity of effects between sense of honour and fear, or between monarchy and despotism?

“In fine, analogy does not imply (any more than it excludes) resemblance of its subjects, but it does imply, and is suggested by, correspondence in rank, of the first with the third, the second with the fourth, numbered according to the order in which we think of them. Mathematicians call this correspondence, homology, and regulate all their statements of proportions by it.” (Dalby's Defence, p. 53.)

We might, perhaps, be inclined to smile at the laboured errors of Mr. Grinfield's argument, did we not find it leading him to such conclusions as these: that Dr. Copleston is “lending the weight of his name and character to delusive speculations, which must inevitably lead to the increase of Atheism and Infidelity:” (Vind. Anal. Part I. p. 14.) that “his theology is heterodox and his logic unsound:” and that he has “laboured to establish conclusions which a good man should have hesitated to avow.” (Vind. Anal. Part II. p. 90.)

This, to say the least of it, is harsh and unbecoming language, and not likely to conciliate the favour of his readers towards his own inaccuracies. Before he ventured upon bringing forward so grave a charge, it surely behoved him to be especially careful that he never mistook the scope of the author's reasoning, or the meaning of his words; that he never imputed to him what he had not said, or derived consequences from his expressions which he disavowed. But Mr. Dalby shews, we think most satisfactorily, that Mr. Grinfield “combats views no where to be found in Dr. Copleston's book, nor deducible by sound inference from any thing which is found there.” And this he does in a manner against which no exception can be justly taken; by contrasting the passages on which Mr. G. has raised so lively an alarm, with the representation which he has given of their import. Following this course, he discusses separately every charge which Mr. Grinfield has brought against Dr. Copleston's

* *Esprit des Loix*, b. i. c. 6. 9. I quote this sentiment of his for illustration's sake only, of course. Like many others of his ingenious positions, it exhibits a materially defective view of the subject which he is handling. Still it is an analogical view of two relations.”

language, and shews how entirely his argument, when fairly stated, is free from his assailant's objections. The following passage, which concludes this part of his defence, contains so salutary and seasonable a caution to the irritable and hasty writer whom he is addressing; and is in all respects so creditable to his own talents and feelings, that we cannot take our leave of Mr. Dalby's candid and sensible publication better than by laying it before our readers.

“ This is Dr. C.'s own application of *his* own account of analogy, to terms which you admit to be applied to the Almighty in an analogical sense: ‘Being borrowed from other objects,’ he argues, ‘they cannot adequately describe his nature and proceedings. They are the *best* means, indeed the only means, we have of expressing our thoughts upon this subject at all, but they ought never to be used without a reverential sense of their imperfection; and the rule of interpreting them as *relative* to ourselves is an admirable preservative against many mistakes and perplexities, into which men are led by a critical analysis of scriptural terms.’ The rest of the note bearing on this application is of course to be interpreted by this its principal member, in what terms soever it may express indignation at the reproach of atheism and infidelity, cast on those who have denied the certainty of a resemblance between God's attributes and man's faculties.

“ Now let us once more consider what it is that you object to this modest and reasonable rule of interpreting Scripture. Wherein do you differ from the Enquirer? Simply on this point, that, whereas he finds in holy writ, a revelation of *active causes* in the *Deity*, *correspondent*, in relation to their effect, to certain passions, faculties, &c. in man, and, called by the names of those passions, faculties, &c. in benevolent accommodation to the narrowness of our comprehensions; but draws back from reasoning therefore, on the former, as if they were *really like in their nature* to the latter; you, on the contrary, insist on concluding on the same scriptural grounds that they are in ‘some real sense, though *in an infinitely small degree*, similar and congenial.’

“ Sir, I firmly believe, that no two sincere Christians, who are both earnestly seeking the truth, with prayer to God for grace to aid them, and with unfeigned respect for the authority of those ‘burning and shining lights’ with whom he hath, from time to time, blessed his Church, are ever far asunder from each other in their convictions respecting things spiritual. Only let each refrain from charging the other with promulgating opinions perilous to the souls of his brethren, until he has fully ascertained that he differs *essentially* from him in an article of faith. Impute it to the hearty desire which I feel to reconcile your views with those of the Enquirer, which have been so satisfactory to my own mind, that I take the liberty of intreating you to re-examine the grounds of your opposition to him, and see whether they be not much too

narrow and unsubstantial, to justify the continuance of your hostility to his positions." (Dalby's Defence, p. 68.)

Such a visitation as this would have induced some persons to enquire seriously and coolly into the grounds of their reasoning, which had subjected them to so grave a rebuke. They would have felt the correction the more severely, from the very courteousness with which it was applied: and if they had not withdrawn altogether from the contest, they would at least have learned to maintain it with more temper, and more circumspection. But unhappily, in this instance, gentleness failed of its due effect. Instead of calmly reconsidering his statements, before further castigation had increased the irritation of his mind; Mr. Grinfield rushes on with desperate courage, determined, if possible, to provoke the Enquirer himself to a contest.

Aut spoliis ego jam raptis laudabor opimis
Aut leto insigni.

This alternative alone will satisfy him; and impatient of delay, he adopts rather a novel method of arousing his tardy foe, by putting forth the following regular literary challenge, which we extract for the edification of our readers, who probably will consider it as equally felicitous in conception, language, and design. It appeared thus in an Oxford Newspaper.

"TO THE EDITOR.—Having observed in your last week's Paper a series of "Queries" on the subject of a Letter which was lately addressed to the Provost of Oriel, I think it due to myself and others thus publicly to state, that it is not my present intention to reply to any *unauthorized* 'defence' of his friends, still less to notice the questions of any anonymous Enquirer. My letter is before the public, and if it be worthy of an answer, let *him* to whom it was addressed come forward as my antagonist.

The Author of *Vindiciæ Analogicæ*.

Bath, March 12, 1822."

(Copleston's Remarks, p. 45. Note.)

Doubtless it was imagined that such an appeal could not be disregarded.

———— tuba terribilem sonitum procul ære canoro
Increpuit, Sequitur clamor.

and it was not perhaps without some feeling of disappointment, that Mr. Grinfield learnt from Dr. Copleston, that he "did not come forward in obedience to his call;" and that he deemed the challenge itself to be "somewhat strange and

unreasonable." But whatever might be *his* disappointment at the neglect which attended his appeal; it could not equal our own, when we learned from himself, in his second pamphlet, the motives which induced him to publish it. The conduct which we had ignorantly attributed to an anxiety for combat, was produced, it appears, by an apprehension of attack. Mr. Grinfield, it seems, lived in alarm: he fancied that a host was leagued against him; that all Oriel College, "the School of Speculative Philosophy in England," as, whether in fear or scorn we know not, it has been styled by the Northern Critics, was combined to put him down; and to divert if possible the flood of replies with which he was about to be overwhelmed, he deemed it necessary to advertise, with the caution of a money lender, that none but principals will be dealt with.

"The plain fact," he says, "was this; I *had* determined to answer him, (Mr. Dalby,) when I was attacked in an Oxford Paper by some anonymous "Enquirer." It then immediately struck me, that if I *professedly* came forward to answer any 'unauthorised' defence, I should expose myself to be called upon for similar replies, from the whole cohort of your friends and admirers—

'Thick as autumnal leaves in Vallombrosa.'

With the full advice of my friends, I therefore wrote to inform him of my determination, and at the same time sent that letter to the Oxford Paper, which you have been at the pains to transcribe. You have now, Sir, a faithful statement of this affair; and I trust it will no longer appear to you 'somewhat strange and unreasonable.' p. 46." (Vind. Anal. Part II. p. 38.)

Having thus enabled Mr. Grinfield to explain his own conduct, we shall proceed to examine some of the more prominent of the remaining objections in his first Pamphlet; giving at the same time the substance of the answers which they have received from Dr. Copleston. To him it would be great injustice not to suffer him to be heard in his own defence; and we are well convinced that Mr. Grinfield would not thank us, if we neglected to confront him with the antagonist whom he has so importunately summoned to the conflict.

The main difference between Mr. Grinfield and the Provost of Oriel has been already alluded to, and may perhaps be thus briefly stated. Mr. Grinfield maintains, that analogy depends upon a likeness of *things* as well as a likeness of *relations*. Dr. Copleston holds, that the likeness of *relations* is the ground of analogy; and that the likeness of things is unessential. There may, or may not be a resemblance be-

tween the corresponding terms, there must be a sameness or similarity of *relation*. Unfortunately, in arguing his case, Mr. Grinfield has assumed that Dr. Copleston has asserted, what he certainly no where holds, nor is it at all necessary to his argument; viz. that *there is no resemblance* in the corresponding terms. Dr. Copleston distinctly replies, "I said no such thing." (Remarks, p. 36.) An answer which Mr. Grinfield warmly objects to, as deficient in courtesy. But he should remember how many odious inferences he has drawn from this one presumed position of the "Enquirer:" that, upon no better foundation than this, he has raised a charge of "ignorance of his subject;" of "confounding the provinces of reason and imagination;" of "unintentionally aiding the cause of atheism and infidelity;" and other such like errors of the understanding and judgment. Now these are hard sayings, and grievous to be borne; and assuredly they should not be uttered unless they can be fully proved. If then Mr. Grinfield has mistated the Provost of Oriel's heads, and charged him with such delinquencies upon the ground of that mistatement, he should consider how far he is entitled to a milder answer. It is clear to us that this is the fact. And we are glad to find that it was also clear to Mr. Dalby; for he has evidently considered the subject with great calmness, and his tract shews him to be fully competent to its discussion.

Much then of Mr. Grinfield's reasoning, in his first Pamphlet, might have been spared; and all the bitter tone of invective which deforms his second production, would, we think, have found no place there, had he duly weighed the provocation which he had perhaps inadvertently given; and fairly appreciated the measured language in which Dr. Copleston has drawn up his defence against grievous, galling, and unmerited accusations.

The terms of commendation in which Dr. Copleston has spoken of Archbishop King's sermon, when applying the doctrine of analogy to the solution of Scripture difficulties, have given great offence to Mr. Grinfield; who has hastily imputed to him a design of patronizing every error into which the Archbishop has fallen in the course of his discussion; and seems to feel himself at liberty to interpret Dr. Copleston's meaning by Dr. King's language; and by his own representations of the reasoning and meaning of the Archbishop of Dublin, to supply every defective link in the chain of evidence by which he would substantiate his charges against the Provost of Oriel.

This, we confess, appears to us to be a little disingenuous.

Dr. Copleston had himself drawn out a statement of what he considered to be the Archbishop's argument, and in which he of course included all that he meant to employ or commend.

By this statement, therefore, and by this alone, he should have been judged. He had complained, that Archbishop King was not always sufficiently guarded and precise in his use of language: a candid mind might therefore have safely given him credit for including under the expressions thus excepted against, all that merited such reprehension; and especially all that were not necessary to the argument which had been made the subject of commendation. Any passages or terms which Mr. Grinfield deemed justly liable to censure he might have fairly produced, as detracting from the general merit of the Prelate's discourse, and lessening its general authority. But he should not have accused the Provost of approving of them; he should not have used their language as indicative of the Provost's meaning; nor should he have endeavoured to support his charges by comments upon their presumed sense and mischievous tendency.

"In applying the doctrine of analogy so explained," Dr. Copleston observes, "to the solution of Scripture difficulties, I have professed my obligations to Archbishop King, and have carefully avoided that error (the only material one into which he seems to have fallen, and which must, I think, be regarded rather as a slip than a deliberate opinion,) that 'wisdom, as in us, may be as different from what we call so in God, as *light* in our conception is different from the *motion* in the air that causes it.' § 16. He has also unwarily, and unnecessarily to his own argument, used the phrase *different nature**, when speaking of the divine attributes; but it is in a passage which represents them as the 'true originals' of which the qualities of his creatures are but shadows and resemblances; and not only does the tenor of this passage, but still more the tone and spirit of the whole sermon clearly prove, that the author's view of the subject was not such as a controversialist, taking advantage of this casual expression, might represent it to be, or that he dreamt of weaken-

* "If we would speak the truth, those powers, properties, and operations, the names of which we transfer to God, are but faint shadows and resemblances, or rather indeed emblems and parabolical figures of the divine attributes, which they are designed to signify; whereas his attributes are the originals, the true real things of a nature so infinitely superior and different from any thing we discern in his creatures, or that can be conceived by finite understandings, that we cannot with reason pretend to make any other deductions from the natures of one to that of the others, than those he has allowed us to make; or extend the parallel any further than that very instance, which the resemblance was designed to teach us." § 7.

ing those religious impressions which unite the heart of man to his Maker, and fill him with sentiments of gratitude, affection and adoration. His main purpose is to correct that peremptory and dogmatical theology, which *reasons* upon the divine nature with the same confidence as upon the human, because the same names are employed in treating of both : and he has the merit of opening to our view with much originality the source of this perplexing and often pernicious error. That his language is not sufficiently precise and guarded to be secure from controversial cavils I readily admit ; and of its occasional laxity and vagueness I had myself complained ; but of this I am very sure, that no man of candid mind, reading for instruction and edification, and interpreting what is vague or careless by what is plain, explicit, and unequivocal, can be misled either in his judgment of the author's meaning, or in the general application of his rule for solving Scripture difficulties." (Remarks, p. 40.)

We are entirely of this opinion. To those indeed who will read and interpret the Archbishop's sermon with the spirit of an angry controversialist, passages will present themselves which are open to cavil and objection ; and undoubtedly others may be found which more temperate judges would be glad to see corrected. But, whatever may be the failures of that author, surely it was not necessary to represent Dr. Copleston as having denied all similarity between the Divine attributes and human virtues, because he has contended that analogy does not mean the likeness of two things ; but the similarity or sameness of two relations ; and has commended a Sermon in which the doctrine of analogy so understood, is applied to the elucidation of a serious and perplexing difficulty arising out of the language of Scripture. We say that it was not *necessary*, on such grounds, to impute to any Divine what, in the opinion of the accuser, constitutes " a theological heresy ;" (Vind. Anal. Part II. p. 36.) because a candid person might have perceived that the consequence by no means followed of necessity from the premises, even if they had been rightly stated. But when such a passage as the following was to be found in the author, and had not only not escaped the notice of his accuser, but had been actually quoted by him ; we really are at a loss to account for the unfortunate perversity of that mind which, instead of seeing in these expressions a proof that its former view of the author's argument had been erroneous, can cite it with a triumphant sneer, as a testimony that he is " willing to sacrifice even his logic to his better feelings." (Vind. Anal. Part I. p. 41.) The passage to which we allude is this : " Of this we are sure, that whatever is really valuable or ex-

cellent in ourselves, exists in an infinite degree of excellence in God; and it is only in so far as we have any thing good in us, that we venture to transfer and appropriate to his nature the language proper to our own." (Copleston's Inquiry, p. 134.)

Really when we contrast this sentence with the representation which Mr. Grinfield has given of Dr. Copleston's reasoning, and consider the avowed purpose for which he has quoted it, viz. to fasten inconsistency upon him as well as heterodoxy; we cannot think that Dr. Copleston has overstepped the limits of fair defence when he says, "Mr. G. knows very well that I have said directly the opposite of what he thus imputes to me." And while we extract the remainder of the paragraph, because we think it just and reasonable that a person thus attacked should be allowed to manage his defence in his own words, we earnestly intreat the Author of *Vindiciæ Analogicæ* to compare the language of the Remarks, written under such a provocation, with his own throughout the whole of his second pamphlet; and we will then leave him to determine for himself, in some cooler moment, which can be most justly blamed for "harshness and severity," (*Vind. Anat.* Part II. p. 10.) for "petulance and irritation." (*Ibid.* p. 37.)

"He speaks," says Dr. Copleston, "of this passage as inconsistent with my logic * : yet he does not contrast it with other passages of the book to shew that it is incompatible with what I have elsewhere said. If indeed there had been ambiguous passages *capable* of being construed into a contradiction; and also *capable* of being reconciled with it, the rule of candour and of common sense would have required that the *doubtful* should have been interpreted by the *certain* : for he would not, I should hope, insinuate that the passage above quoted is the only one in which the same sentiment is expressed. Against the possibility of such a supposition I will venture to appeal not only to the whole tenor of the Discourses, but to the argument itself as it is developed in the Note in question. The object of that argument is frequently declared to be, to check the presumptuous practice of *speculating* and *reasoning abstractedly* on the divine nature, and to shew from the nature of the terms employed, why the conclusions so obtained may often be at variance with one another, even when no rule of logic appears to have been violated in the process. My words are, 'There is surely more than enough both in reason and in Scripture to repress the rash supposition, that we are justified in *reasoning* upon God's nature as we would upon our own: that is, in drawing inferences from those attributes in him which we call wisdom, jus-

tice, mercy, with the same confidence that we do from those qualities in ourselves, as if the words were expressive of the same determinate notion which we annex to them when speaking of ourselves *.' ” (Copleston's Remarks, p. 43.)

Mr. Grinfield has expressed himself with considerable warmth, on the manner in which Dr. Copleston has animadverted upon two misquotations made by him from the Enquiry. Of these Dr. C. writes thus.

“ That the qualities spoken of *correspond* respectively I have uniformly maintained; but their *similarity* I have said will be ‘according as the things we speak of are more or less of a kindred nature †.’ It is therefore with some concern I find that Mr. Grinfield, when referring to this passage ‡, entirely omits the words just quoted: and it appears to me still more extraordinary, that he should give the following passage as an extract from my work, with all the formality of a quotation. He represents me as complaining, that ‘it has been thought impious and atheistical to deny the likeness and correspondence [of the divine attributes] to similar qualities existing in ourselves ||.’ The words, *and correspondence*, I am sorry to say, are Mr. Grinfield's and not mine. My own statement was, that to *deny the likeness of these corresponding qualities* had been called impious and atheistical: a charge which appeared to me unreasonable as alleged against Archbishop King, and which there is no pretence whatever for alleging against myself, because I have no where denied the likeness of these qualities. If I had denied their *correspondence*, I should have contradicted the whole tenor of my argument, and have talked absolute nonsense. And yet not only in the passage just quoted does Mr. G. seem desirous of creating that impression, but when controverting a certain position of mine, which he calls ‘giving up all the doctrines and proofs of natural religion at once,’ he proceeds to say, ‘If we are not to understand by the divine attribute of justice something *responsive* and similar to justice and equity in men, what could we make of the term §?’ This mode of insinuating that a writer has maintained what he really has not, I must be allowed to say, is one of the most unjustifiable weapons that can be employed in literary warfare.” (Copleston's Remarks, p. 48.)

Mr. Grinfield's answer is as follows; and however strong his language may appear, it is by no means one of the most highly coloured specimens that might be produced.

“ You would insinuate, that I have *designedly* misrepresented your sentiments, because I had by accident inserted the words ‘and correspondence,’ in representing your opinion and that of

* Page 138. † Page 128. ‡ Page 19. || Page 37. § Page 44.

Archbishop King, respecting the Divine Attributes. This charge, Sir, is as ridiculous as it is malignant. If I had any intention of misrepresenting you, should I have given the very page by which I might have been detected? But the truth is, that I was under no obligation to *distinguish* between your opinions and those of the Archbishop. You had not dropped a hint, that you differed from him on this subject; and even now you are answerable for all his opinions, since you have given the whole weight of your authority to the circulation of his Discourse." (Vind. Anal. Part II. p. 60.)

Remarking previously, that Mr. Grinfield has taken no notice of the first article in the charge, we will venture to ask him one or two plain questions; for we may thus perhaps assist his cooler judgment in determining how far Dr. C. has unnecessarily alluded to his misquotations; or the observations which he has made upon them can be justly considered as "ridiculous" in themselves, or "malignant" in their motive. Is it not evident that, in the first instance, he has not cited the words in the manner best calculated to determine the sense of the author? Is it not clear that, if they had been quoted as they were written, much of the force of the objection would have been at once taken off which he has raised against the sentence in the shape he has produced it? According to him, Dr. C. has said that, "when we speak of the moral qualities of animals, we give them the same name as to similar qualities in ourselves, not on account of any similarity in the qualities." "This," he adds, "appears to me a most incredible and unheard of assertion."

"I confess, I do not understand your limitation, when you say, this 'similarity may, or may not exist, according as the things we speak of are more or less of a kindred nature.' But how, Sir, are we to judge of their nature, but by the qualities which they exhibit? For my part, I believe, that when 'sagacity, courage, fidelity, love, jealousy, &c.' are predicated of brute animals, they are predicated of them in the same sense, though not in the same degree, as they are predicated of us, i. e. they are similar in some respects, but not in others; because, with us, they are attended and regulated by some higher faculties which the brute does not possess. But, the common resemblance between them is quite sufficient to denominate them by the same name; and when we do thus denominate them, I appeal to the common sense of all mankind, whether we do not mean qualities of a *kindred nature*, as well as a mere similarity of *relations*." (Vind. Anal. Part I. p. 19.)

Audi alteram partem.

"Thus too" says Dr. Copleston in his Enquiry, "when we speak of *qualities* of things which are not cognizable by our senses except in their effects, we bestow the same name on account of

a real or supposed analogy, not on account of any similarity in the qualities themselves, which may or may not exist *according as the things we speak of are more or less of a kindred nature*. Sagacity, courage, fidelity, love, jealousy, revenge, are all predicated of brute animals not less than of man, although they are not things of existences in themselves, but certain attributes or affections in them, exhibiting symptoms and producing effects corresponding with the symptoms and effects attendant upon those qualities in ourselves." (Copleston's Enquiry, p. 128.)

We will leave our readers to decide from the evidence before them, how far this passage if Mr. G. had exhibited it unmutated, would have afforded him an opportunity of suggesting such offensive questions as the following, which he has broken Dr. C's sentence for the purpose of interlarding. "Are you then so sceptical as to suppose, that the fidelity of a dog bears no nearer resemblance to the same quality in ourselves, than it does to our cowardice or dishonesty? or, that the providence of the ant is not of a more kindred nature to our industry and foresight, than to our sloth or imprudence?" (Vind. Anal. Part. I. p. 19.)

We pass on to the second part of the charge. With reference to this, we will ask Mr. Grinfield to reconsider the whole passage well; first as it was written, and then as he has cited it. We think he will perceive that, inadvertently as we are ready to allow if he pleases, but still really, he has so altered Dr. Copleston's words as to make a very material change in the meaning of the sentence. We wish him further to consider, whether he does not make Dr. C. complain that it has been thought impious and atheistical to deny the *correspondence* of the divine attributes to similar qualities existing in ourselves; and whether he does not now perceive that the very terms employed by Dr. C. *admit* their *correspondence*, and remark only that a censure has been levelled against those who deny the likeness of these confessedly corresponding qualities*. If this be so, and whether it be so or not our readers will be the judges; surely it is not surprising that Dr. C. should wish to be rightly understood. It cannot be termed "ridiculous" in him to endeavour to relieve himself by a true statement of his words from an allegation founded upon a misquotation: nor can there be any pretence for calling him "malignant," because in plain unaffected language, he points out the wrong he has suffered, and protests against the impression which this mistatement is likely to create to his prejudice.

* Vide Copleston's Enquiry, p. 132.

In common with many other persons of morbidly irritable temperament, Mr. Grinfield suffers himself, upon all occasions, to scatter the most injurious insinuations, and to speak in the most contemptuous and uncompromising tone of an opponent. And yet it is scarcely possible for the person whom he attacks to reply in language sufficiently temperate to disarm his resentment. Thus we find him overwhelming Archbishop King with rhetorical ornaments of this kind. At one time he is "mystic and sceptical *," at another "vague and vacillating †" at another "extravagant ‡," and at another, a "meagre metaphysician §." While Dr. Copleston, through the greater part of the second pamphlet is addressed in a tone of the most studied contempt, which is not unfrequently heightened by a sneering introduction of his academical and clerical titles. We have no wish to give additional currency to the unjustifiable expressions of an impetuous man, and therefore we abstain from producing any specimens of his talent for vituperation from the many instances which we have remarked as we perused his tracts. But we seriously beg Mr. Grinfield to ask himself, what was the object of his last pamphlet. If it was written to convince Dr. Copleston of the errors with which he thinks him chargeable; does he imagine that conviction will be rendered more certain by reproachful epithets and unbecoming sarcasm? If he wished to conciliate the favour of the public to what he may conceive "the better reason;" is he not aware, that the public will be no party to his violence? and that the tone which he has adopted is precisely that, which, as he would condemn it in another, others may be likely to censure in him. It is evident that he is angry, and no person expects clear reasoning or impartial judgment from an angry man. He must first learn to govern himself, before he can expect to influence any considerate reader: and he must guide his own words with discretion, or the world will not allow him to be a competent judge of the expressions of another.

We will now take leave of Mr. Grinfield, not with any hostile feeling certainly, but with some concern for the situation in which he has unhappily placed himself. Of the good intentions which first induced him to take up his pen we have no doubt; and his zeal is sufficiently demonstrated even by those parts of his two pamphlets which seem to us most objectionable. We assure him that we are not actuated

* Vind. Anal. Part II. p. 14.

† Ibid. Part II. p. 60.

‡ Ibid. Part II. p. 46.

§ Ibid. Part II. 66.

by any desire to depreciate his character, or to under-rate his general abilities, when we express our opinion that, as a controversialist he will never do himself credit, or the cause which he may advocate, service. He is too hasty, too confident, and if he will allow us to use the expression without offence, too irritable for theological controversy. The days of the Warburtons are gone by; and the world is grown wiser and better natured than to allow of those unseemly freedoms, in which the greatest men have formerly indulged with impunity. It is not now sufficient that he who undertakes to discuss a theological question brings to it all necessary previous knowledge, together with a power of fully understanding and accurately dissecting his antagonist's reasoning, and of expressing his own opinions with clearness and precision. Besides all this, he must shew that he possesses patience, forbearance, and candour. It is expected that he will judge his antagonist charitably, that he will abstain from railing words, and seek not only to convince him by sound argument, but if possible to win him also by meekness and courtesy. Ignorant persons may yield to an arrogant and noisy disputant; the malevolent may riot in the sarcasms of an incensed combatant; and the enemies of all religion may rejoice when her advocates thus expose themselves. But wise and good men will grieve over such contests; and the quiet hour of sober reflection will bring nothing with it but painful suggestions to him, who cannot review his writings without finding in them proofs, that he has been careless of his neighbour's peace, and of his own reputation.

We will now recall the attention of our readers to a more pleasing, and a more profitable subject, by placing before them one instance of the additional light which Dr. Copleston has thrown upon the argument from analogy, and its application to the question he is discussing. While examining the subject with a view to the objections urged against him by one of his opponents, he observed much confusion frequently arising from not distinguishing analogical reasoning from the mere use of analogical names. Men who employ these names, without considering that they will not serve the same purpose in reasoning as if they were direct and proper appellations, do not reason from analogy; they expect demonstrative conclusions where they ought to draw analogical ones, and hence bewilder themselves with difficulties of their own creation.

"It is of the essence" he observes, and the remark is important, "it is of the essence of an argument from analogy to be *probable*

only; and not *demonstrative*. The degrees of probability are infinite, depending upon the extent and the importance of that *correspondence* in the nature of the things treated of, which is the foundation of the comparison. The more points of correspondence we discover, the stronger is the ground of expectation that we shall yet discover more; and that the several *unexamined* cases, or cases hitherto partially examined, will exhibit a correspondence, if not precisely the same, yet agreeing in all material respects with that already ascertained." (Remarks, p. 53.)

He appeals to comparative anatomy for an illustration of this fact: and the example which he produces of the nature of reasoning from analogy in the grammatical structure of languages, recalls at once to our memory many instances in which, as he observes, children and illiterate persons have been led into mistakes by using this analogy improperly, and presuming upon it in cases where it fails them altogether.

We shall conclude our review of this valuable tract by the following extract, in which the author first gives a clear account of the object and use of Bishop Butler's celebrated work; and then applies the argument from analogy to the subject more immediately under his own consideration, in a manner which, we think, can leave no doubt on the mind of any candid and discerning reader of the powers of his mind, and the utility of his labours.

"One of the most illustrious examples of reasoning by analogy is the celebrated work of Bishop Butler. It is directed not against the atheist but the deist, taking for granted that the world was made and is governed by an infinitely wise and good Being. The points then which the deist objects to in the scheme of Revelation he proves to correspond in character with those which are undeniable in the constitution of nature: but if the one do not interfere with his belief in the agency of a wise, omnipotent, and benevolent Deity, why should the other? Thus much is sufficient to *refute the objections* of a deistical unbeliever. But he presses the argument still farther: for he demonstrates, that the *peculiar* difficulties objected to Christianity are just those which we might *a priori* expect from a contemplation of God's providence in the natural world. Thus instead of being difficulties and objections, they become proofs and confirmations of our faith. For if called upon to conjecture what *would be* the nature of God's dealings with mankind in a new dispensation, we could have no better guide than the knowledge of what they *have been* heretofore. And again, if a dispensation were offered to our acceptance professing to come to God, in which there are certain peculiar and in some respects even unaccountable marks, corresponding with those of a dispensation acknowledged to be his, the natural conclusion would be, that this also is *probably* the work of the same author.

"This kind of argument admits, as was before observed, of infinitely various degrees of probability; its force depending not only on the *number* of those points of coincidence which are discovered, but on their *peculiarity* and their *importance*. Still in its most perfect form it amounts only to the evidence of *probability*. The mind however, when thus prepared by the removal of groundless prejudices, is disposed to listen favourably to that body of positive proof upon which Christianity rests, to study it with docility and attention, and to admit the truth of things so attested, without any scruple arising from their supposed antecedent improbability.

"In pursuing the argument of my own discourses, the work of this excellent author was always present to my mind: and if that argument be well founded, it serves to strengthen the conclusion for which Bishop Butler all along contends, by adding *one more point of coincidence*, and that one of no mean importance, to those which he has demonstrated to exist between the constitution of nature and the scheme of Revelation. For if the doctrine of predestination, as revealed in Scripture, be found to contain the same difficulty (and no other) which the doctrine of Necessity presents to our natural reason, the correspondence in so remarkable a particular makes it credible at least, that the systems to which they respectively belong are derived from a common origin. And if, as upon a full examination appeared to be the case, the doctrine of an omniscient Creator and over-ruling Governor does not exclude the free agency of man, if the voice of reason pleads with equal force for each of these propositions in our *visible* and *temporal* concerns, we need not be surprised that the *analogous truths* should both be found inseparably combined in that revelation of God's word, which makes known to us the invisible things of his kingdom, and is the guide to our *spiritual* and *eternal* interests." (Remarks, p. 55.)

If we have at all succeeded in carrying into effect the intentions with which we commenced this article, we shall have no apology to make to our readers for its length. It seems to us, that we are discharging a very useful part of our duty, when we endeavour to lay before them a summary of those theological controversies which derive importance either from the subject of which they treat, or the ability they display. This attempt becomes more beneficial when, as in the present case, a valuable work is the object of attack; and a question on which all are anxious to obtain additional information is obscured and perplexed by ill managed discussion, and unprofitable contention. It is also very desirable, that every author who has devoted eminent talent to enquiries of considerable interest and common advantage, should have the benefit of some cool and impartial comparison of his arguments with the objections which have been

urged against them, by which the relative merits of the contending parties may be fairly laid before the public. In undertaking this delicate and perilous office, we have been swayed by no private motives. Our judgment of Dr. Copleston's Enquiry is already upon record : but this did not prevent our giving full and careful attention to the exceptions which have been taken against it. The result of the investigation has certainly been so far satisfactory to our own minds, as it has confirmed us in the propriety of our first opinions. It has also been agreeable, as it has afforded us an opportunity of expressing our favourable sentiments of the candour and courtesy of one of Dr. Copleston's opponents ; of retracing in company with him and his enlightened adversary Philalethes, an argument which had afforded us much delight and information ; and of finding that argument re-stated by Dr. C. with additional strength, and aided by new and useful illustrations. And, as we proceeded in our labours, we derived valuable assistance from Mr. Dalby, whose intelligence and liberality render him a worthy defender of the Provost of Oriel. Of the rest of the controversy we will not say more than we have already expressed ; for we do not like to revert to an unpleasant topic. We will only add, that we hope we shall yet have occasion to meet Mr. Grinfield as an author, when his attention is directed to subjects better suited to the turn of his mind ; and these powers are not diverted from their proper course by the excitements of controversy.

ART. VI. *Napoleon in Exile; or, a Voice from St. Helena. The Opinions and Reflections of Napoleon on the most important Events of his Life and Government, in his own Words. By Barry E. O'Meara, Esq. his late Surgeon. 8vo. 2 Vols. 11. 8s. Simpkin and Co. 1822.*

MR. O'MEARA accompanied Bonaparte to St. Helena, as his surgeon, in 1815 ; and was dismissed from that office by the British Government on the 25th of July, 1818. The present volumes contain notes of his conversations and intercourse with the distinguished exile upon whom he attended during that period : and of course the whole interest of them will depend upon their authenticity. In proof of the opportunities which he enjoyed, Mr. O'Meara refers to a fac-simile of Bonaparte's hand-writing (the original of which he offers to

public inspection) prefixed to the present work, and the testimony of the Longwood household. For his accuracy, he states his own facility of listening without speaking, his power of putting leading questions, and his natural retentiveness of memory. Besides these necessary qualifications, he mentions his custom of committing the respective conversations to paper as soon as possible after their occurrence; and, lastly, for the verity of the present transcript from these original notes, he adduces the transmission of them from time to time to a friend in England, in whose possession they now remain, and who is ready, if required, to exhibit them.

We have neither the wish nor the ability to contest this evidence: nay, we will go still farther, and we will readily admit that, for the most part, the several conversations recorded bear internal marks which satisfy us that they really took place. Their general style is sufficiently marked and peculiar to convince even the most incredulous of their identity; and they bear the same stamp and character, as every thing which hitherto has been known with certainty to have proceeded from Bonaparte. Mr. O'Meara therefore shall have all the benefit which he can derive from an allowance of his authenticity.

There can be little doubt that his work will attract much attention: and moreover that it will be received not merely as a literary curiosity, as an entertaining piece of Boswellian Biography, and as an addition to the library of the hunter of anecdotes; but that it will be held up as the manifesto of the individual whom it concerns; that it will be vaunted as a test and touchstone of facts, by which the future historian is to be guided; and that it will be made the foundation upon which the malice of faction will endeavour to rest grave charges against the Allied Sovereigns who consigned Bonaparte to St. Helena, and the British Government which superintended the last years of his life in that Island. Hence then another question arises, exclusive of Mr. O'Meara's authenticity. It is not to the degree of credit which is to be given to his report of the statements made by Bonaparte, but it is to the probability of these statements themselves, that our attention must be directed. Mr. O'Meara clearly is no more than an instrument, which has been played upon by a consummate master; and it is to the hand which elicits the tones, not to the strings which give them out, that we must refer for our estimate of the master's art.

Now we are by no means surprized, that a person placed in Mr. O'Meara's post, should have been dazzled, and ren-

D

dered giddy by his imaginary elevation ; nor are we inclined to condemn the feeling which commiserates fallen greatness, and is willing to see nothing but brightness in a star, though its ascendant is passed, and it is " shorn of its beams." On the contrary, we believe respect for those who have declined from a proud eminence to be the distinguishing mark of a generous spirit ; and had Mr. O'Meara employed himself in circulating calumnies against Bonaparte, rather than in sounding his panegyric, we should have been much less disposed to esteem him as a man, or to trust him as a memoir writer.

But the case is widely different, as it respects Bonaparte himself. He knew that he had in Mr. O'Meara, an ear open to receive, and a hand greedy to treasure up, every syllable which fell from his lips ; and it was doubtless his interest, in the first place, to extend the influence which he could not fail to obtain over him ; and, in the second, so to measure his words, and regulate his subjects, that the " careless droppings of his idle talk," should form in detail a series of justificatory pieces to his past conduct. This we think is the key to Mr. O'Meara's book. Besides this we have satisfied ourselves from it, that the estimate which, from his public acts we had always formed of Bonaparte's character, was in the main correct : and that, however extraordinary his powers of a certain class undoubtedly were, and however paradoxical the assertion may seem, the unprecedented aggrandizement which he obtained, was in many points to be ascribed rather to that which was defective in his mind, than to that which it possessed in abundance. Above all we have been convinced, and that by the surest of any evidence, the inferences to be drawn from the report of an ardent admirer, and occasionally from his own words, that he possessed not the slightest tincture of those loftier qualities which we are used to associate with Heroism.

It would be an easy matter to entertain the reader by mere extracts from these volumes : and if amusement only were required, we might concoct a very agreeable article by the simple labour of transcription. Perhaps the citations which we shall select, may not be precisely so *piquant* as many which might be found ; but our object is TRUTH, and we wish to exhibit Bonaparte, as he *was*, not as he sought to appear.

First then for his very natural knowledge that Mr. O'Meara would tell the public all that he had learned concerning him.

" ' I suppose,' said he, ' that when you go to England, you will publish *your* book. You certainly have a better right to publish

about me than Warden, and you can say, that you have heard me say many things, and have had long conversations with me. You would gain a great deal of money, and every body would believe you. Truly, no French physician has ever been so much about me as you have been. I saw them only for a few minutes. The world is anxious to know every little circumstance of a man that has happened to make any figure in it, such as all the little trifles about how he eats, drinks, sleeps, his general habits, and manners. People are more anxious to learn those *sottises* than to know what good or bad qualities he may possess. *Pour moi, il suffit de dire la vérité.* " P. 430.

With this insight into the future intentions of his "honest Chronicler," it is not probable that he would put it in his power to do otherwise than to chronicle him fairly. We will turn, therefore, to some of the glosses which he puts upon a few actions of his life which common fame has been accustomed to consider as coming in a questionable shape. To begin with the Duc d'Enghien's murder. That Talleyrand, by suppressing a letter, was the immediate cause of the Duke's execution, he more than once asserts; "*di questo non c'è dubbio*," was his remark on reading a statement to this effect in Warden's book; and the following is the more detailed account which he gave to Mr. O'Meara.

" 'It was found out,' continued Napoleon, 'by the confession of some of the conspirators, that the Duc d'Enghien was an accomplice, and that he was only waiting on the frontiers of France for the news of my assassination, upon receiving which he was to have entered France as the king's lieutenant. Was I to suffer that the Count d'Artois should send a parcel of miscreants to murder me, and that a prince of his house should hover on the borders of the country I governed, in order to profit by my assassination. According to the laws of nature, I was authorized to cause him to be assassinated in retaliation for the numerous attempts of the kind that he had before caused to be made against me. I gave orders to have him seized. He was tried and condemned by a law made long before I had any power in France. He was tried by a military commission formed of all the colonels of the regiments then in garrison at Paris. He was accused of having borne arms against the republic, which he did not deny. When before the tribunal, he behaved with great bravery. When he arrived at Strasburg, he wrote a letter to me, in which he offered to discover every thing if pardon were granted to him, said that his family had lost their claims for a long time, and concluded by offering his services to me. This letter was delivered to Talleyrand, who concealed it until after his execution. Had the Count d'Artois been in his place, he would have suffered the same fate; and were I now placed under similar circumstances, I would act in a similar manner.' " Vol. I. P. 453.

Respecting this version of the tale, a single question will suffice. If the Duc d'Enghien had in truth been "an accomplice" in a conspiracy against the First Consul's life, why, with this black and heavy accusation of moral and civil treachery ready to be produced against him, was he tried for the minor, and at that time obsolete offence, of bearing arms against the Republic?

Next as to the massacre at Jaffa. It is Bonaparte who speaks :

" 'I ordered about a thousand or twelve hundred to be shot, which was done. The reason was, that amongst the garrison of Jaffa, a number of Turkish troops were discovered, whom I had taken a short time before at El-Arish, and sent to Bagdat upon their parole not to serve again, or to be found in arms against me for a year. I had caused them to be escorted twelve leagues on their way to Bagdat, by a division of my army. But those Turks, instead of proceeding to Bagdat, threw themselves into Jaffa, defended it to the last, and cost me a number of brave men to take it, whose lives would have been spared, if the others had not reinforced the garrison of Jaffa. Moreover, before I attacked the town, I sent them a flag of truce. Immediately afterwards we saw the head of the bearer elevated on a pole over the wall. Now if I had spared them again, and sent them away upon their parole, they would directly have gone to St. Jean d'Acre, where they would have played over again the same scene that they had done at Jaffa. In justice to the lives of my soldiers, as every general ought to consider himself as their father, and them as his children, I could not allow this. To leave as a guard a portion of my army, already small and reduced in number, in consequence of the breach of faith of those wretches; was impossible. Indeed, to have acted otherwise than as I did, would probably have caused the destruction of my whole army. I therefore, availing myself of the rights of war, which authorize the putting to death prisoners taken under such circumstances; independent of the right given to me by having taken the city by assault, and that of retaliation on the Turks, ordered that the prisoners taken at El-Arish, who, in defiance of their capitulation, had been found bearing arms against me, should be selected out and shot. The rest, amounting to a considerable number, were spared. I would,' continued he, "do the same thing again to-morrow, and so would Wellington, or any general commanding an army under similar circumstances.' " Vol. I. P. 329.

Here again we make but one remark : that the above is an unhesitating avowal of a fact which the advocates of the perpetrator have hitherto contented themselves with *denying*. There may be those who will now *defend* it: just as there may be those who will believe that Wellington or any other general would have done the same thing.

But it is much less by explanations of the past that Bonaparte's real character is to be learned from these pages, than by the picture which they contain of his conduct in the writer's presence. After his escape from Elba, he had been solemnly declared by a proclamation of the Allied Powers, to have placed himself "out of the pale of civil society," and it can scarcely be contended that the law of nations would have been violated (however much we may rejoice that another course was pursued) even if they had acted up to the letter of this declaration. No treaty could be binding towards one whom no treaty could bind; and it was only the fortuitous circumstance of voluntary surrender to the English (a surrender which the lapse of twelve hours must have changed into capture) which saved him from the just and lawful vengeance of the government which he had overthrown. The mercy extended to him is unprecedented in history, and we can remember few instances in which monarchs, after their deposition, none in which adventurers, after their wheel has begun to decline, have enjoyed the privilege of dying naturally. The *sicca mors tyrannorum* is proverbially rare. Of the plan which Bonaparte would have preferred there could be little doubt, even if he had not repeatedly acquainted us with it himself. The life of a country gentleman in England is pleasant and easy enough; and Kings themselves have deemed it happier than their own.

" 'It was my intention to have assumed the name of Colonel Meuron, who was killed by my side at Arcola, covering me with his body, and to have lived as a private person in England, in some part of the country, where I might have lived retired, without ever desiring to mix in the grand world. I would never have gone to London, nor have dined out. Probably I should have seen very few persons. Perhaps I might have formed a friendship with some *savans*. I would have rode out every day, and then returned to my books.' " Vol. I. P. 125.

" 'What do you think,' said he, 'of all things in the world would give me the greatest pleasure?' I was on the point of replying, removal from St. Helena, when he said, 'to be able to go about *incognito* in London and other parts of England, to the *restaurateurs*, with a friend, to dine in public at the expense of half-a-guinea or a guinea, and listen to the conversation of the company; to go through them all, changing almost daily, and in this manner, with my own ears, to hear the people express their sentiments, in their unguarded moments, freely and without restraint; to hear their real opinion of myself, and of the surprising occurrences of the last twenty years.' I observed, that he would hear much evil and much good of himself. 'Oh, as to the evil,' replied he, 'I care not about that. I am well used to it. Besides, I

know that the public opinion will be changed. The nation will be just as much disgusted at the libels published against me, as they formerly were greedy in reading and believing them. This', added he, 'and the education of my son, would form my greatest pleasure. It was my intention to have done this, had I reached America.' " Vol. II. P. 154.

But we are yet to learn by what right the prisoner can hold himself entitled to select the place of his confinement and the fashion of his chains.

If he was to be confined at all, it was necessary that his escape should be effectually prevented. Millions of lives and of treasure might be consumed; the repose, perhaps the very existence of Europe might be again endangered by his re-appearance; and the only security which could be offered to the civilized world, long since jaded by slaughter and revolutions, was the political extinction *for ever* of her greatest agitator. Now we are very far from saying that this was precisely the plan most calculated to please Bonaparte: but we do say that it was the fittest plan to be adopted; and that it could not have been as well effected by any other means as by those which were pursued.

That he should complain of it is natural enough: but for his own sake we wish that he had complained of it with dignity. We are not among those who deny his greatness; we cannot pay so ill a compliment to our country, to Europe, and to the World: and we regret, not his misfortunes, for his abuse of that very greatness deservedly occasioned them, but that his misfortunes should have reduced him to—little-ness.

Every page of these volumes speaks caprice, ill temper, and impatience. We look in vain for the meek endurance, the unbroken fortitude, the majestic self-possession which distinguished our own Charles, or the equally noble-minded Louis. Born to, and educated for Crowns, these Princes displayed their greatness chiefly when stripped of their heritage, and they were more kingly in the dungeon and on the scaffold, than in the palace or on the throne. We are prepared for the sneer against legitimacy which our remark may call forth: but we would bid the unprejudiced look on the separate pictures which Herbert, Clery and O'Meara have furnished. We would ask them to compare the bitter degradations and substantial cruelties inflicted upon the royal martyrs, with the self-created privations which the Ex-Emperor brought down upon his own head; and we need not inquire long to whom the prize of greatness will be awarded.

Of Sir Hudson Lowe we know nothing, but that which we

have repeatedly heard from men who are supposed to be most jealous of honour: and his brother officers, with whom we have chanced to be thrown, speak of him with one voice, as a soldier, in whose eyes the fulfilment of duty is the sole animating principle. That he performed his duty, the lavish abuse with which Bonaparte visits him is sufficient proof. It is the idle fury of the Hyæna, lashing the bars and bolts of his cage, which prevents him from tearing his keeper in pieces. After Sir Hudson's first introduction, Bonaparte spoke of him to O'Meara, as *un capo di spioni*, that he never beheld so ill favoured and so forbidding a countenance. Of his second interview he gave the following account.

"I never saw such a horrid countenance. He sat on a chair opposite to my sofa, and on the little table between us there was a cup of coffee. His physiognomy made such an unfavourable impression upon me, that I thought his looks had poisoned it, and I ordered Marchand to throw it out of the window; I could not have swallowed it for the world."

"Count Las Cases, who entered Napoleon's room a few minutes after the departure of the governor, told me, that the emperor had said to him,—*'Mon Dieu! c'est une figure bien sinistre, j'ose à peine le dire, mais c'est à ne pas prendre une tasse de café, c'il était demeuré un instant seul auprès.'*" Vol. I. P. 47.

He next characterized him as *un imbecile*. *Le fêce des hommes. Un trist'uomo, è peggio dell'isola, e un galeriano*; as having *il cuore di boja*; as being *un uomo non conosciuto, che non ha mai comandato, che non ha nessun ordine, nè sistema, che non sa farsi ubbidire, che non ha nè maniere, ne scienza—e che pare che abbia sempre vissuto con dei ladri*.

"He then said, 'that governor came here yesterday to annoy me. He saw me walking in the garden, and in consequence I could not refuse to see him. He wanted to enter into some details with me, about reducing the expences of the establishment. He had the audacity to tell me that things were as he found them, and that he came up to justify himself: that he had come up two or three times before to do so, but that I was in a bath. I replied, 'No, Sir, I was not in a bath, but I ordered one on purpose not to see you. In endeavouring to justify yourself, you make matters worse.' He said that I did not know him; that if I knew him, I should change my opinion. 'Know you, Sir,' I answered, 'How could I know you? People make themselves known by their actions; by commanding in battles. You have never commanded in battle. You have never commanded any but vagabond Corsican deserters, Piedmontese and Neapolitan brigands. I know the name of every English general who has distinguished himself, but I never heard of

you except as a *scrivano** to Blucher, or as a commandant of brigands. You have never commanded, or been accustomed to men of honour." Vol. I. P. 93.

He protested that he would rather have a tooth drawn than have another interview with Sir Hudson; that he was *sempre bugiardo*: that *non dice altre che bugie*; that lying was not a national vice of the English, but that this * * * * had all the vices of the petty states of Italy. He commissioned O'Meara to inform Sir Hudson, that while he surrounded Longwood on one occasion, with his staff, he (Bonaparte) was reminded of the savages of the South Sea Islands dancing round the prisoners whom they were about to devour; again he continued, *c'est un homme retors, abject et tout à fait au dessous de son emploi; un homme vraiment ignoble. Un uomo cattivo che ha tutta la scaltrazza Siciliana. Un uomo che ha la malizia, ma non l'anima: un uomo senza fede. Un uomo composto d'imbecilità, di bugie, e d'un poco di scaltrezza. Un homme soupçonneux, astuce, menteur, double, et plein d'insinuations. Un excellent familier de l'inquisition. Il mettrait de l'astuce à dire le bon jour. Je crois qu'il-en met à manger son déjeuner*†. *Una bestia che non ha senso comune. Un mandataire infidèle qui trompe son gouvernement, un homme qui a les manières ignobles, l'esprit astucieux, et le cœur méchant; la nature l'a fait pour un mauvais bourreau*; that it was impossible to see him without thinking of the man, *echauffant le bar de feu*, for Edward II. in Berkley Castle; and that *comme Cain la Nature l'a bien cacheté*.

We have toiled through this tedious variety of railing for two purposes: one to shew the pettiness and the inveteracy of the spirit which could condescend to use it; another to exhibit the temper with which Mr. O'Meara has put his book together. For the first, Sir Hudson Lowe's offence was simply this, that he omitted no precaution to render his prisoner's escape impossible: and as Bonaparte (and we cannot wonder at it) had a strong desire to escape, as by every individual of his household he tampered with the inhabitants of St. Helena, and, as by these means he generally possessed information of occurrences long before Mr. O'Meara gave him what he fancied was the first intelligence, each new precaution which the governor was compelled to adopt on account of the prisoner's conduct, was carefully interpreted into a wanton and studied insult. Yet the extent of these precautions was the circum-

* Clerk.

† We have somewhere seen the same remark in English,

scription of walks and rides within particular limits; the observation (*a la distance*) of a British officer during the periods of exercise; and the inspection of all letters by the Governor. In order to avoid the two former restrictions, Bonaparte shut himself within his house, and by refusing all exercise, without doubt, accelerated the disease of which he died. The last pressed bitterly on him, for he had practically known what it was to do more than open letters.

"When the Prince of Orange, was aid-de-camp to Wellington, he went over from Spain or Portugal to London, at the time that the intended marriage between the Princess Charlotte and him was in contemplation. From London he wrote several letters to his mother, giving a description of the whole of the royal family, beginning with the queen, and going through every branch nominatively, filled with *horreurs* and *sottices*, particularly of the * * * * against whom he appeared to be particularly indignant. He did not even spare * * * whom he painted as ambitious, and desirous of command, and that he should be a mere cipher and a stallion if * * * * to which he declared he never would submit. There were many fine and heroic sentiments expressed in them, which, though in a romantic style, did the writer honour, but he tore the whole * * * * to pieces. Those letters he sent by an agent to Hamburgh, for the purpose of being forwarded to his mother. This agent was arrested, his papers seized, and despatched to Paris, where they were examined and laid before me. I read them in a cursory manner, and laughed very heartily at their contents. Afterwards, in order to retaliate a little for all the abuse heaped upon me, I ordered them to be sent to the *Moniteur* and published.

Meanwhile, however, the agent acquainted the prince's mother with his arrest and the seizure of his papers, with the contents of which he was partly acquainted. Before the publication was completed, I received a letter from her, conjuring me not to make them public, stating to me what injury it would do to her son and family, and calling to my recollection the time I had been at Berlin. I was touched with her letter, and countermanded the publishing of the letters, which would have made a great noise in Europe, and have been extremely disagreeable to the persons described in them." Vol. II. P. 148.

Of Mr. O'Meara, who has so diligently amassed the testimonies of his superior officer's character which we have given above, (and we have selected part only) it may be enough to observe, that his conduct as it concerned the prisoner, frequently drew down the marked displeasure of Sir Hudson Lowe; that he was forbidden the mess of the 66th regiment, and, finally, that he was commanded by government to withdraw from his attendance on Bonaparte.

The remainder of our extracts will be of a miscellaneous

nature. We give below Mr. O'Meara's description of Bonaparte's bed-chamber at Longwood.

“ Napoleon sent Marchand for me at about nine o'clock. Was introduced by the back-door into his bed-room, a description of which I shall endeavour to give as minutely and as correctly as possible. It was about fourteen feet by twelve, and ten or eleven feet in height. The walls were lined with brown nankeen, bordered and edged with common green bordering paper, and destitute of surface. Two small windows, without pullies, looking towards the camp of the 53d regiment, one of which was thrown up and fastened by a piece of notched wood. Window-curtains of white long cloth, a small fire-place, a shabby grate, and fire irons to match, with a paltry mantel-piece of wood, painted white, upon which stood a small marble bust of his son. Above the mantel-piece hung the portrait of Marie Louise, and four or five of young Napoleon, one of which was embroidered by the hands of the mother. A little more to the right hung also, a miniature picture of the Empress Josephine, and to the left was suspended the alarm chamber watch of Frederick the Great, obtained by Napoleon at Potsdam; while on the right, the consular watch, engraved with the cypher B, hung by a chain of the plaited hair of Maria Louise, from a pin stuck in the nankeen lining. The floor was covered with a second-hand carpet, which had once decorated the dining-room of a lieutenant of the St. Helena artillery. In the right-hand corner was placed the little plain iron camp bedstead, with green silk curtains, upon which its master had reposed on the fields of Marengo and Austerlitz. Between the windows there was a paltry second-hand chest of drawers; and an old book-case with green blinds, stood on the left of the door leading to the next apartment. Four or five cane-bottomed chairs painted green, were standing here and there about the room. Before the back-door, there was a screen covered with nankeen, and between that and the fire place, an old fashioned sofa covered with white long cloth, upon which reclined Napoleon, clothed in his white morning gown, white loose trousers and stockings all in one. A chequered red madras upon his head, and his shirt collar open without a cravat. His hair was melancholy and troubled. Before him stood a little round table, with some books, at the foot of which lay, in confusion upon the carpet, a heap of those which he had already perused, and at the foot of the sofa, facing him, was suspended a portrait of the Empress Marie Louise, with her son in her arms. In front of the fire-place stood Las Cases with his arms folded over his breast, and some papers in one of his hands. Of all the former magnificence of the once mighty emperor of France, nothing was present except a superb wash-hand stand, containing a silver basin, and water-jug of the same metal, in the left hand corner.” Vol. P. 40.

Of the estimate which the fallen Emperor formed of his own conduct, we have frequent opportunities of judging.

“ ‘ Nothing has been more simple than my elevation. It was not the result of intrigue or crime. It was owing to the peculiar circumstances of the times, and because I fought successfully against the enemies of my country. What is most extraordinary, and I believe unparalleled in history, is ; that I rose from being a private person to the astonishing height of power I possessed, without having committed a single crime to obtain it. If I were on my death-bed, I could make the same declaration.’ ” Vol. I. P. 250.

Again, “ I never committed a crime in all my political career.” “ At my last hour, I can assert that there never has been a man who has arrived *at* the pitch of power to which I have done, (these particles are Mr. O'Meara's property) without having been sullied by crimes, except myself.” Again “ my elevation was unparalleled, because unaccompanied with crime.” “ The fact is, I not only never committed any crimes, but I never even thought of doing so.”

We do not believe that Bonaparte was a man of blood ; but there is a cold ambition (and it is thus he designates his own) which holds human life still cheaper when a favourite object is to be compassed, than it is held even by the fury of the most savage tyranny. If it be a crime to sport with the existence of our fellow-creatures for our own pleasure, and the extent of criminality is in some degree to be measured by the evil which it causes, the waste of life occasioned by the insane brutality of a Nero and a Caligula is as a grain of dust, compared to that upon which the throne of Bonaparte was reared and supported. Without inquiring into the truth of more atrocious accusations, many of which we really disbelieve, we should imagine that in the hour of calamity that pillow could not be *completely* thornless, upon which the head of him was placed, who enacted the after tragedy of Jaffa, who signed the Duc d'Enghien's death warrant, and who carried fire and sword among the unoffending Spaniards.

Whether his pillow indeed always was so smooth as he asserted, the following accidental words may enable us to determine more accurately perhaps than the set speeches got up to impose upon their recorder.

“ At night Napoleon sent for me, and complained of severe head-ach. He was sitting in his bed-room, with only a wood fire burning, the flames of which, alternately blazing and sinking, gave at moments a most singular and melancholy expression to his countenance, as he sat opposite to it with his hands crossed upon his knees, probably reflecting upon his forlorn condition. After a

moment's pause, "*Dottore*, said he, "*potete dar qualcosa a far dormire un uomo che non puote?*" This is beyond your art. I have been trying in vain to procure a little rest." Vol. I. P. 112.

"Not so sick, my Lord,
As she is troubled with thick-coming fancies,
That keep her from her rest.

Cure her of that:

Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Rase out the written troubles of the brain;
And with some sweet oblivious antidote
Cleanse the foul bosom of that perilous stuff,
Which weighs upon the heart?

Therein the patient
Must minister to himself."

The views of religion which Bonaparte entertained are to us no small objects of curiosity; and we will give as much as we can collect of them.

"I observed, that in England there were different opinions about his faith; that some had latterly supposed him to be a Roman Catholic. '*Ebbene*,' replied he. '*Credo tutto quel che crede la chiesa.*'" Vol. I. P. 197.

"There are so many different religions," continued he, "or modifications of them, that it is difficult to know which to choose. If one religion had existed from the beginning of the world, I should think that to be the true one. As it is, I am of opinion that every person ought to continue in the religion in which he was brought up; in that of his fathers. What are you?" "A protestant," I replied. "Was your father so?" I said, "Yes." "Then continue in that belief." Ibid. 197.

"He afterwards spoke about funeral rites, and added, that when he died, he would wish that his body might be burned. '*It is the best mode*,' said he, '*as then the corpse does not produce any inconvenience; and as to the resurrection, that must be accomplished by a miracle, and it is easy to the being who has it in his power to perform such a miracle as bringing the remains of the bodies together, to also form again the ashes of the dead.*'" Vol. I. P. 277.

"He was reading a little book, which I perceived to be a French New Testament. I could not help observing to him that many people would not believe that he would read such a book, as it had been asserted and credited by some that he was an unbeliever. Napoleon laughed and replied, '*Cependant ce n'est pas vrai. Je suis loin d'être Athée*,' (Nevertheless it is not true. I am far from being an Atheist.) In spite of all the iniquities and frauds of the teachers of religion who are eternally preaching up that their kingdom is not of this world, and yet seize every thing

which they can lay their hands upon, from the time that I arrived at the head of the government, I did every thing in my power to re-establish religion. But I wished to render it the foundation and prop of morality and good principles, and not *à prendre l'essor* of the human laws. Man has need of something wonderful. It is better for him to seek it in religion than in M^{lle} le Normand *. Moreover, religion is a great consolation and resource to those who possess it, and no man can pronounce what he will do in his last moments." Vol. I. P. 444.

But the fullest explanation is that which he affords of his alleged conversion to Mahometanism: and the tone of *bavardage* in which he speaks, leaves us no doubt of the precise nature of his religion.

"The doctor (Warden) has said," continued he, "that I turned Mahometan in Egypt. Now it is not the case. I never followed any of the tenets of that religion. I never prayed in the mosques. I never abstained from wine, or was circumcised, neither did I ever profess it. I said merely that we were the friends of the Mussulmen, and that I respected Mahomet their prophet, which was true; I respect him now. I wanted to make the Imans cause prayers to be offered up in the mosques for me, in order to make the people respect me still more than they actually did, and obey me more readily. The Imans replied, that there was a great obstacle, because their prophet in the Koran had inculcated to them that they were not to obey, respect, or hold faith with infidels, and that I came under that denomination. I then desired them to hold a consultation, and see what was necessary to be done in order to become a Mussulman, as some of their tenets could not be practised by us. That as to circumcision, God had made us unfit for that. That with respect to drinking wine, we were poor cold people, inhabitants of the north, who could not exist without it. Therefore that we could neither circumcise nor abstain from wine. They consulted together accordingly, and in about three weeks issued a Fetham, declaring that circumcision might be omitted, because it was merely a profession; that as to drinking wine, it might be drunk by Mussulmen, but that those who drank it, would not go to paradise, but to hell. I replied that this would not do; that we had no occasion to make ourselves Mussulmen in order to go to hell, that there were many ways of getting there without coming to Egypt, and desired them to hold another consultation. Well, after deliberating and battling together for I believe three months, they finally decided that a man might become a Mussulman, and neither circumcise, nor abstain from wine; but that in proportion to the wine drunk, some good works must be done. I then told them that we were all Mussulmen

* A celebrated fortune-teller at Paris, consulted by emperors and kings.

and friends of the prophet, which they readily believed, as the French soldiers never went to church, and had no priests with them. For you must know that during the revolution, there was no religion whatever in the French army." Vol. I. P. 436.

His fatalism is openly avowed more than once. "Your great successes," he says to O'Meara, speaking of the English, "which are indeed almost incredible, and to which accident, and, perhaps, *destiny* have much contributed." And again of Waterloo, "Every thing was mine, I may say, but accident and *destiny* decided it otherwise." And yet more strongly below.

"That governor," added he, "has closed up the path which led to the company's gardens, where I used to walk sometimes, as it is the only spot sheltered from the *vento agro*, which I suppose he thought was too great an indulgence, '*San certo che ha qualche cattivo oggetto in vista.*' 'But I do not give myself any uneasiness about it, as when a man's time is come, he must go.' I took the liberty of asking if he was a predestinarian. '*Sicuro,*' replied Napoleon, 'as much so as the Turks are. I have been always so. When destiny wills, it must be obeyed,' (*Quando lo vuole il destino, bisogna ubbidire.*)" Vol. I. P. 199.

He spoke with freedom of most of his contemporaries. But sometimes he was reluctant to name the Duke of Wellington. Warden observed that all Europe was very anxious to know his opinion concerning the Duke. To this he made no reply

"'If you had lost the battle of Waterloo,' continued he, 'what a state would England have been in? The flower of your youth would have been destroyed; for not a man, not even Lord Wellington, would have escaped.' I observed here that Lord Wellington had determined never to leave the field alive. Napoleon replied, 'he could not retreat. He would have been destroyed with his army, if instead of the Prussians, Grouchy had come up.' I asked him if he had not believed for some time that the Prussians who had shewn themselves, were a part of Grouchy's corps. He replied, 'certainly; and I can now scarcely comprehend why it was a Prussian division and not that of Grouchy.' I then took the liberty of asking whether, if neither Grouchy nor the Prussians had arrived, it would not have been a drawn battle. Napoleon answered, 'the English army would have been destroyed. They were defeated at mid-day. But accident, or more likely destiny, decided that Lord Wellington should gain it. I could scarcely believe that he would have given me battle; because if he had retreated to Antwerp, as he ought to have done, I must have been overwhelmed by the armies of three or four hundred thousand men

that were coming against me. By giving me battle, there was a chance for me. It was the greatest folly to disunite the English and Prussian armies. They ought to have been united; and I cannot conceive the reason of their separation. It was folly in Wellington to give me battle in a place, where, if defeated, all must have been lost, for he could not retreat. There was a wood in his rear, and but one road to gain it. He would have been destroyed. Moreover, he allowed himself to be surprized by me. This was a great fault. He ought to have been encamped from the beginning of June, as he must have known that I intended to attack him. He might have lost every thing. But he has been fortunate; his destiny has prevailed; and every thing he did will meet with applause." Vol. I. P. 174.

Had it not been for the imbecility of Grouchy, he observed again, I should have gained that day. Yet after decriing in two other places the plan of the battle of Waterloo as eminently defective, he admitted that the English, to find Wellington's equal as a general in their own nation, must go back to Marlborough: and still more strongly, "that all generals were liable to err, and that whoever committed the least number of faults should be esteemed the greatest, and that he (Wellington) had committed them as seldom as most others."

We have seen no account of the Russian campaign so vivid and picturesque as that which Mr. O'Meara assigns to Bonaparte: but surely it is too long to have been remembered as part of a conversation.

"I asked to what he principally attributed his failure of that expedition. 'To the cold, the premature cold, and the burning of Moscow,' replied Napoleon. 'I was a few days too late—I had made a calculation of the weather for fifty years before, and the extreme cold had never commenced until about the 20th of December, twenty days later than it began this time. While I was at Moscow, the cold was at three of the thermometer, and was such as the French could with pleasure bear; but on the march, the thermometer sunk eighteen degrees, and consequently nearly all the horses perished. In one night I lost thirty thousand. The artillery, of which I had five hundred pieces, was in a great measure obliged to be abandoned; neither ammunition nor provisions could be carried. We could not make a *réconnaissance*, or send out an advance of men on horseback to discover the way, through the want of horses. The soldiers lost their spirits, fell into confusion, and lost their senses. The most trifling thing alarmed them. Four or five men were sufficient to frighten a whole battalion. Instead of keeping together, they wandered about in search of fire. Parties, when sent out on duty in ad-

vance, abandoned their posts, and went to seek the means of warming themselves in the houses. They separated in all directions, became helpless, and fell an easy prey to the enemy. Others lay down, fell asleep, a little blood came from their nostrils, and, sleeping, they died. In this manner thousands perished. The Poles saved some of their horses and artillery, but the French, and the soldiers of the other nations I had with me, were no longer the same men. In particular, the cavalry suffered. Out of forty thousand, I do not think that three thousand were saved. Had it not been for that fire at Moscow, I should have succeeded.'” Vol. I. P. 191.

“ ‘ Two days after our arrival, a fire was discovered, which at first was not supposed to be alarming, but to have been caused by the soldiers kindling their fires too near the houses, which were chiefly of wood. I was angry at this, and issued very strict orders on the subject to the commanders of regiments and others. The next day it had advanced, but still not so as to give serious alarm. However, afraid that it might gain upon us, I went out on horseback, and gave every direction to extinguish it. The next morning a violent wind arose, and the fire spread with the greatest rapidity. Some hundred miscreants, hired for that purpose, dispersed themselves in different parts of the town, and with matches which they concealed under their cloaks, set fire to as many houses to windward as they could, which was easily done, in consequence of the combustible materials of which they were built. This, together with the violence of the wind, rendered every effort to extinguish the fire ineffectual. I myself narrowly escaped with life. In order to shew an example, I ventured into the midst of the flames, and had my hair and eye-brows singed, and my clothes burnt off my back ; but it was in vain, as they had destroyed most of the pumps, of which there were above a thousand ; out of all these, I believe that we could only find one that was serviceable. Besides, the wretches that had been hired by Rostopchin, ran about in every quarter, disseminating fire with their matches ; in which they were but too much assisted by the wind. This terrible conflagration ruined every thing. I was prepared for every thing but this. It was unforeseen, for who could have thought that a nation would have set its capital on fire ? The inhabitants themselves, however, did all they could to extinguish it, and several of them perished in their endeavours. They also brought before us numbers of the incendiaries with their matches, as amidst such a *popolazzo* we never could have discovered them ourselves. I caused about two hundred of these wretches to be shot. Had it not been for this fatal fire, I had every thing my army wanted ; excellent winter quarters ; stores of all kinds were in plenty ; and the next year would have decided it. Alexander would have made peace, or I would have been in Petersburgh.’ I asked if he thought that he could entirely subdue Russia. ‘ No,’ replied Napoleon ; ‘ but I would have caused

Russia to make such a peace as suited the interests of France. I was five days too late in quitting Moscow. Several of the generals,' continued he, 'were burnt out of their beds. I myself remained in the Kremlin * until surrounded with flames. The fire advanced, seized the Chinese and India warehouses, and several stores of oil and spirits, which burst forth in flames and overwhelmed every thing. I then retired to a country house of the emperor Alexander's, distant about a league from Moscow, and you may figure to yourself the intensity of the fire, when I tell you, that you could scarcely bear your hands upon the walls or the windows on the side next to Moscow, in consequence of their heated state. It was the spectacle of a sea and billows of fire, a sky and clouds of flame; mountains of red rolling flames, like immense waves of the sea, alternately bursting forth and elevating themselves to skies of fire, and then sinking into the ocean of flame below. Oh, it was the most grand, the most sublime, and the most terrific sight the world ever beheld!! *Allons Docteur.*' "† Vol. I. P. 194.

But it is time to pause: to quote from these volumes would be an endless task: and indeed we scarcely know how in justice to select one page in preference to another. On all there rests one single indelible stamp; and the opinion which we have formed both of the subject and of the writer would find ample confirmation, if we cited at hazard, or even if we permitted Mr. O'Meara to cite for us himself.

ART. VII. *The Works of the Right Honourable Sir Charles Hanbury Williams, K.B. Ambassador to the Courts of Russia, Saxony, &c. From the Originals in the Possession of his Grandson the Right Hon. the Earl of Essex: with Notes by Horace Walpole, Earl of Orford.* 3 vols. crown 8vo. 1l. 11s. 6d. Jeffery. 1822.

"MR. JEFFERY, Editor of SIR CHARLES HANBURY WILLIAMS'S WORKS, which profess to have been published by him 'from the ORIGINALS in the POSSESSION of the Earl of Essex and others,' informs the public that he is called upon by the Earl of Essex, to

* "General Gourgand informed me, that during the conflagration, great numbers of crows (which are in myriads at Moscow) perched in flocks upon the towers of the Kremlin, from whence they frequently descended and hovered round the French soldiers, flapping their wings and screaming, as if menacing them with the destruction that followed. He added, that the troops were dispirited from this, which they conceived to be a bad omen."

† "This was Napoleon's general expression when he wished me to retire."

declare that the work was never submitted to his inspection previous to its publication, and contains several exceptionable Poems and Productions, which, though formerly printed and ascribed to Sir Charles Hanbury Williams, never formed part of the originals in the possession of the Earl of Essex, and were not communicated in any way whatever by Lord Essex to Mr. Jeffery. Mr. Jeffery further adds, that he did not receive any publication from Lord Holland but in prose, consisting of some letters written by Horace Walpole, and two or three letters addressed to Sir Charles Hanbury Williams from the first Lord Holland."

It is but fair that this advertisement (which we transcribe from the Morning Herald, of June 21,) should accompany any notice, however brief, which may be made of the publication to which it refers. Every body must deeply sympathize with the virtuous indignation which the Earl of Essex and Lord Holland express in it. It is scarcely to be tolerated that these two chaste and pious Noblemen should be offered to the public, by the artifice of a puffing bookseller, as the patrons of obscenity and blasphemy: and we can only account for the extraordinary audacity of the imposition attempted, when we observe that Mr. Jeffery has reprinted in these volumes, a parody on the *Te Deum*, which probably suggested to Mr. Hone those religious *jeux d'esprit*, which the two Noble Lords, among others, thought deserving of legal support and pecuniary reward. One word only as to Mr. Jeffery himself. In his title page, he *does not* profess, as he *does* profess in his subsequent advertisement, to publish from originals in the possession of the Earl of Essex *and others*. So he has not only been guilty of a fraud in the first instance; but he has also made a false statement relative to this fraud, when called upon to clear the characters which were aspersed by it.

Of Sir Charles Hanbury Williams and his writings, we cannot be expected to say much. He was what is called a man of the world, with volatile spirits and a ready pen, both of which were perpetually employed in party lampoons and *vers de société*. His life was principally spent in foreign missions, and was terminated, after manifest derangement, by his own hand in 1759, in the fiftieth year of his age. It must have been a much easier matter to acquire credit for wit in the reigns of the two first Georges than it is at present; for, in the six hundred pages of which these volumes consist, we can scarcely discover half-a-dozen squibs which have point enough to entitle them to a nook in the Poet's Corner of a Magazine. Their dullness is flavored with a copious infusion of the lowest and most offensive grossness; with lines, which even the avarice of an unprin-

ciplined publisher, is afraid to print at length; which to Patrician ears sound "exceptionable;" and which, licentious as the press undoubtedly is at present, we confidently believe, are not likely to be perused out of the precincts of a brothel:

"Cum verbis nudum olido stans
Fornice mancipium quibus abstinet."

We shall content ourselves, as may be supposed, with very few extracts. The Ambassador's account of the Court of Saxony, addressed as a letter to a private friend, is said to be "no unfavorable specimen of his correspondence," as it is "less disfigured by indecencies," than many of his epistolary compositions. The abominations of this detestable court, must, however, have afforded an ample field for Sir Charles's peculiar and favourite style. The Elector (King of Poland) was more than suspected of an incestuous commerce with the Electress of Bavaria:

"The Queen knew this, and was furious about it. She complained of it to her confessor, but the good jesuit told her, that, since things were so, it was much better that the King's affections should remain in his own family, than be fixed upon a stranger, who might be a Lutheran and do prejudice to their holy religion; and thus the holy casuist appeased her angry Majesty." Vol. II. p. 213.

The wife of the Electoral Prince, the King's eldest son, made an attempt, on the first day of her marriage, to supply the place of the Electress of Bavaria in the affections of her father-in-law. Yet the laws of Saxony at this period, (and they were mercilessly put in execution,) punished adultery with death.

The Electoral Prince one day at table, asked "whether, though England was an island, one could not get there by land?" Count Bruhl, the prime minister, who governed the King, was himself governed by his *chere amie*. His time was divided between his monarch and his mistress; and whenever the King went to mass, the Count went to the Countess Moyenska. Sir Charles kept well with all parties; for his principle of legation was very similar to Sir Henry Wotton's, though expressed in more courtly terms: "It is the duty of a foreign minister, after serving his master to the utmost of his power and ability, to make himself as agreeable as possible at the court to which he is sent."

The following letter is quite harmless, and strikes us as more humorous than most articles in these volumes. It was written by Sir Charles to Mr. Fox, in the name of Mr. Gumley, a captain in Hawley's dragoons, and inclosed a translation from Ovid:

" DEAR FOX;

" Since you, and Winnington, and Williams write Verses, which every body says are very pretty (though I am told they are all stole out of an author at Rome,) why should not I try and see whether I cannot write some too.

" Now, there is a Cornet in our Regiment that has got some of these authors, who, I believe, is the best scholar in the world. So I desired him, that he would read some of them to me in English, and especially whatever there was in them about love; for that you know is my passion: so he did immediately out of a book called Ovid, and I liked it so well, that I got him to write down the Sense, and from that I have sent you the inclosed Verses. They would have been easy enough to make, if it had not been for rhyme. But I am told there was a Poet once in England, called Milton, who wrote good verses without any rhyme at all. So I will rhyme no more, not I; for, to tell you the truth, it makes me very melancholy; and Mademoiselle cannot imagine what I am about. I will write you soon again, though I am afraid our Cornet won't stay long in the regiment, for as he is the only man in it that understands Latin, so the superior officers all hate him, and nobody cares to keep him company.

" I wish there was any thing in any of those books, against Winnington or Williams, I would put it into English verse; for I have not forgot the journey to the Isle of Wight yet. But our Cornet is so perfect in them all, that, without so much as turning them over, he assures me there is not. I wish you were acquainted with this Cornet, he would entertain you vastly. He is a charming man, and tells delightful stories; but I wish I could say, that he always stuck closely to the truth: we were talking the other day of a new method that is found out for the better making of pontoons and bridges; upon which the Cornet said, 'that the Roman Emperor, Julius Cæsar, built as good a wooden bridge over the Rhine 1800 years ago, as ever was built before or since.' Upon which we all asked him, how he could say that Julius Cæsar was a Roman Emperor, when it was a thing very well known, that he reigned here in England, and actually built the Tower of London, which several of our officers, who had been formerly upon the Tower Guard, said they knew to be fact, by God, and upon their honours.

" Every thing here goes on prosperously—our men are in high spirits, and do not seem to fear any thing. If you hear any thing of the Spaniards being landed, pray send me word.

" Every thing is in great plenty here, except hay, corn, and straw; so that this campaign may prove fatal to the horse.

" I am, dear Fox,

" Your most obedient Servant,

" SAMUEL GUMLEY."

" *From the Camp near the Devizes,
August 22, 1740.*"

Vol. II. p. 241.

This, as far as we can discover, is the choicest specimen of the "lively acuteness of talents," the "elegance of manners," and the "incessant gaiety of heart," which "endeared" Sir Charles Hanbury Williams, as his present publisher informs us, to the most "eminent men" of his time. The reputation of a great wit is somewhat like that of a great beauty. It stands higher with contemporaries than with posterity: and the bitterest hardship which can occur to those who live merely for their day, is to be dragged back again into notice, when that day (and every dog, male or female, has its own) is completely gone by.

ART. VIII. *Body and Soul*. 8vo. pp. 404. Longman and Co. 1822.

WE are not particularly fond of the prevalent modern divinity which turns religion into a royal game of goose; and endeavours to surprise grown-up children into Christianity, much after the same manner, and by the same ingenious toys, as are used to cheat the less adult into the pence and multiplication tables. The knowledge of God and of our duty, is surely not so bitter and unpalatable, that it is necessary to wrap it up in some mawkish syrup, as a vehicle which shall disguise its taste: and it is rather an affront to the good sense and good taste of the times in which we live, to pre-suppose that the matters which concern our eternal interests, must, if we would have them received, be carefully infolded in a temporal *envelope*. A sign-post is a mighty comfortable sort of guide, but it would be a mistake to append it to a steeple; and we should be as little satisfied by being ushered into a Church, when appearances taught us to expect a Tavern, as we are when we find a Treatise on Theology sailing under the false colours of a Tale of Imagination.

Nevertheless as the fashion sets that way, it is as well to have our share of the tide while it is flowing: and though in soberer days we should have objected to the *system* upon which the volume before us is composed, (for every body knows the fate of works of invention pertinaciously built upon *system*;) yet as it is, we are well pleased to find that a Religious Romance can be published, which does not inculcate doctrines hostile to the Established Church, nor diligently sow Sectarianism while it affects to be directed to amusement. This publication, on the contrary, is undertaken as a corrective of Fanaticism. Its author is well

grounded in the controversies of the day; and his views of them (if *his* be the correct gender, and of this we feel great misgiving,) are eminently correct. We think him a more skilful Divine than Novelist: and we shall be better satisfied to find him writing, on some future occasion, on subjects which must have occupied his attention deeply, in a form which we consider more legitimately adapted to their discussion.

Dr. Freeman, the rector of a very populous parish in a large mercantile town, is described as a conscientious clergyman, warmly attached, upon conviction, to the principles of the Established Church; and animated by a cheerful and active piety. He is thrown into a variety of professional situations in the progress of this volume, and placed in contact with almost every class of enemy, open or concealed. In the first instance with a Deist, whom he awakens to Christianity. Then with a Youth, fresh from College, whose evenings had been "passed in the assemblies of those who denominated themselves 'Elect;'" at which it was usual not only to furnish the guests with tea, but to serve each at the same time with a Bible." Next in chasing a raving Calvinist from a death-bed: and afterwards in unravelling the sophistical web into which an Unitarian had twisted himself. But a scene of which we wish our limits permitted us to transcribe the greater part is given under the title of "the Clerical Conference." Dr. Freeman, while sitting with his Curate, Mr. Deacon, over the carnal abomination of a chess-board, is visited by a neighbouring Clergyman, attended by two itinerant divines, and two respectable laymen, to request the use of his pulpit for the Missionary Society, and for the Society for the Conversion of the Jews. The Doctor freely states his objections to both these Societies; and he thus rebuts the charge that he does not preach the Gospel, because he does not assume the title of "Evangelical:"

"Though it is true we do not arrogate to ourselves such a title, yet we profess to be no other in word and deed than evangelical, and, perhaps, we are more justly entitled to it by our humility, than others are by their high-blown pretensions. Pardon me, I mean no offence, I mean nothing personal; but I confess it is with difficulty that I can restrain my feelings, when I find people by their professions lowering us, that they may rise the higher themselves; which I consider they do, who presume upon such distinctions, while they withhold them from their brethren. I declare, Sir, there is nothing that we professedly teach, either in public or in private, but what we deduce from the Scriptures; and our exhortations uniformly spring from the Gospel, or from some thing

vitally connected with it. For my own part, I can always conscientiously say and think with the Apostle, 'woe be to me if I preach not the Gospel!' " P. 145.

He shews that preaching morality is an essential part of preaching the Gospel, because it is only by faith and obedience jointly that we can comply with the terms of the Gospel; and he exposes the favourite subterfuge to which his opponent resorts, that, though an advocate of the system of Calvin in general, he does not carry it quite to the same length, as that great Reformer did :

" ' You are then, Gentlemen, what I suspected you to be,' replied the Doctor, ' that is, according to modern phraseology, *moderate Calvinists*. Now, I confess, I prefer an open and an avowed enemy to one who shows himself by halves to be so. I do not understand the distinction, nor can I see how a preacher should only be a Calvinist in part, particularly when I generally find that it is through fear of creating alarm that he conceals the horrors of Calvin's tenets from the vulgar eye; for however he may keep them out of sight, his principles have the direct tendency to cling to the whole. Besides, it is my firm belief, if that great man were living, he would disown connection with those who mutilated his system. But, indeed, you must yourselves well know that it is not easy to go along with him only to a certain distance, without accompanying him to the place he is going. If he compels you 'to go with him one mile, you must even go twain.' You must also excuse me, Gentlemen, when I declare it to be my opinion, that the worst enemies which our National Church has to encounter, are to be found amongst those *professing* to be her sons; amongst those who are undermining her foundations, under pretence of a zeal, which, I think, outstrips knowledge; amongst those who arrogantly style themselves 'evangelical;' assuming a most invidious and untrue distinction, founded on the notion of their exclusive preaching of the Gospel, because they preach the tenets of Calvin. These are the foes, who, under disguise of relationship, breed dissention and promote civil wars in the bosom of the state of our Israel; for such, without breach of charity, I must esteem them. I quarrel not with open Seceders or Sectarists, because they differ in their creed with me; they are at liberty to enjoy and to maintain their opinions equally with myself; but, I own, I feel indignant, when I perceive a part of our own body starting up in direct opposition to the established opinions of our Church, and then throwing contempt upon the other, by designating them as non-supporters of the Gospel; which, by implication they do, when they exclusively declare themselves to be evangelical.' " P. 152.

Dr. Freeman's next visit is to a Lunatic Asylum, into which the daughter of a friend has been driven by fanatical excite-

ment; and unfortunately our own experience enables us fully to assent to the truth of the picture which is here drawn. The scene following is in a lighter style. The Hon. Mrs. Draymore, Vice-President and Lady Patroness of six or seven pious Societies, passes all her week-days in raising subscriptions for religious purposes, and all her Sundays in running away from her parish Church to attend places of worship in which she hears "the cause of God, of religion, and of humanity, advocated in several Chapels in which have been made collections that *would have delighted the Apostles themselves.*" Mrs. Draymore's great heterodox objection is raised against the Liturgy, which she thinks too long, too tedious, too dry, and too much wanting in novelty. "It is the extemporaneous mode of praying," says this fair lover of impromptu, "which gives Sectarists such an immense advantage over the Establishment. There is something in a prayer uttered off-hand that wins attention, and can be better adapted to the several wants and circumstances of a congregation than a set form." The Lady, it will be seen, had well conned her lesson. But Dr. Freeman's plain sense and obvious arguments drive her from the field.

The popular objections to receiving the Sacrament, and rehearsing the Athanasian Creed, are clearly and dispassionately removed in two succeeding divisions; and the last opponents whom Dr. Freeman encounters are a Fatalist and an Anabaptist. In all these instances the reasoning put into the Advocate's mouth is simple and conclusive: his doctrine is that of the Church of England: and his manner such as those who argue not to gain victory, but to produce conviction, would do well to adopt. Putting aside our original objection to the ground-work of this volume, we have no doubt that it will be extensively useful. Blue morocco and gilt-leaves will give it a passport to the hanging-shelves of the boudoir and the sofa-table of the library: and it will be a most salutary antidote to the copious draughts of Sec-tarian sentimentality, with which the loungers in religious light-reading are so fond of bemuddling and bemystifying their feelings and their faculties.

ART. IX. *Journal of a Visit to some Parts of Ethiopia.*
By George Waddington, Esq. Fellow of Trinity College,
Cambridge, and the Rev. Barnard Hanbury, of Jesus
College, A.M. F.A.S. With Maps and other Engravings.
4to. pp. 334. 2l. Murray. 1822.

MR. WADDINGTON'S visit to the banks of the Nile, above the second cataract—a district hitherto unexplored by European travellers—as Burckhardt, following the course of Bruce, had left the immediate shores of the river to the west, and Poncet to the east of his path—was a deviation from the tour which he originally proposed to himself, on quitting his own country. It was, however, his fortune to reach Cairo, shortly after an army, under the command of Ismael Pasha, the younger son of Mohammed Ali Pasha, had quitted that city, on an expedition against the petty kingdoms of Dóngola, Dar Sheygya, Berber, Shendy and Sennaar, in pursuance of a favourite and magnificent project of Mahommed—the reduction under his own dominion of all the Nilotic provinces from the Mediterranean to Abyssinia. The two former of the five states which we have enumerated, Dóngola and Dar Sheygya, extend up the banks of the Nile, to the point where that river, deviating from its regular course, turns back to the south, until it reaches the site of the old city of Dóngola, where it again assumes its northern direction. Between the second (or as Ptolemy and other old geographers name it, the greater) cataract, and the southern frontiers of Dóngola, lie the provinces of Batn El Hadjar, Sukkot and Mahass; the two former of which were visited by Burckhardt; but at Tinareh, a little distance within the northern frontier of Mahass, the course of that enterprising and lamented traveller ceased to pursue the line of the river; of which, and of the antiquities on its banks and islands, the animated and interesting volume before us contains the first narrative which has yet appeared. The circumstance of this region being in the possession of the pasha's army, offered a facility for the very desirable object of exploring it, which had never fallen within the reach of former travellers; and which, might not possibly recur, although, with all the advantages thus supplied, the undertaking was one of no inconsiderable difficulty and danger; and very great credit is, we think, due to Mr. Waddington and his fellow-traveller, for the promptitude with which they entered upon, and the spirit and energy with which they pursued it.

A faithful narrative of the progress of any observers;

through so new a tract of country, would be valuable to all who take a warmer interest in researches of this nature than is possessed by the Pasha's subjects; who, as Mr. Waddington tells us, p. 5. when offered "ten boats manned by his best soldiers, and armed with cannon, to any one who would undertake to discover the sources of the Nile, answered, 'of what *use* would it be?'" We may, then, consider it particularly fortunate, that such an expedition should have fallen in the way of two gentlemen of education and character, of whose fidelity there can be no doubt, and to whose unwearied zeal and acute observation every part of the work bears abundant testimony. Their accuracy, moreover, receives additional credit, from the fact that the two travellers "kept separate journals during the continuance of the expedition; and both have been consulted in the composition of the book." Preface, p. 6. "The lot of authorship," continues Mr. Waddington, "has fallen only upon me; and I already feel that this is far from being an enviable distinction." The *style* of a book of travels is, we think, at all times, a very unimportant consideration. Perspicuity and the absence of pretension, are the only qualities we should be anxious to exact. But the rage, which, of late years, has possessed all "*gentlemen travellers*," of giving to the public their flying sketches through countries with which it was already perfectly familiar, has reduced the readers of such unprofitable volumes to look for the graces of diction, in the absence of all other conceivable merits. An expedition, however, amongst the warriors of Dóngola (one of whom goggles dismay on us, in the scarcely semi-human portrait which disfigures the frontispiece) is a widely different matter from a summer trip over the Simplon; and few readers of this volume will take it up with any fastidious scruples as to the language which may chance to be employed in it. We cannot, however, say "*Ornari res ipsa negat*." The style, as, indeed, we were prepared to expect, from Mr. W.'s reputation as a classical scholar, in the University of which he is a distinguished member, is uniformly clear, manly, and unaffected; and, if we were called upon shortly to characterise our author's *general* manner of telling his story, we should be disposed to say that it possesses a more than ordinary portion of that peculiar *tact*, which is the property only of tasteful and cultivated minds, and which knows when and how to depart, with gracefulness and effect, from the pervading plainness and colloquial ease of a "Journal," into occasional passages of more sustained and animated diction. Mr. W. is evidently a man of warm imagination; and,

thrown amongst scenes which might kindle the coldest temperament, it is not surprising that his enthusiasm should be strongly excited, and its effects vividly expressed. In most passages of this description we readily sympathise with him—perhaps in all, we can understand and approve the feelings which gave rise to them: but there are a few, which, however natural in him, we would have advised him to stifle before the public, which loves a laugh too well, to read with a very grave face his speculations on the “superstition or religion,” which dogs and birds are *supposed* to have felt for an object, which, from the days of Homer to those of Mr. W. has been held to be their familiar diet, page 109. The language in which the following anecdote is told, would, we suspect, sound extravagant to most readers. For ourselves, we are better pleased to believe that we can sympathise with the writer, in his very honourable, though, certainly, somewhat *ultra-patriotic* tone of feeling. We must premise, that the passage, which we are about to quote, refers to a time when our travellers were at the utmost extent of their journey; (a fact, by the bye, which reminds us that it is high time for us to return from these rambling remarks, and communicate to our readers some portion of the curious information which we have gathered in our perusal of the journal.)

“Happening to go out late at night, to breathe a little fresh air in the court before the door, I heard, to my unspeakable surprise, some people in a neighbouring hut singing and playing ‘God save the King!’ In the heart of Africa, in the centre of a Mahometan army, surrounded by Turks and Greeks, and slaves and renegades, to hear the song of my country; and thus, and so suddenly, to be reminded of the land which contains all that is most dear to myself, all that is most noble in the world—I could only lean and listen by the soft moonlight ‘till the rude minstrelsy was finished, and then retire with the consolation that to day at least had not been lost to happiness.”

The Pasha’s army contained many Asiatic Turks, some of the musicians amongst whom might have learned our grand and simple national air at Constantinople, Smyrna, or other cities frequented by the English; who, we believe, to their credit, carry with them the “song of their country” wherever they go. But that this air should be *sung* as well as played, “in the centre of a Mahometan army,” is a fact of less easy solution. Without offence to our author, and with the fullest persuasion that he relates nothing of which he was not thoroughly convinced, may we not suggest that imagination may have had some share in this “soft moonlight pic-

ture? We infer, from Mr. W.'s unusual adoption of the singular number in this little tale, that his friend Mr. Hanbury had not the "consolation" of hearing these "mysterious harpings." But let us come to more important matters.

The journalist, with great good judgment, abstains from dragging his readers over ground which they have previously traversed with other tourists; and the first sentence of the narrative sets us down at Wady Halfa, a town immediately below the second cataract.

"There," says Mr. W. (pref. p. v.) "commenced, and there concluded, the journey, of which, the present 'journal' contains, perhaps, too full an account. Our previous and our subsequent travels were confined to countries already well described: but, above the second cataract, Burckhardt only had succeeded in following the Nile as far as Tinareh; of the countries beyond there, which our good fortune enabled us to examine, little was known except from hearsay. Our curiosity had just before received an additional excitement, from some information obtained by us, of ancient ruins existing at a place called Mérawe: we flattered ourselves with the hope of discovering there the remains of the capital of Ethiopia."

The ruins in question, which lie at the foot of a mountain called Djebel al Berkel, near the spot where Messrs. Waddington and Hanbury joined the Pasha's camp, were fully investigated by them on that occasion. It was only on their *return* from the army, that circumstances allowed them to visit, or, at least, to explore with precision, two or three other places on their route, which were interesting from the possession of similar remains, and some of the principal of which we shall again refer to. But, as our limits will not allow us to extract fully, or, indeed, to abridge, all the antiquarian information in the volume, especially as we design to make some quotations illustrative of the more important subject of the moral and political state of the country, we will briefly state here, that, amongst the most striking remains of antiquity, which these gentlemen have investigated, are, the ruins of the town of "Old Dóngola;" some very curious antiquities, consisting principally of two colossal statues, and the ruins of some temples, at Argo, an island formed by the Nile, in the southern part of the province of Dóngola; and the spacious remains of the temple of Soleb, near the frontier of Dar Mahass.

The tourists having obtained the tacit permission of Mahommed Ali, to join his son's army, proceeded to Wady Halfa, by virtue of his firman. We find a little perplexity.

here. It appears that their firman extended only to that place: though it would seem that Mahommed approved, or, at least, allowed their design of moving onwards to the army, and Ismael appears clearly to have recognised them as under the protection of his father. See page 150; where, however, Mr. Waddington avows, in a note, "Had the Aga of Wady Halfa been able to read, he would not, probably, have allowed us to proceed beyond that place." Happily, then, for us, the "Aga of the cataracts" was no scholar, and we have to record the progress of our adventurous countrymen.

It was not until they arrived at Maragga, or New Dóngola, a paltry town, as it should seem, of considerable importance in those parts, and which they had been a fortnight in reaching from Wady Halfa, that they were, in any degree, under the escort of the army; and, even there, they had only the advantage of placing themselves on board a boat, which carried supplies to the troops.

Following, under such circumstances, the course of an invading army, in a hostile country, it is not surprising, that the travellers met with few opportunities of investigating more than the immediate natural features of the scenery they passed through. Accordingly, until they got up with the main body of the army, we hear of little but sand-hills; acacias; doum-trees; sakies; saints' tombs; and, above all, partridges; a *curious* bird, which Mr. W. never passes by without elaborate notice. The country appears to be characterised by considerable flatness, sameness, and want of interest, except such as it must derive from the mighty and mysterious stream which passes through it. One little district there is, between Wady Halfa and New Dóngola, of rare picturesque attraction; if, indeed, the effect of *contrast* have not led the author to form too favourable an estimate of its beauties: a supposition the less improbable, when we read the lavish compliments which he, in several parts of the work, bestows on the personal charms of the *belles* of Ethiopia, or, as he somewhere rather whimsically calls them, "*fair Ethiops*." As we do not wish to prepossess our female readers against Mr. Waddington, who, as Fellow of a College, is, we take it for granted, a bachelor, we will not cite the passages to which we allude, notwithstanding some very curious observations of the peculiar "*softness of touch*" possessed by the Shegya ladies. There is one note, in particular, in which, with curious infelicity, he speaks of his "*unprejudiced eyes*," and which we vehemently exhort him to expunge from his second edition, unless he intends to de-

vote himself for life to the "*Vita umbratilis*" of Trinity College. But whether or not, the eyes with which he looked on inanimate, were as "unprejudiced" as those which met the glances of animate nature, we must regret, for his sake and our own, that he did not meet with more scenery to call forth such passages as the following description of the vale of Farjar, the spot to which we have already referred.

"This is the most romantic little spot I ever saw in the east; it is a green and cultivated valley, less than a quarter of a mile long, and not two hundred yards broad, closely shut in on the left by high granite rocks, and on the right by a narrow branch of the Nile, which separates it from the barren island of Beright, and overlooked on the N. E. by the old ruins; and thus it flourishes in freshness and fertility, in the bosom of the wildest waste; the doves were in the palm-trees, and the naked inhabitants moving about, and offering us their little civilities. Here we turned off rather to the left, and in one hour and twenty minutes entered the grand Akabet of Kasma el Elma, or 'the Pass of the Water's Mouth.' Near the entrance, on the right, two immense stones, as regular as if art had hewn and placed them there, stand up most sublimely detached from any others, and reminded me, though they are five hundred times as large, of some stones, hanging rather similarly, in the ancient wall at Ithaca. The pass then opens with extraordinary grandeur, and we saw before us other piles of rock, hardly less wonderful than those we had left behind.

"In the presence of these enormous masses, irregularly scattered about in solitude, and while treading a spot thus peculiarly marked by the hand of its Creator, we felt ourselves in a holy place, and seemed walking among the columns of a mighty temple, erected by the Divinity in his own honour, and for his own worship." P. 36.

We are reluctantly compelled to speak in reprehension of some of the proceedings of our countrymen, in the earlier part of their expedition. We allude to the method they took of furnishing themselves with camels for the journey. A promise of the Aga of the Cataracts, to supply six of these needful beasts to convey them from Wady Halfa to Ferket, a distance of four or five days, and a fresh relay to carry them onwards, was performed by furnishing five at the former, and none at the latter place. To proceed by the aid of a set of miserable asses, unfit to carry themselves, and not very well qualified for carrying their baggage, was but a sorry mode of journeying: yet we must say, that we should have preferred these or greater difficulties, to such a course as the travellers thought it not unbecoming to pursue, and

which is avowed with as much coolness as if it were an ordinary and legitimate mode of proceeding.

“Here our prospects brighten a little; a camel is discovered among the palms, and soon afterwards another, and a man with a woman and child near it; he proves to be an Ababde Arab, named Achmet, going down with his wife and infant, to buy dates; we of course invite him very warmly to enter into our service, to which he as strongly objects; and on being more urgently pressed, he asks with great feeling, ‘And will you oblige me to leave my wife and child in the hands of strangers?’ Now his wife was a very pretty woman, and was watching this scene with great interest, though in silence. The case was certainly a hard one, and perhaps we were decided by the sight of one of our asses, at that moment down on the ground, struggling with his burden: however we were decided; we justified ourselves by the tyrant’s plea, and immediately proceeded to transfer part of our property to the more dignified situation it was once more destined to occupy. The man intrusted his family to a fellow countryman, an inhabitant of the village, and proceeded reluctantly with us.” P. 15.

Another act of enormity (Mr. W. must pardon us, if, with our English feelings about us, we call these exploits by no milder name) was perpetrated by the servants of the party, under the protection of rifle-shots and of “a pair of brass, bell-mouthed, blunderbuss pistols, loaded to the very mouth;” not, indeed, under the immediate orders of their masters, but, as we must infer from the triumphant tone of the narrative, meeting with their full approbation. On such performances, it is as needless, as it would be painful, to offer any remarks. We are quite sure that the good feeling and right judgment which so many passages of this work prove Mr. Waddington to possess, must, on reflection, have led him seriously to regret his conduct, and to see the utter futility of attempting a justification of such acts, and of designating them, as, by a stupendous obliquity of reasoning, he has prevailed upon himself to do, (p. 19.) as “measures whose necessity we lamented.” Necessity! As if the execution of Messrs. Waddington and Hanbury’s project of joining the army, was a matter of necessity! It appears, indeed, afterwards, that they thought fit to waive their privilege of “tyrants,” and make a reasonable compensation in money, for the use of the camels; not, however, until their owners, in defiance of an attempt to bully them into acquiescence, in the name of the Pasha, had shewn a decided intention of returning*.

* The ringleader in the last-mentioned act of felony, was Mr. Waddington’s favorite Irish servant, James Curtin, who had travelled with Mr. Legh and the

In travelling through such a district as that explored by the authors, two distinct classes of enquiry present themselves:—the moral, and the physical state of the country. In the investigation of objects of the latter kind, our tourists have shewn considerably less skill and success than on other points of a traveller's research. To speak plainly, we do not imagine that physiological studies have been familiar to either of these Gentlemen; and, stored as their minds are with stocks of valuable and scholarlike attainment, we think that this is a circumstance which they need feel no solicitude to suppress. Had they, indeed, quitted England with the premeditated design of traversing the unexplored regions of Africa, they would have been culpable if they had neglected to fit themselves, by the acquisition of natural science, for the investigation and description of any objects which might present themselves. But their journey was, as we have already seen, suggested and rendered practicable, by accidental and unforeseen circumstances; and though we may lament that Gentlemen of so much zeal in the good cause of science, were not possessed of still more "appliances and means" for rendering that zeal available, we feel that it would be unjust in the highest degree to make any deficiency in this respect a matter of sarcasm or reproach. Whatever they have seen, which appeared to them remarkable or new, they have described as they saw it—and if, as we fear is often the case, their eyes, unpractised in seizing upon the discriminating technical marks of animals or plants, have dwelt only on those points from which no inference will be safely drawn by the zoologist or botanist, we must at least applaud the good sense and good taste, which have uniformly induced them to abstain from the slip-slop cant and jargon of sciolism.

In the few remarks which we are about to offer, on subjects of this nature, on which we are compelled to dissent from the journalists, we beg to assure them that we do so without the most remote feeling of disrespect, or the slightest wish to depreciate their valuable and well-meant labours. No apology, we are very sure, will be required by them, for an attempt on our part, to prevent error from

Sieur Belzoni. It is amusing enough to find Mr. W. commemorating this hero of the rifle, as possessing "much *tact* in the *management* of the natives." Are we to ascribe to this personage's example, the Hibernianism which Mr. W. has committed, in describing the direction of the Nile's course, according to that of his own route *up* its banks?—a form of speaking, however, which other travellers have used, and which, after the distinct intimation given on the subject in the early part of the work, can lead to no error.

being established in matters of science, under the sanction of their names.

And first, of that important inhabitant of these countries, the Crocodile. In the course of a description of one of these animals, which was shot by Mr. Hanbury, we are told, "It had a large tongue of which the tip was fastened to the roof of the mouth," page 201, note. Now here we must frankly avow our scepticism on two points. We are strongly impressed with a belief that the tongue of crocodiles is *small*, and *not* fastened to the roof of the mouth. On the contrary, it is known by all naturalists, to be so closely tied down and imbedded in the cavity of the lower jaw, as to have led to the almost universal belief of the absence of the member altogether. Γλῶσσαν δὲ μὲνον θηρίων οὐκ ἔφυνε, are the words of Herodotus (II. 68.); and Aristotle, in his history of Animals, (II. 10), gives his authority to the same assertion. An article in the *Memoires de l'Académie*, tom. 3, part 3, page 173, contains a description of a Crocodile, which was at Paris in the year 1772, and of which it says, "La langue étoit longue de trois pouces, et large de cinq lignes vers son milieu, 'ce qui se doit entendre de la chair et des muscles de la langue; car la peau qui la couvre étoit bien plus grande, étant étendue dans la machoire inférieure, *au bord inférieure de laquelle, elle étoit attachée.*" And, only to cite one other authority, but that the very highest for caution, accuracy, and discrimination, we will extract the words of Professor Blumenbach, in his "System of Comparative Anatomy," page 329 of Mr Lawrence's translation—"The Crocodile's tongue (the very existence of which has been denied from the time of Herodotus down to Hasselquist) is SMALL; and is, in a manner, ADHERENT BETWEEN THE TWO SIDES OF THE LOWER JAW." Now, as we know that this creature has the power of *opening and distending his jaws to a very great extent*, how are we possibly to reconcile the above facts, standing, as they do, on the indisputable authority of such eminent and accurate Naturalists, with Mr. Waddington's doctrine that the tongue is fastened to the *upper* jaw? Even were the frænum attaching it to the *lower* jaw, no closer and tighter than it is found, on an average, in other animals, it would be impossible for the Crocodile, who, be it remembered, *raises his upper jaw*, to open his mouth to a sufficient width for his voracious purposes, if the fauces were, as Mr. W. would thus represent, tied together by the attachment of each to the tongue. Such a construction of mouth would be fit for the reception of nothing but spoon-meat.

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In another place, Mr. W. informs us that he met with venomous lizards. We wish he had told us on what authority he makes this statement. If on the information of the natives, he has only recorded a vulgar error. His *Gyp* at Trinity, would probably tell him, with just as much truth, and as full a belief in it, that the common English newt is poisonous. But if he has seen an animal, which he has actually *ascertained* to be venomous, we will be bold enough to pronounce, that, however great a resemblance an unskilful eye may discover or fancy, *it is not a lizard*. The construction of that creature's teeth is such, as to preclude the possibility of their conveying poison into their wounds.

But in his account of the human rarities amongst whom he was thrown, it is that Mr. Waddington displays the powers of an acute, observant, and original mind. His manner of introducing us to the characters of the people with whom he met, is very pleasing and effective. Without any parade of description, he brings strongly before his readers the traits which he himself strongly conceived. The effect is dramatic—and the impression consequently distinct and permanent. Mr. W. has, we suspect, a considerable sense of humour; but he has also, what is far better, a great kindness of feeling, without any of the false delicacy of sentiment. We envy Mr. Hanbury the recollections of such a tour with such a companion; yet it must fairly be acknowledged that he deserves them. To his spirited and judicious suggestion, the scheme of the expedition is wholly due: and to his energy and activity much of its well-doing may, not improbably, be ascribable.

Before the authors reached the Turkish camp, which was pitched at a place called Sannab, in Dar Sheygya; a battle had taken place at Korti, a little lower down the river, in which the brave and estimable inhabitants (such they really appear to be) were severely defeated by the invading mercenaries. One good effect, however, was produced by the incursion of the Pasha's troops—we mean the rout and expulsion of the Mamelouks, who, for eight years, maintained that territory by cruelty and oppression, which they had obtained by base and treacherous means—by plots and assassinations. We are surprised at the sympathy which Mr. W. expresses, with these savage intruders on the inoffensive natives; and which appears to be attributable only to his admiration of their brute qualifications as sturdy horse-soldiers.

His narrative of the battle of Korti—which he gathered from the army—and his account of the seat of war through

which he journeyed, are too curious and vivid to be passed by; though from their length, we must, very unwillingly content ourselves with extracts.

Ismael, it seems, was encamped on the left bank of the Nile, when "he was suddenly roused in his tent by shouts of "Where is the Pasha?" He was surrounded by three or four thousand Sheygya.

"He had no cannon with him, and was, we are assured, so little prepared for this attack, that none of the men had more than sixteen rounds of cartridge, and many much less. Luckily for his life and his glory, the arms of his enemies were of a much simpler kind. They have each two lances, the long Solingen sword, and an oblong shield of hippopotamus or crocodile's skin; but generally the former. Some of their leaders wore a coat of mail, covering the head, and falling over the shoulders to the middle of the back. A very few had pistols; but the possession of guns was confined to the chiefs, and it is a singular proof of their attachment to the weapon of their fathers, that having it always in their power to be tolerably supplied with fire arms, and having in their wars with the Mamelouks, than whom none knew better how to use them, experienced their fatal effects, they would never condescend to adopt them.

"They are singularly fearless in attack, and ride up to the faces of their enemy with levity and gaiety of heart as to a festival, or with joy as if to meet friends from whom they had been long separated; they then give them the '*Salam aleikoum!*' 'Peace be with you!'—the peace of death, which is to attend the lance that instantly follows the salutation: mortal thrusts are given and received, with the words of love upon the lips. This contempt of life, this mockery of what is most fearful, is peculiar to themselves—the only people to whom arms are playthings, and war a sport; who among their enemies seek nothing but amusement, and in death fear nothing but repose." * * * * *

"Their first attack was irresistible; the Bedouins were driven back, and * Abdin Casheff advanced from the opposite angle of the square to support them; while he was engaged, the Bedouins rallied in his rear, he returned to his post, and they charged again. The † Moggrebys had been similarly routed and rallied. The Sheygyá, though suffering very severely, repeated their attacks, and three times was Abdin Casheff seen to charge in person, and throw himself into the middle of the enemy; he shot several of them with his own hand, and having disarmed one, he drove his own lance quite through his body. The Pasha was giving, in other parts, similar

* Governor of Dongola, under the Pasha. Rev.

† Elsewhere explained by Mr. Waddington to be infantry from the cities on the North coast of Africa. Rev.

proofs of courage, the only one he could now give of generalship, and the pistol of his Highness is said to have been particularly destructive; he caught the gaiety of his enemies, and rode among them with a laugh. At last the Sheygyá, finding that their magic had not been able to stop the course of Turkish balls, and that the charms of the enemy were stronger than their own, said, 'that God had declared against them,' and took to flight. They had placed great dependence on those charms, to which their necromancers had given, for this occasion, peculiar power and efficacy; and their first act after the battle, was to put to death the whole race who had thus imposed upon their credulity." P. 97.

When the Sheygyá were put to flight, the Pasha, as Mr. Waddington tells us, "exerted himself" to save them from carnage; yet they "left six hundred men on the field of battle," whilst the author assures us, as a certain fact, that the invading army had not one man killed, and only seventeen wounded.

"I have heard," continues the Journalist, "of some acts of individual courage performed by them [the Sheygyá] during the battle, and which are related with admiration by the Turks themselves. One Arab, who appears to have placed perfect confidence in the strength of his charms, after receiving five balls, continued fighting and crying out 'that they might fire, but could never hurt him;' till he received his mortal wound. The exploits of another are particularly celebrated by his enemies; who, after being similarly perforated, fought till he fell, and died crying, 'Where is the Pasha?' Another, also wounded, had left his horse; however, he found his way to the door of the tent of Selagh Dar, whose groom was standing there, biting his master's charger; the Arab disabled the groom, leaped on the horse, and galloped away. However, such acts are common in all battles; nor are they more admirable in savage than in civilized man. Death is not more terrible in the desert than in the city; it ought to be less so to those who have less to live for." P. 101.

That the inhabitant of the city has more ties to bind him to the love of life, than the savage of the desert, is an assumption, which Mr. Waddington might find it difficult to reduce into proof. The common places of valorous resolve—the remembrance

“ Παιδων ἢδ' ἀλόχων καὶ κτήσιος ἢδὲ τοκῆων,”

are common to civilized and to uncivilized man, and are, perhaps, more strongly felt by the latter. It is futile, however, to contend on such points as these. The instinctive clinging to existence is no acquired feeling—no offspring of

civil accident; and, if it be conceded that the rarity of strongly exciting interests in the savage state, may be a reason for expecting it to be there cherished with the greatest fondness, the same cause will give to those passions which lead men to disregard the fear of death, a force, in the same or a higher proportion, more powerful than they possess in stages of advanced civilization.

The corpses of the slain, which Mr. Waddington encountered on his route, appear to have made a painfully deep impression on his imagination. This is far from astonishing: but before he gave to the world the results of his over-curious inspection of these not very attractive objects, he might have done well to consider, whether a minute description of the position, colour, and consistence of such melancholy fragments of humanity, was not likely to revolt his readers, without the possibility of tending to any one useful purpose. We hope his next edition will be free from these solitary offences against good taste.

Such anecdotes as the following, have a deep and humanizing effect.

“ In a village near, there remained one old woman, who had refused to leave her cottage with the rest, and stayed to perish with it; she rejects offers of sustenance, and talks lightly of death. The women seem generally to have shared the courage of their husbands and fathers. ‘ Are you not afraid of the soldiers?’ said our servants to some of those confined at the island below: ‘ Why should we fear the soldiers?’ answered one of them; ‘ Can they do more than kill us?’ A quantity of plaited hair was found in one of the cottages, cut off, no doubt, by some widow, on hearing of the death of her husband, before she fled.” P. 111.

After about ten days residence in the camp of Ismael, the intrigues of its more crafty and favored inmates, or the jealousy and suspicion so congenial to a Turkish leader, procured for our travellers a pretty peremptory notification of the Pasha's pleasure, that they should accept an escort, and retrace their steps, solely, as they were very credibly assured, *with a view to their own safety*. This cautious interference of his Highness's friendship, they resisted as long and as ingeniously as they could; but the determinations of such personages are seldom opposed with much effect; and a respite of a few days, during which they might examine the large and contiguous ruins at the foot of the mountain Djebel el Berkel, was not unjustly considered an important boon.

“ The mountain,” Mr. W. relates, “ is about a mile and a half from the river, whose banks are nowhere more fertile than there;”

it is of considerable height, and solitary, and there is an irregularity in its outline, and a boldness in its precipitous sides, which strongly fix the attention, and render it worthy to have furnished materials for the industry of an enlightened people, and habitations for the gods of Ethiopia." P. 159.

Without stopping to enquire what connection there is between the industry of an enlightened people, and the irregularity of outline, or boldness of precipice, in the mountain they may select for their dwelling, we can only spare time to enumerate very briefly, the antiquities which Mr. Waddington has described with great fulness, and, we doubt not, with great accuracy.

"They are," he says, "of two kinds, temples, or other public buildings, and pyramids; the former, which have ornamented the city of the living, are situated towards the river, on the S.E. side of the mountain; and all the ground about them, for several acres, is scattered over with broken pottery; the latter, which have been the receptacles and monuments of the dead, are on the W. and N.W. side, farther from the Nile, among the sands and rocks of the Desert."

The ruins of distinct edifices are seven in number; and many of them contain very curious specimens of the ancient sculpture of Ethiopia, to which, Mr. Waddington, with considerable probability, attributes the origin of that of Egypt. The whole of this part of the work is full of curious matter, to which we can only afford generally to refer such of our readers as feel an interest in these doubtful, but not unimportant speculations. The number of the Pyramids, is seventeen: and at El Bellal, a few miles higher up the left bank of the river, Mr. Waddington discovered the "remains of nearly forty, of different sizes; eleven of them larger than any of the perfect ones of Djebel el Berkel; and the greater part of the rest, reduced to a mere mound of decomposed stone and gravel and sand."

On the 24th of December, the travellers quitted the camp, on their return; and at Tangaz, ten miles down the river, they joined the party, to whose escort they were entrusted. They were

"received most respectfully by a man in a red cap, who seemed to be the head of the party, waiting for us; he expressed himself ready to rest here, or advance, as we chose, and to supply any wants that we might have. He was rather a mean looking man, dressed in a white shirt, and had sufficient servility of manner; however, he was a king, and his name was Matak, or King, Tombel." P. 191.

The escort consisted of the petty kings of the subdued districts between the seat of the army, and Wady Halfa. King Tombol was the royal conductor of our countrymen, as far northward as the Island of Argo, in the vicinity of which he keeps his court, and where they were anxious to examine those antiquities, of which we have already spoken. From thence to Wady Halfa, they were under the guidance and protection of Malek Ibrahim. Of these important monarchs, the former appears to have more taste for the sensualities, the latter for the pomps and vanities, in which his high station allows him to indulge. The royal Tombol's heart seems to have been much in the tobacco-pouch: he is recorded in a note, p. 232, to excel in an accomplishment which savours much of sottishness; and his sentiments bear strong marks of libertinism. "I believe," said this ribald monarch, in reply to some questions from Mr. Waddington, as to the reported * frailty of his Majesty's female subjects, "I believe that in *all* countries, if a very handsome woman be very much tempted, the result will be the same." Malek Ibrahim, on the contrary, appears in the more amiable character of a patron of the arts of peace; he travels with a young minstrel in his suite; and Nubian damsels dance before him when he banquets; in a style, however, which the author designates as a "graceless and disgusting exercise, in which it was painful to see any woman engaged, even the women of Nubia." On this occasion they enlivened their exertions by a chorus, formed seemingly for the movements to which it was to be attuned, and the lips that were to utter it.

"We rejoice in the return of our King, newly crowned by the Pasha, and we will sing and dance, and sing and dance, till the sweat exhales from us, and forms a cloud over our heads." P. 259.

Whether this elegant choral song was the production of the Laureate of Ibrahim's court, Mr. Waddington has neglected to inform us. He has, however, regaled us with some choice snatches of the Nubian melodies of this minstrel boy, chiefly in laud of his friend Mr. Hanbury, who, for what reason, is not explained, was dignified with the title of Aga. It would seem like envy to enquire how far we are to depend on the accuracy of the version which Mr. Waddington has given us of the praises of his friend. These golden lays have, at the utmost, passed through the furnace of *only three* translators' fancies, since they left the rich mine of their

* Burekhardt, p. 71.

author's brain, amid "the wine, and the booza, and the firing, and the shouts," which graced the royal revelry of Malek Ibrahim. We sincerely congratulate our enterprising countryman on having won—long may he continue to wear!—this woven chaplet from the garden of the Dôngolese Muses.

"Unde prius nulli velarint tempora."

And we regret that our limits forbid us to quote the lofty strains which immortalize our English "Aga,"—"his sword that was never quenched;"—"his gun that has two souls, and his pistols that are all of gold."

But our critique has been long, and we must draw it to a close. We do so, with great respect for both the journalists; for the spirit of enterprise in which their expedition was conceived—for the unshrinking energy with which it was prosecuted—and for the modesty and talent with which it has been recorded. If on some points we have been bound to dissent from their opinion; if, on others we have allowed ourselves the occasional indulgence of a laugh, we are sure that our remarks will be received, as they have been given, in the spirit of candour and good humour. Yet, lest we should seem to conclude with an unprofessional abstinence from critical causticity, we must bestow unqualified censure on two matters, which fall, we apprehend, less within the province of the authors, than of their classical publisher, Mr. Murray. The book is too dear. Mr. Waddington's valuable, but unpretending narrative, should not have been set floating in so many a rood of white margin; and, above all, his sketches should not have been given to us in the disguise of those smutty things which pass for engravings. We have already observed upon the *ἑρπιδὺς ἀσπίδιώτης* who faces the title: the landscapes are even worse; and, though no great draftsmen ourselves, we almost think we could execute, certain we are, that we could procure to be executed, drawings of at least equal merit, with the snuff of a candle. From these observations we, of course, except the maps; one of which, in particular, representing Mr. Waddington's route from Wady Halfa to Merawe, is, we think, a highly important addition to the geographical knowledge of the country, on which subject we have some very valuable and curious remarks in the first Number of the Appendix which Mr. Waddington has annexed to his Journal.

ART. X. *The Works of John Playfair, Esq. late Professor of Natural Philosophy in the University of Edinburgh, &c. &c. With a Memoir of the Author.* Constable and Co. Edinburgh. 1822.

WITH the usual aversion entertained and professed by critics for the vile art of book-making, we are, notwithstanding, disposed to allow that this is one of the books which deserved to be made. The most valuable of Mr. Playfair's treatises, the "*Illustrations of the Huttonian Theory*," had been many years out of print; and his other essays, biographical and scientific, were only to be found in very expensive collections, such as the *Transactions of Philosophical Societies*, or the equally inaccessible pages of modern *Encyclopædias*. The publishers have, therefore, done well in giving to the world, at a moderate price, and in a readable form, the labours of a man whose name cannot but be familiar to a very large class of students, and regarded with respect and gratitude by those numerous individuals, in both divisions of the island, who have already profited by his instructions, whether oral or written.

The Memoir prefixed to these volumes is rather destitute of interest, and not particularly well drawn up. It is the work of the Professor's nephew, who seems to have owed to his uncle, by whom he was adopted in early life, all that the most favoured child can owe to a kind and enlightened parent: an obligation, however, we regret to observe, which he has not been able to discharge to any great extent, by his literary skill, or acquaintance with scientific history. He should have entrusted the biography to other hands: for, after all that he has done, or attempted, to supply a memoir, we must take leave to tell him, that the life of Professor Playfair remains yet to be written.

Mr. Playfair was the son of a Scotch minister, and was born in 1748. He received his education at St. Andrew's, where, at the age of sixteen or seventeen, he was selected by Professor Wilkie, who happened to be confined by illness, to read his lectures on natural philosophy. When only in his eighteenth year he stood candidate for the mathematical professorship in the Marischal college of Aberdeen; on which occasion he sustained, with great credit, a comparative trial, which continued eleven days, yielding only to the superior attainments of Dr. Trail, the present Chancellor of Down and Connor, in Ireland, and of Dr. Hamilton, the well-known author of a very profound work on the national debt, who is

at this moment in possession of the chair which called forth so ardent a competition.

The death of his father determined the choice of young Playfair in favour of the ecclesiastical profession: and in due time the charge and emoluments of his native parish were secured to him by the kindness of his patron, Lord Gray. After about ten years' residence in the country, where, we are told, he devoted the chief part of his time to the duties of his cure and the composition of sermons, he found himself induced, by very advantageous offers, to resign his living, for the purpose of superintending the education of two young men, the sons of a Fifeshire 'squire of considerable fortune. In company with his pupils, who, we find, were Mr. Ferguson, of Raith, and his brother, Sir Ronald Ferguson, the existing M.P. for Kirkcaldy, the Rector of Benvie repaired to Edinburgh, to attend the lectures which are annually delivered there, on every subject of human interest or curiosity; and where he soon made himself so well known, by his great abilities and learning, that, in 1785, he was nominated, by the patrons of the college, joint-professor of mathematics, a situation in which he remained about twenty years. In 1805 the death of Professor Robison led to his preferment, if such it can be called, to the chair of natural philosophy, a position which he held and adorned, with much talent and a large share of popular approbation, till the period of his demise in the year 1819.

There is, appended to the Memoir, a very frothy sketch of Mr. Playfair's character, furnished by Mr. Jeffery, the editor of the *Edinburgh Review*. As this writer, however, is avowedly no competent judge of the works of the Professor, his remarks, as far as they are literary, respect rather the manner of composition and the qualities of style which distinguished Mr. P., than the subjects themselves which engaged his powerful mind: and thus, whilst we admire the eloquence and the affectionate regard which animate this biographical outline, we desiderate, on the part of the author, the scientific knowledge which was necessary to place in a proper light the attainments and performances of his deceased friend. Mr. Playfair, we are told, wrote slowly, his first sketches being usually very slight and imperfect, like the rude chalking of a masterly picture. His chief art and greatest pleasure was in their revisal and correction: and there was no limits to the improvement which resulted from this application.

"As he never wrote upon any subject of which he was not perfectly master, he was secure against all blunders in the substance

of what he had to say ; and felt quite assured that if he was only allowed time enough, he should finally come to say it in the very best way of which he was capable. He had no anxiety, therefore, either in undertaking or proceeding with his tasks ; and intermitted and resumed them at his convenience with the comfortable certainty that all the time he bestowed on them was turned to good account, and that what was left imperfect at one sitting might be finished with equal ease and advantage at another. Being thus perfectly sure, both of his end and his means, he experienced, in the course of his compositions, none of that little fever of the spirits with which that operation is so apt to be accompanied. He had no capricious visitings of fancy which it was necessary to fix on the spot or to lose for ever—no casual inspirations to invoke and wait for—no transitory and evanescent lights to catch before they faded. All that was in his mind was subject to his controul and amenable to his call, though it might not obey at the moment : and while his taste was so sure that he was in no danger of overworking any thing that he had designed, all his thoughts and sentiments had that unity and congruity that they fell almost spontaneously into harmony and order ; and the last added incorporated and assimilated with the first as if they had sprang simultaneously from the same happy conception.”

There can be no doubt that the style of Professor Playfair was extremely well adapted to scientific discussions. It was clear, natural, and unburdened with unnecessary ornament. Having, on all occasions, a distinct conception of what he meant to say, he used the exact number of words requisite to convey his meaning ; and never added a trifling thought, or even repeated an important one, merely to give his sentences the full turn and sonorous termination which, in the opinion of some of his countrymen, seem indispensable to fine writing. Most Scotchmen write English as if it were to them a foreign language ; and thus, however well they may succeed in historical or scientific composition, they never become masters of those graces and felicities of style which arise from the successful application of the more idiomatic arrangement of words and phrases, to which the ear of his southern neighbour is accustomed from his infancy. In grave and solemn performances, it will be admitted, a certain departure from the colloquial forms of speech is attended with considerable advantage ; and in the departments of theology, for example, as well as in all the higher branches of science, we are warranted in allowing, and even in encouraging, the distinction between a spoken language and a written language. In proportion, then, as literary composition is permitted to differ from the ease of conversation and the freedom of

oratory, excellence in it will be more within the reach of those who study our language in books, and write it according to grammatical rules: and there is no doubt that it is on this very account such authors as Mr. Playfair become a sort of model for an elegant philosophical style, intelligible alike to the native Englishman and to the learned foreigner. The "Illustrations of the Huttonian Theory" have been universally admired as a specimen of fine composition on a philosophical subject. Even the Wernerians, who question the principles and abjure the conclusions of that ingenious treatise, acknowledge it to be a beautiful and most fascinating geological romance.

"But," says Mr. Jeffery, "we need dwell no longer on qualities that may be gathered hereafter from the works he has left behind him. Those who lived with him mourn the most for those which will be traced in no such memorial; and prize, far above those talents which gave him his high name in philosophy, that personal character which endeared him to his friends, and shed a grace and a dignity over all the society in which he moved. The same admirable taste which is conspicuous in his writings, or rather the higher principles from which that taste was but an emanation, spread a similar charm over his whole life and conversation; and gave to the most learned philosopher of his day the manners and deportment of the most perfect gentleman. Nor was this in him the result merely of good sense and of good temper, assisted by an early familiarity with good company, and a consequent knowledge of his own place and that of all around him. His good breeding was of a higher descent, and his powers of pleasing rested on something better than mere companionable qualities. With the greatest kindness and generosity of nature he united the most manly firmness and the highest principles of honour,—and the most cheerful and social dispositions with the gentlest and steadiest affections. Towards women he had always the most chivalrous feelings of regard and attention, and was, beyond almost all men, acceptable and agreeable in their society, though without the levity or pretension unbecoming his age or condition. And such, indeed, was the fascination of the most perfect simplicity and mildness of his manners, that the same tone and deportment seemed equally appropriate to all societies, and enabled him to delight the young and the gay with the same sort of conversation which enabled him to instruct the learned and the grave. There never, indeed, was a man of learning and talent who appeared in society so perfectly free from all sorts of pretension or notion of his own importance, or so little solicitous to distinguish himself, or so sincerely willing to give place to every one else. Even upon subjects which he had thoroughly studied he was never in the least impatient to speak, and spoke at all times without any tone of authority; while, so far

from wishing to set off what he had to say by any brilliancy or emphasis of expression, it seemed, generally, as if he had studied to disguise the weight and originality of his thoughts under the plainest form of speech and the most quiet and indifferent manner; so that the profoundest remarks and subtlest observations were often dropped, not only with no solicitude that their value should be observed, but without any apparent consciousness that they possessed any. Though the most social of human beings, and the most disposed to encourage and to sympathize with the gaiety and the joviality of others, his own spirits were, in general, rather cheerful than gay, or, at least, never rose to any turbulence or tumult of merriment: and while he would listen with the kindest indulgence to the more extravagant sallies of his younger friends, and prompt them by his heartiest approbation, his own satisfaction might generally be traced in a slow and temperate smile, gradually mantling over his benevolent and intelligent features, and lighting up the countenance of the sage with the expression of the mildest and most genuine philanthropy. It was wonderful, indeed, considering the measure of his own intellect, and the rigid and undeviating propriety of his own conduct, how tolerant he was of the defects and errors of other men. He was too indulgent, in truth, and favourable to his friends,—and made a kind and liberal allowance for the faults of all mankind, except only faults of baseness or of cruelty, against which he never failed to manifest the most open scorn and detestation. Independent, in short, of his high attainments, Mr. Playfair was one of the most amiable and estimable of men; delightful in his manners, inflexible in his principles, and generous in his affections, he had all that charms in society or attaches in private: and while his friends enjoyed the free and unstudied conversation of an easy and intelligent associate, they had, at all times, the proud and inward assurance that he was a being upon whose perfect honour and generosity they might rely with the most implicit confidence in life and in death,—and of whom it was equally impossible that, under any circumstances, he should ever perform a mean, a selfish, or a *questionable* action, as that his body should cease to gravitate, or his soul to live.”

We give with the greater pleasure this long extract from Mr. Jeffery's eulogy, which we have reason to believe is substantially correct, because there remains to be noticed in the character of Mr. Playfair a material defect which his biographer has passed by without either comment or defence. We allude to the singular fact, that from the time he resigned his charge as a minister in the Scottish establishment till the close of his life he took no part in the public duties of the Christian Church, and was, for the last twenty or thirty years, hardly ever seen in a place of worship. To us who are accustomed to a system so very different, it appears absolutely

incredible that a Professor in a national university, whose main office it was to prepare young men for the ministry of the Gospel, should have considered himself free from an essential breach of duty, when, by his example, he showed a marked contempt for the religious forms of his country, if not for the faith itself upon which those forms were founded. We say not that Mr. Playfair had renounced Christianity, or that he ever spoke or wrote of it without suitable respect: but it is very obvious, at the same time, that his practice was calculated to have a most pernicious effect upon the minds of the young men who attended his lecture-room; who were accustomed to admire his talents and listen implicitly to his opinions; and who, of course, would be induced to question the soundness of that belief and the value of those sacred ordinances which their master held in so little esteem, or which, at least, he was so very slow to countenance. We all believe what we see rather than what we are told, concerning the efficacy of tenets and systems: and the juvenile philosophers of Edinburgh could be at no loss to discover that science and religion can subsist very well apart; that a man may have a high reputation as a mathematician and naturalist, and be well received in the first society at home and abroad, who, nevertheless, takes some pains to show that Christianity, as it is at present professed, has very few claims upon the patronage of a learned man. In the particular case of Professor Playfair there was a great want of taste, to say nothing more severe, in his habitual abstinence from the public practice of religion. He had been a parochial clergyman—was, till the end of his days, invested with the clerical character—was, in law and fact, the *Reverend* John Playfair; (for the declaratory act, passed on the occasion of Horne Tooke's return to parliament, applied to Scotland as well as to England,) and therefore, we repeat, it would have been congruous, and in good taste, had he continued to go to Church, and to show that he was not ashamed of the profession which he had formerly exercised, and to which he had been solemnly consecrated in the first years of his manhood.

We know not whether it will be any apology for Mr. Playfair to remark, that as the Church of Scotland, in her stated service, has made an almost exclusive provision for *teaching* the people, and has entirely overlooked the more important part of *worshipping*; he might feel himself exempted from attendance, at a periodical meeting, where he could expect nothing besides a course of popular instruction, of which he stood in no need, and to hear truths and maxims inculcated, week after week, with which he was already perfectly familiar.

In a church, where the main object of those who frequent it, is to hear a sermon, indifferently composed perhaps, and worse pronounced, it cannot be accounted excessively surprising, should a man of taste and learning shew little inclination to secure a seat. As a point of duty, however, and as discharging an obligation which devolved upon his office as a public teacher of youth, Professor Playfair ought to have been seen in church every Lord's day: and assuredly, his long, habitual, and notorious neglect of this laudable practice has left a stain upon his memory, which his great attainments in science will not atone for, nor the amiable and generous qualities of his character, in other respects, entirely remove.

At the close of the biographical account, we find a "Journal," containing a short but very entertaining retrospect of a visit which the Professor paid to London in the year 1782, and of his introduction to several of the leading characters, which at that period figured in this metropolis. The first person he mentions is the late Dr. Maskelyne, the Astronomer Royal, with whom he had formerly spent some time, when engaged in his experiments on the mountain Schehallien in Perthshire; and who gave him so cordial a reception, that he could not allow himself to doubt, that "an acquaintance formed among wilds and mountains is much more likely to be durable than one made up in the bustle of a city." The Astronomer, it seems, had been suspected of sometimes detracting from the discoveries of others, when they interfered with his own; but Mr. Playfair declares he could never perceive any thing of this kind, though he saw him placed in one of those critical situations where envy and jealousy, had they lurked any where within him, could scarcely have failed to make their appearance. The other personages with whom the stranger came chiefly in contact, were Dr. Horsley, Dr. Solander, Mr. Cavendish, Mr. Smeaton, and Drs. Price and Priestley. Of the last-mentioned individual, his estimate is so correct and so well expressed, that we take the liberty to quote it at length for the amusement of the reader.

"Mr. Vaughan and his father are both of them Dissenters, and at their house I often found all the chief men of that interest assembled; Dr. Price, Priestley, Kippis, Tours, and a number of others. To be a Scotsman was far, I soon found, from being any recommendation to these gentlemen, and they seemed to look on the members of every established church with contempt or abhorrence. The manners of Dr. Price were the softest by far of any among them, and I found myself easiest in his company. He is certainly a good mathematician, but politics at present occupy all his thoughts.

"Dr. Priestley has made so great a figure in the world that my

anxiety to see him was very great: but his conversation has nothing in it very remarkable. When politics are the subject of discourse he has the same violence with his brethren, and savours not much either of soundness of head or extent of information. On the subjects of chemistry and the doctrine of fixed air, he talked indeed with a great deal of acuteness, and like a man that had been long conversant with experimental philosophy. He is very sanguine in the forming of theories, which he does very often without sufficient data, a fault that is perhaps compensated by the facility with which he afterwards abandons them. On the whole, from Dr. Priestley's conversation and from his writings, one is not much disposed to consider him as a person of first-rate abilities. The activity, rather than the force of his genius, is the object of admiration. He is indefatigable in making experiments, and he compensates by the number of them for the unskilfulness with which they are often contrived, and the hastiness with which conclusions are drawn from them. Though little skilled in mathematics, he has written on optics with considerable success; and though but moderately versed in chemistry, he has rendered very considerable service to that science. If we view him as a critic, a metaphysician, and a divine, we must confine ourselves to more scanty praise. In his controversy with Dr. Reid, though he said many things that are true, he has shewn himself wholly incapable of understanding the principal point in debate; and when he has affirmed, that the vague and unsatisfactory speculations of Hartley have thrown as much light on the nature of man, as the reasonings of Sir Isaac Newton did on the nature of body, he can scarcely be allowed to understand in what true philosophy consists. As to his theology, it is enough to say that he denies the immateriality of the soul, though he contends for its immortality, and arranges himself on the side of Christianity. These inconsistencies and absurdities will perhaps deprive him of the name of a philosopher, but he will still merit the name of a useful and diligent experimenter.²²

When the peace of Europe had been completely re-established by the victory of Waterloo, Mr. Playfair undertook a journey into France, Switzerland, and Italy, with the view of collecting materials for a new edition of his "*Illustrations of the Huttonian Theory*," a work which he unfortunately did not live to accomplish. Of the facts which he noted and determined, in the course of his travels, we may perhaps give a short account hereafter; meantime we proceed to lay before our readers an abridged description of the Slide of Alpnach, one of the most surprizing mechanical contrivances that reward the ingenuity of the present age.

From the reports of the Chamois hunters employed in the Swiss canton of Unterwalden, it was ascertained that there were immense forests of the finest timber spread out on the

mountains, particularly on the south side of Pilatus; but in a situation which the height, the steepness, and the ruggedness of the ground, seemed to render quite inaccessible. Mr. Rupp, a native of Wirtemberg, and a very skilful engineer, then resident in the canton of Schwytz, was induced to visit the locality in question; and he was so much struck with the appearance of the forest, that he conceived the bold project of bringing down the trees by no other force than their own weight into the lake of Lucerne, from which the conveyance to the German Ocean would be easy and expeditious. The medium height of the forest is about 2500 feet; and the horizontal distance which the trees had to be conveyed, from the spot where they grew to the lake into which they were to be launched, was eight miles and about three furlongs. The declivity is therefore one foot in 17.68: the medium angle of elevation $3^{\circ} 14' 20''$.

This declivity, though so moderate on the whole, is, we are told, in many places very rapid: at the beginning the inclination is about one fourth of a right angle, or $22^{\circ} 30'$; in many places it is 20° ; but no where greater than the angle first mentioned, $22^{\circ} 30'$. The inclination continues of this quantity for 500 feet, after which the way is less steep, and often considerably circuitous, according to the direction which the ruggedness of the ground forces it to take.

The *Slide* in question consists of a sort of trough, built after the form of a cradle, and extending from the forest to the edge of the lake. Three trees squared, and laid side by side, form the bottom of the trough; the tree in the middle having its surface hollowed, so that a rill of water received from distance to distance may be conveyed along the bottom and preserve it moist. Adjoining to the central part of the trough, other trees also squared are laid parallel to the former, in such a manner as to form a trough rounded in the interior, and of such dimensions as to allow the largest trees to lie or to move along quite readily. In general, it is from five to six feet wide at top, and from three to four in depth, varying, however, in different places according to circumstances. In all it contains about thirty thousand trees; crosses in its way three great ravines, one at the height of 64 feet, another at the height of 103, and the third, where it goes along the face of a rock, at the height of 157; and in two places it is conveyed under ground.

The trees which descend by this conveyance are spruce firs, very straight, and of great size. All the branches are lopped off; the bark is stripped away, and the surface of

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course made tolerably smooth. The logs, too, of which the trough is composed, are dressed with the axe, so as to remove all considerable inequalities, and to facilitate the passage of the trees; which, being placed in it with the root-end foremost, are launched off in the direction of the Lake. As the declivity of the trough at the upper part is very great, the tree in a few seconds acquires such a velocity as enables it to reach the water in the short space of six minutes; a result, as Mr. Playfair observes, altogether astonishing, when it is considered that the distance is more than eight miles, that the average declivity is but one foot in seventeen, and that the route which the trees have to follow is often circuitous, and in some places almost horizontal.

“ We saw five trees come down; the place where we stood was near the lower end, and the declivity was inconsiderable, (the bottom of the Slide nearly resting on the surface of the ground,) yet the trees passed with astonishing rapidity. The greatest of them was a spruce fir, a hundred feet, four feet in diameter at the lower end, and one foot at the upper. The greatest trees are those which descend with the greatest rapidity; and the velocity as well as the roaring of this one was evidently greater than of the rest. A tree must be very large to descend at all in this manner: a tree, Mr. Rupp informed us, that was only half the dimensions of the preceding, and therefore only an eighth part of its weight, would not be able to make its way from the top to the bottom. One of the trees that we saw, broke by some accident into two; the lighter part stopped almost immediately, and the remaining part came to rest soon after. This is a valuable fact: it appears from it that the friction is not in proportion to the weight, but becomes relatively less as the weight increases, contrary to the opinion that is generally received.

“ In viewing the descent of the trees, my nephew and I stood quite close to the edge of the trough, not being more interested about any thing than to experience the impression which the near view of so singular an object must make on a spectator. The noise, the rapidity of the motion, the magnitude of the moving body, and the force with which it seemed to shake the trough as it passed, were altogether very formidable, and conveyed an idea of danger much greater than the reality. Our guide refused to partake of our amusement; he retreated behind a tree at some distance, where he had the consolation to be assured by Mr. Rupp, that he was no safer than we were, as a tree when it happened to bolt from the trough, would often cut the standing trees clear over. During the whole time the Slide has existed, there have been three or four fatal accidents, and one instance was the consequence of excessive temerity.”

The trees thus brought down into the lake of Lucerne, are

formed into rafts, and floated down the very rapid stream of the Reuss, by which the lake discharges its waters first into the Aar, and afterwards into the Rhine. By this conveyance, which is all of it in streams of great rapidity, the trees sometimes reach Basle in a few days after they have left Lucerne; and there the immediate concern of the Alpnach company terminates. They are afterwards navigated down the Rhine in rafts to Holland, and are afloat in the German Ocean in less than a month from the time they descended from the side of Pilatus, a very inland mountain, not less than a thousand miles distant. We know not the amount of success which, in a pecuniary point of view, has attended the speculation of Mr. Rupp; but, at one time, Bonaparte contracted for all the timber which he could send to the Rhine, and thereby prevented at least a stagnation of the commodity.

There are several scientific considerations connected with the facts now detailed, which seem to have puzzled Mr. Playfair not a little, and which, indeed, weighed with him so far as to make him refuse his consent to have his paper inserted in the Transactions of the Society, before whom it was read. The rapidity of the descent, so much greater than could possibly have been anticipated, is not he thought easily to be reconciled with the notions concerning friction, that are usually received even in the scientific world. It appears, however, that Professor Playfair was not familiarly acquainted with the most recent notions concerning friction entertained among practical engineers, and particularly with the fine experiments of the French writer, Coulomb: and consequently, whilst reasoning on the subject, hazarding his conjectures, and proposing his solutions, he was not aware that what appeared to him perfectly new, had been long received as established principles among men engaged in practical mechanics. It is pleasing, at the same time, to observe, that the inferences which the Professor draws from the facts before him, by means of mathematical reasoning, are substantially the same with those which experience has pointed out to less scientific persons; for the conclusions at which he has arrived, through a process of deep calculation, are found to coincide astonishingly well with the practical maxims of the ship-builder, when he launches a vessel from the slips, and with the operations of the engineer, in the movement of very heavy bodies on an inclined plane. In short, it seems to be now perfectly established, that heavy bodies when put in motion on an inclined plane, are relatively less retarded by friction than lighter ones are: and secondly, that friction, in all cases, is diminished in proportion as the velocity of the sliding is

increased. What the precise *ratio* is at which the friction is lessened relatively to the augmented velocity is, we believe, a point not yet clearly determined; but in regard to the fact itself, so little doubt is now entertained, that we are only astonished Mr. Playfair should have esteemed the announcement of it as a novelty in mechanics.

It is very true, however, as the Professor remarks, that we have here a strong instance of the danger of concluding in the researches of mechanics, from experiments made on a small scale, in regard to what should be the practice when applying the result to a large scale. When our experiments lead to the knowledge of a *fact* and not of a *principle*, there is the utmost caution requisite in extending the conclusions beyond the limits by which the experiments have been confined. And this is particularly the case with the experiments on friction, where we know only facts and have no principle to guide us; that is, we have not been able to connect the facts with any of the known and measurable properties of bodies.

“ That friction belongs to the cases in which great caution is necessary in extending the conclusions of experiments, is indeed most strongly evinced by the operations that have now been described; the result of which is such as could not have been anticipated from these experiments. The danger here, however, is quite of an opposite kind from that which commonly takes place in such instances. The experiments on the small scale, usually represent the thing as more easy than it is upon the great, and engage us in attempts that prove abortive, and are followed by disappointment and even ruin. In the present case, the experiments on the small scale represent the thing as more difficult than when tried on the great one it is found to be; and would lead us by an error, the direct opposite of the last, to conclude things to be impracticable that may be carried into effect with ease. Had the ingenious inventor of the slide at Alpnach, been better acquainted with the received theories of friction, or the experiments on which they are founded, even those that are the best and on the greatest scale, such as those of another most skilful engineer, M. Coulomb, or had he placed more faith in them, he never would have attempted the great work, in which he has so eminently succeeded.”

It appears however, in fact, that Mr. Rupp, the inventor of the slide at Alpnach, was much better acquainted than Professor Playfair with the received theories of friction, and in particular, we may be allowed to suppose, with the improved views derived from the ingenious experiments of Coulomb; and moreover, that it was because he had faith in the received theories, so modified and confirmed, that he engaged in the immense enterprise which is likely to hand down

his name to posterity, as one of the most enlightened engineers of the nineteenth century.

The volumes now given to the world as the Works of Mr. Playfair, contain his "Illustrations of the Huttonian Theory;" the "Dissertation on Physical Science," published in the Supplement to the Encyclopædia Britannica; a variety of papers originally printed in the Transactions of the Royal Societies of London and Edinburgh; and, lastly, a selection from the articles which he contributed to the Edinburgh Review. The "Dissertation exhibiting a general View of Mathematical and Physical Science since the Revival of Letters in Europe," is worthy of the author's name; but unfortunately, owing to his death before the materials could be finally prepared for the press, it remains in an unfinished state, and must for ever continue in the shape of a mere fragment. As we intend to devote a separate article to it, in a subsequent number, we shall pass on at present to some of the minor pieces, which have not yet become known to the general reader.

One of the last things Mr. Playfair wrote, and with which he seems to have amused himself during part of the time he was confined with illness, is a Memoir relating to Naval Tactics, as improved by the late John Clerk of Eldin.

It is a singular incident in the history of human affairs, that a person who had never been at sea in his life, should have introduced into military seamanship the most important improvement which that difficult art has received in modern times. From his early youth, a fortunate instinct seems to have directed his mind to this line of study.

"I had," says he, in a document referred to by Mr. Playfair, "acquired a strong passion for nautical affairs when a mere child. At ten years old, before I had seen a ship, or even the sea at a less distance than four or five miles, I formed an acquaintance at school with some boys who had come from a distant sea-port, who instructed me in the different parts of a ship, from a model which they had procured. I had afterwards frequent opportunities of seeing and examining ships at the neighbouring port of Leith, which increased my passion for the subject; and I was soon in possession of a number of models, many of them of my own construction, which I used to sail on a piece of water in my father's pleasure grounds, where there was also a boat with sails, which furnished me with much employment. I had studied *Robinson Crusoe*, and I read all the sea voyages I could procure."

Upon the commencement of the American war, Mr. Clerk, who continued to pay the utmost attention to the subject of naval tactics, and derived all the knowledge he could possibly

acquire from reading and conversation, and particularly from studying the details of the several actions which took place between the belligerents, saw more and more reason to suspect that there was something very erroneous in the method heretofore pursued by the British admirals, for bringing their fleets into battle. He perceived, that while nothing could exceed the skill with which the ships individually were worked and manœuvred, the plan followed in bringing a whole fleet to meet the enemy was extremely uncertain and precarious: and, in a word, he was convinced from the conduct of our bravest and most skilful admirals, that an expedient for forcing their antagonists to fight, on equal terms, was an addition to the art of naval warfare that remained still to be discovered.

It had usually happened, that the British fleet was eager to engage, and that the enemy was unwilling to risk a general action; the object of our commanders, therefore, had almost always been to gain the *weather gage*, as it is called, of the enemy, or to place themselves to the windward of his fleet. When that fleet was drawn out in line, in the manner necessary for allowing every ship its share in the action, the British fleet bore down from the windward upon the enemy; who was so placed as to have his whole line, and also the broadside of each individual ship, nearly at right angles to the direction of the wind. In such circumstances, the British had usually adopted one of the two following methods, in order to make the attack. They either formed their fleet into a line parallel and directly opposite to that of the enemy, whence each ship bore down upon that which was immediately opposed to it; or, sailing on the tack opposite to that on which the enemy stood, ran along parallel to their line, and within fighting distance, till the whole of the one line was abreast of the other, and each ship ready to engage her antagonist.

If the former of these methods was pursued, each ship on coming down had to sustain a destructive fire from the broadside of the one immediately opposed to her in the enemy's line, which she could only return very ineffectually from the few guns mounted in her bows. The rigging, consequently, which presented the best mark, when the ship was moving *end on* before the wind, was in general so dreadfully cut by the enemy's shot, that the vessel was always much disabled, and sometimes rendered totally unmanageable, before she arrived within fighting distance.

If the second method was pursued, the headmost ship had to endure the fire of the whole line before she arrived in her place; the next, the fire of all but one; the third had to sus-

tain the broadsides of all but two, and so on; so that it was very improbable that any, except the sternmost ships, could reach their station in the line without having received material damage. This mode of fighting, it requires not to be observed, would give to the enemy who remained quietly on the defensive, a great advantage over the attacking squadron, and enabled him almost to a certainty to maim his antagonist's fleet, with very little loss to himself, or even to gain a victory without exposing to any great hazard either his men or his ships.

“ Mr. Clerk had the merit of pointing out the evils now enumerated, in a manner most clear and demonstrative, and of describing a method by which the attack might be made, without incurring any of the disadvantages that have been mentioned, and almost with a certainty of success. As the evil arose from an endeavour to diffuse the force of the attack, if one may say so, over the whole surface of the line attacked; so the remedy consisted in concentrating the force of the attack, and in bringing it to bear with proportionably greater energy on a single point, or a small portion of the enemy's line. For this purpose, the admiral of the attacking and windward squadron is supposed to come down, not in a line, but with his fleet in divisions, so as to be able to support the particular division destined to break through the line of the enemy. The consequence must be, that if this attack is directed against the rear of the enemy, the ships a-head must either abandon those that are cut off, or must double back either by tacking or wearing. Mr. Clerk shows, that if the enemy follow the first of these methods, and make his line either tack in succession or all together, such a distance must be left between them and the three or four sternmost ships, that not only must these last be easily carried, but that several more must probably be thrown into such a situation, as to subject them almost unavoidably to the same fate. If the enemy attempt the same thing by wearing, his condition will be still worse. The fleet by falling to leeward must not only desert the ships altogether, but must leave the sternmost of the wearing ships so much exposed, as to render it certain that they will be entirely cut off.”

There can be no doubt that the system proposed and explained by Mr. Clerk was entitled to the full merit of originality. In his work he has entered into an historical detail which tends to establish this point, and in which, from the most authentic documents, he traces the plans of most of our remarkable naval actions, from that of Admiral Matthews, off Toulon, in 1744, to that of Admiral Greaves, off the Chesapeake, in 1781. In most of these actions we find, though conducted by some of our ablest naval officers, that the British fleet being to windward, and by extending the line of battle

so as to destroy the whole of the enemy's line, which was of course, to leeward, was itself disabled, before the ships could reach a situation in which they could annoy their adversaries; while, on the other hand, the French perceiving the British ships in disorder, usually made sail, and after throwing in their whole fire, formed their line again to leeward, where they lay prepared for another attack, should their antagonists feel inclined to make it. In this way, campaign after campaign was frustrated, and baffled, and even defeated, that rare combination of skill and courage, which distinguishes the English seaman, and which was even then so conspicuous and successful in actions with single ships. The analysis and commentary which Mr. Clerk applies to these actions are very instructive to professional men, and form a scientific review of the naval history of Great Britain, which we should look for in vain in any of the treatises expressly written on that subject.

It was on the 12th of April, 1782, that the merits of Clerk's system were put to the trial and approved. The brave Rodney, who, like all able men, shewed the utmost willingness to learn, even from a landsman, went to sea determined to avail himself of the new lights in his profession with which he had just been supplied. Before going out to take the command of the fleet in the West Indies, he said one day to Mr. Dundas, afterwards Lord Melville, "There is one Clerk, a countryman of your's, who has taught us how to fight, and appears to know more of the matter than any of us. If ever I meet the French fleet I intend to try his way." He did try it; and by his distinguished success set an example to succeeding admirals, which, by bringing into full play the native strength and courage of British sailors, has swept from the ocean all the other navies of Europe, and secured for our countrymen an ascendancy in nautical warfare, that no nation, ancient or modern, has ever possessed.

Dupin, whose work on the Naval Force of Great Britain, we noticed in our April number, has given a brief account of Rodney's victory, as the first application of Clerk's principles, and appreciated fully the value of the system which was thereby so powerfully recommended to our admirals.

"In the victory gained by Rodney over De Grasse," says he, "the former having cut through the other's line in the centre, and our rear division having yielded to the combined attack of the enemy's whole fleet, the English doubled back upon that portion of the centre which our rear had abandoned. Then the French admiral, with the ships around him, pressed by a superior force, and

caught between two fires, were compelled to surrender. This was the most decisive battle since that of La Hogue."

Trafalgar, we may add, as Dupin himself allows, was a still more direct and brilliant exemplification of the same method of attack : and wonderful as that action was in every respect, there is nothing connected with it so surprising, as the stupid adherence of the French commander to his antiquated tactics. Whilst the centre was involved in inevitable destruction, from the combined onset of the whole British fleet, the wings remained inactive and immoveable. *Ces ailes sont en ligne, et cela leur suffit : elles attendent donc avec une effrayante impassibilité que leur centre soit détruit ; il l'est enfin. Alors oubliant leur pieux respect pour l'ordre sacré de la ligne, elles ne songent plus qu'à la retraite.*

That Lord Nelson did not disdain to study the work of a mere theorist, when completing his professional accomplishments, and even in arranging his plan of battle, is evident from the circumstance, mentioned here by Mr. Playfair, that in the very body of the instructions issued by his Lordship before the conflict at Trafalgar, there are several sentences entirely taken from the *Naval Tactics*. These instructions were transmitted to Mr. Clerk by Sir Philip Durham, one of the commanders in that memorable action, accompanied with the following note, which shews in what light his improvements were regarded by those who were the best able to decide upon their merits.

" Captain Durham, sensible of the many advantages which have accrued to the British nation, from the publication of Mr. Clerk's *Naval Tactics*, and particularly from that part of them which recommends breaking through the enemy's line, begs to offer him the enclosed form of battle, which was most punctually attended to in the brilliant and glorious action of the 21st of October. Mr. Clerk will perceive with pleasure, that it is completely according to his own notions, and it is now sent as a token of respect from Captain Durham to one who has merited so highly of his country. H. M. S. off Cadiz, 29th of October, 1805."

Mr. Playfair informs us that he had before him, whilst writing his remarks, a copy of the first part of the *Naval Tactics*, with notes on the margin by Lord Rodney himself, which had been communicated by the admiral to the late General Clerk, by whom it was deposited in the family library at Penicuik. These notes, it is said, are full of remarks on the justness of Mr. Clerk's views, and on the instances wherein his own conduct had been in strict conformity with those views. Rodney (at that time Sir George)

even condescends to answer some questions which Mr. Clerk had put in regard to the the action off Martinique in the year 1780. The first signal of the Admiral on that occasion was to attack the enemy's rear with the whole fleet. But the French perceiving this design, wore their ships and formed on the opposite tack; a movement which rendered it impossible to obey the first order, and the next that Rodney made was for every ship to attack her opposite. Mr. Clerk's question in return to these manœuvres was, why did Sir George change his resolution of attacking the rear, and order an attack on the whole line? Sir George answers to this, that he did not change his intention, but that his fleet disobeyed his signal, and forced him to abandon his plan.

“An anecdote which sets a seal on the great and decisive testimony of the noble Admiral, is worthy of being remembered; and I am glad to be able to record it on the authority of a noble earl. The present Lord Haddington met Lord Rodney at Spa, in the decline of life, when both his bodily and his mental powers were sinking under the weight of years. The great commander who had been the bulwark of his country and the terror of her enemies, lay stretched on his couch, while the memory of his own exploits seemed the only thing that interested his feelings, or afforded a subject for conversation. In this situation he would often break out in praise of the *Naval Tactics*; exclaiming with great earnestness, John Clerk of Eldin for ever! Generosity and candour seemed to have been such constituent elements in the mind of this gallant Admiral, that they were among the parts which longest resisted the influence of decay.”

Mr. Playfair concludes his sketch with an expression of regret that no token of public gratitude has yet been conferred on the memory of Mr. Clerk. He is disposed to ascribe this omission to the fear of giving offence to the navy, and to consider it rather as resulting from an excess of caution than from direct or intentional neglect. It might seem to derogate from the glory of our naval officers to recognize a landsman as the author of one of the most valuable discoveries that had been made in their own art—as the person who had not only pointed out the new principle, but had completely unfolded its advantages and predicted its effects. But, continues he, to whatever cause the neglect of which I now complain is to be attributed, it is certain that the government and the navy have both lost a great opportunity of doing honour to themselves. A national monument that would have marked the era of this great improvement, and testified the gratitude of the nation to the author, would have been very creditable to the minister under whose pa-

tronage it was erected; and an acknowledgment from the navy that this discovery was the work of a landsman would have been highly becoming in a profession, of which intrepidity and valour are not more characteristic than frankness and generosity.

There is in the same volume, which contains the above memoir, a very ingenious article entitled a "Lithological Survey of Schehallien." This is the report of an actual examination of that mountain performed by the Professor, and Lord Webb Seymour, in the year 1801, with the view of ascertaining more accurately than had yet been done, the *specific gravity* of the rocks of which the said mountain is composed, as well as the *relative quantity* of these substances, as they differ from the lightest to the heaviest. The reader requires not to be informed that Dr. Maskelyne, the Astronomer Royal made a series of observations on Schehallien in 1774, with the intention of discovering whether the neighbourhood of such a large mass rising above the earth's surface would have any sensible effect on the plumb-line, and of thereby finding data for determining the medium density of the earth, compared with that of the bodies found at its surface. In the investigations made by the Astronomer, as also in the calculations afterwards instituted by Dr. Hutton, the specific gravity of the rocks in Schehallien was assumed to be to that of water as 5 is to 2; which, as Mr. Playfair remarks, though it be nearly a medium when stones of every kind from the lightest to the heaviest are included, is certainly too small for Schehallien, the rocks of which belong to a class whose specific gravity is considerably above the mean.

The first thing to be done was to procure true and faultless specimens of all the rocks of which the mountain is composed, and ascertain their weight, as compared with that of the same volume of distilled water at the temperature of sixty. The next point was to determine the relative quantity of the different rocks, as far as any known principle would enable them to do it: and having proceeded to this extent with success, they would find the way clear for a satisfactory determination of the specific gravity of the whole mass of Schehallien. But all this was not enough. It was necessary, not only to know the quantity of each variety of rock, but the *position* of every one of these varieties, relatively to the observatories on the north and south faces of the mountain, where the astronomical operations had been performed during the visit of Dr. Maskelyne. This will be evident when it is considered that it was the effect of each portion

of the rock on the plumb-line in these observations, which was the thing to be found, and that this effect must vary, not only with the density of the rock, but with its distance from the observatory, and its obliquity, in respect to the meridian. The mean density, therefore, the Professor concluded, would be insufficient for estimating the attraction of the mountain, could that density be found ever so exactly: and it is easy to shew, that while the mean density of a heterogeneous mass, and also its magnitude and figure remain the same, its attractive force at a given point may be greatly changed, by a different distribution of the materials it consists of, relatively to that point.

Mr. Playfair and his noble coadjutor therefore resolved to find out, if possible, the chain of stations which had been employed during the geometrical survey, in order that by reference to those stations, they might be able to determine the points on the surface of the mountain from which their different specimens of the rocks were to be taken. After the stations were discovered, their intention was to traverse the mountain in various directions, and at every point where a specimen was selected, to determine their position by the bearings of any two of the stations that might be in sight, or by taking angles to those of them, or such other methods as occasions and circumstances might suggest. As the marks of these stations were all effaced except some traces of the observatories, or rather huts in which Dr. Maskelyne had lived, and the two cairns on the top of the mountain, and the discovery of the whole chain, it seems, was a matter of some difficulty. By means, however, of the bearings, as given in Dr. Hutton's paper, and the assistance of one of the guides who had been employed in the former survey, our geologists at length succeeded in finding out the stations; and as these were mostly on elevated points, they could distinguish at a considerable distance with sufficient exactness.

After a great deal of minute labour in the way of selecting, weighing, and determining the composition and specific gravity of a numerous set of specimens, the philosophers arrived at the following results. Of thirteen specimens of granular quartz the mean specific gravity was 2.639876: and of fifteen specimens of micaceous and calcareous schist, the same mean was 2.81039. And it happens fortunately, says the Professor, that these two classes of rocks, distinguished by their specific gravity, are also distinguished by their position, so that the line which separates them can be accurately traced out on the face of the mountain.

The mean density of Schellien is, it appears, consider-

ably greater than was assumed by Dr. Hutton; being, instead of 2.5, somewhat more than 2.7: and, according to the calculation founded on this fact, the mean density of the earth is brought out to be not less than 4.866997.

“ The measure thus obtained for the mean density or mean specific gravity of the earth, is above that of any of the precious stones, and is nearly a mean between the results of Dr. Hutton and Mr. Cavendish. According to the former, density = 4.481: according to the latter, it is 5.48, the mean of which is 4.98. The difference between this and the last of our results is nearly = .1, or less than a forty-fifth part.”

On the whole, from the survey and calculations now before us, it may be determined that the mean density of the earth cannot be less than 4.5588, nor greater than 4.867: the mean of which is nearly 4.713. The curious reader will find much to interest him in this paper, that we can neither abridge or transcribe; and in perusing it he will not fail to admire the patient and exact manner in which Mr. Playfair proceeded to collect his facts, and the scrupulous caution which he employed in founding any conclusions upon them.

The only other article which we shall mention at present, is that on the “ Causes which affect Barometrical measurements.” Every one is aware that in measuring the heights of mountains by means of the barometer, various allowances and corrections are made for difference of temperature, and for the increased condensation which attends the diminution of heat in the more elevated regions of the atmosphere. These allowances, however, involve in them an hypothesis that is not well understood, and of course not clearly expressed; whilst there are several circumstances which affect the density of the atmosphere, that have either been wholly omitted, or improperly introduced.

M. Deluc had discovered that, at a certain temperature, $69\frac{1}{2}$ of Fahrenheit, the difference of the logarithms of the height of the mercury in the barometer, at an upper and a lower station, gave the height of the former of those stations above the latter in 1000ths of a French toise; but that at every other temperature above or below $69\frac{1}{2}$, a correction of .00223 of the whole was to be added or subtracted for every degree of the thermometer. As the degree of heat lessens, the expansion of the air is likewise lessened, and its effect of that fluid on the barometer, by being denser, is increased, and counteracts the influence of the rarity which belongs to the more elevated parts of the atmosphere. By observations more accurate than those of Deluc, it has been found that

the temperature at which the difference of the logarithms gives the height in English fathoms is 32° ; and that the correction of other temperatures is .00243 of that difference, for every degree of the thermometer. The manner of estimating the temperature of the air, adopted in all these observations, was the same: an arithmetical mean was taken between the heights of the thermometers at the upper and lower stations, and was supposed to be uniformly diffused through the column of air intercepted between them. Nor is there any reason to suspect that this method was attended with any material error, though both M. Deluc and General Roy were dissatisfied with it; for it may be rendered very probable, as Mr. Playfair has shewn in the paper now under consideration, that the diminution of heat, in ascending the atmosphere, is uniform and proportional to the height.

But, admitting the fact now stated, and allowing that there is just reason to conclude that the decrease of heat in the superior strata of the atmosphere is proportional to their elevation, there is yet no sufficient ground to believe that the condensation produced by that decrease is also uniform. On the contrary, it is proved by experiment, that the variations in the bulk of a given quantity of air are by no means proportional to its variations of temperature. This, we need not observe, is another cause of inaccuracy in barometrical measurements, for which it is not very easy to supply a suitable correction. Nor is it the only irregularity to which the expansion of air by heat, and contraction by cold, appear to be subject. We learn from the manometrical experiments of General Roy, that a given variation of temperature is accompanied with more or less variation of bulk, according as the air is compressed by a greater or less force. Air, for instance, compressed by the weight of an entire atmosphere, was expanded by the 180 degrees from freezing to boiling, no less than 484 of those parts whereof at the temperature 32° it occupied a thousand. But the same air, when compressed only by one fifth of an atmosphere was, by the same difference of heat, expanded no more than 141 parts; and this, though the heat of boiling water was applied to it for an hour together.

These inequalities, so extremely difficult to measure or to correct on the large scale, belong entirely to the temperature of the air. There is another which depends wholly on the compression of that fluid. In deducing rules for the measurement of heights by the barometer, it has hitherto been supposed, agreeably to the experiments of Mr. Boyle and M. Mariotte, that the density of the air, while its tempera-

ture remain the same, is exactly as the force which compresses it. But we learn that, from certain experiments described in the ninth volume of the *Memoirs of the Berlin Academy*, the elasticity of air of the temperature 55° , or the compressing force increases more slowly than the density; so that if the compressing force be doubled, the density will exceed the double by about a tenth part.

Mr. Playfair adds one other correction as applicable to the barometrical measurement of the height of a mountain, which we do not very clearly comprehend: This, according to him, arises from the diminution of gravity, whether we ascend or descend from the surface of the earth. The effect of this diminution, he adds, is to produce a twofold error; because, on the supposition of uniform gravity, the weight of each particle of air is computed too great, and the weight of the column of mercury that is not on the surface, is also reckoned too great. The effect of both these errors is of the same kind, tending to make the height less than it is in reality; yet it is only the first of them, and that too the least considerable which has hitherto been taken into account.

Passing over the mathematical reasoning, of which the object is to determine the amount of the several corrections, we shall rest satisfied with recapitulating those corrections themselves, so necessary to an accurate result in barometrical measurements.

The first is that suggested by M. Deluc, and respects solely the temperature of the air, and the allowance to be made for every degree in the rise or fall of the thermometer.

The second is a correction for the decrease of heat in the superior strata of the atmosphere, and for the first inequality of expansion.

The third correction applies to the second inequality of expansion, or for its variation by a given change of temperature, according to the pressure.

The fourth is to be made on account of the departure of the law which regulates the elasticity of the air from that of the direct ratio of the density.

The fifth provides a compensation for the diminished weight of quicksilver in the upper barometer, compared with that in an instrument placed on the surface of the earth.

The sixth correction is to be made on account of the diminished gravity of the air in ascending from the surface of the earth.

There are several other particulars mentioned in this ingenious paper, well deserving the attention of the philoso-

pher, and also of the engineer and practical surveyor. Depending closely on the mathematical reasonings with which they are accompanied, they admit not either of abridgment or partial extract. We recommend them to the attention of the reader.

ART. XI. *The Narrative of a Journey, undertaken in the Years 1819, 1820, and 1821, through France, Italy, Savoy, Switzerland, Parts of Germany bordering on the Rhine, Holland, and the Netherlands; comprising Incidents that occurred to the Author, who has long suffered under a total Deprivation of Sight; with various Points of Information collected on his Tour. By James Holman, R.N. and K.W. 8vo. pp. 368. 13s. Rivingtons. 1822.*

FEW things would appear more absurd or improbable, *primâ facie*, than that a person wholly blind should undertake the grand tour. Mr. Holman, nevertheless, has performed this feat with additional wonders. He was unaccompanied even by a servant, and he was unacquainted with the current modern languages of the countries through which he passed. The re-establishment of health by a visit to southern Europe appears to have been the leading motive of his journey. He quitted England in October, 1819, and travelled by the Diligence to Paris. The same conveyance transported him to Bourdeaux, after a week's residence in the metropolis; and we here meet with the first personal danger to which his infirmity exposed him.

“ About nine o'clock on the following morning, being Sunday, the 31st of October, one of our company exclaimed, ‘Voilà Bourdeaux!’ The sound revived me exceedingly, for I was become irritable and impatient, from the length and fatigue of the journey. At twelve o'clock the coach halted, and my fellow-passengers immediately jumped out, leaving me to shift for myself. Of course I concluded that we had arrived at the coach-office, and began to call out loudly for the conducteur to come and assist me in getting out. He immediately presented himself, uttered the now well-known ‘toute à l'heure,’ and left me. Although I perfectly recollected the unlimited signification of this word in Paris, what could I do? Had I jumped out, I should not have known what step to have taken next, and the rain was falling in torrents. There appeared no remedy, but to sit patiently until it might please some one to

come to my assistance. In a while I heard at least thirty people around the coach, talking a loud and unintelligible gibberish, quite unlike any language of the country which I had hitherto heard; soon afterwards I perceived the carriage undergoing an extraordinary, and irregular kind of motion; the people occasionally opened the door, and made me move from one side to the other, as if they were using me for shifting ballast; I inferred that they were taking off the wheels, with a view of placing the carriage under cover. After this I became sensible of a noise of water splashing, as if they were throwing it from out of hollows, where it had collected in consequence of the rain. It was in vain that I endeavoured to gain an explanation of my being thus left behind in the coach, the only satisfaction I could derive was 'tout a l'heure,' and the conviction that nothing remained for me but to be patient.

"But patience is more oft the exercise
Of saints, the trial of their fortitude."—MILTON.

"At length the motion began to increase, and to my great surprise, after an hour's suspense, I heard the horses again attached to the carriage; the passengers re-entered the coach, and we once more proceeded on our journey!

"It was afterwards explained to me, that these unaccountable proceedings arose, on our having arrived on the banks of the river Dordogne, which enters the Garonne, near Bourdeaux, from the necessity, at this point, of transporting the carriage on a raft for some distance down the stream; that the passengers had crossed the river in a ferry-boat, to a coach waiting for them on the other side, leaving me to float down with the carriage on the raft, or sink to the bottom as fate might determine; in short, I found that, while I supposed myself sitting in the coach-office yard at Bourdeaux, I had actually travelled four miles by water, without having entertained the least idea of such an adventure." P. 18.

We are not among those who join in the prevailing cry against French cookery. The roast beef of Old England, no doubt, is an excellent preservative against the agonies of downright hunger; but those who look for elegant amusement, rather than mere vulgar sustenance, in their meals, cannot but prefer the lighter viands, and more delicate preparations of the multifarious *carte*. All this we say with a reference to taste only; we might add much more on the score of economy. Mr. Holman, on his entrance to Bourdeaux, had four dishes, (and these were soup "in a silver basin," an *entré* of ragouts, a roast chicken, and a dessert) a bottle of wine, and *pain à discretion*, all for fifteen-pence!

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On his passage to Toulouse, the *voiture* which conveyed Mr. Holman, was overturned into a deep ditch. Noise, confusion, and terror were the only results of the accident, which to him must have been peculiarly unpleasant. His mode of obtaining exercise must have astonished the *conducteur*. Having jumped out of the coach, he secured his hold to the back part of it by a short cord, which served as a leading string; and, with this guide, followed on foot for several miles amid the shouts of the villagers who passed him.

Camacho's wedding itself scarcely produced a more romantic incident than one which occurred in the family of Madame the Countess de M——, with whom Mr. Holman resided during his stay in Montpellier; and we doubt whether the most experienced novelist could have related the little episode more thoroughly *secundum artem*.

“ Her youngest daughter, Clementine, was a lovely girl, about seventeen years of age; but, alas! it is impossible that I can do justice to charms which it was forbidden me to behold! A young gentleman one day walking accidentally near the house, observed this interesting girl leading a goat, tied with a string, over a rising ground, near the bosquet; struck with her beauty and simplicity, his imagination took fire, and a passion the most ardent possessed his soul; his constant delight was to wander near the spot which contained the object of his affections, and amply was he repaid, when he could thus steal a glimpse of her beloved form. But he was soon compelled to tear himself away to prosecute his studies in Paris; her image pursued him, and dwelt incessantly within his heart; and he returned to Montpellier with unabated affection. The diffidence so characteristic of pure and ingenuous love, prevented him, for a time, from declaring his passion; at length, however, he summoned sufficient resolution to demand an interview with the countess, but as he refused to send up his name and object, she declined seeing him; in a while he repeated the call, declaring that he had something particular to communicate, but still refusing to give his name; the countess consequently again refused to see him, but sent Clementine to inquire the nature of his business.

“ Those who know how to love, may imagine his sensations, on finding the object of his ardent passion, thus unexpectedly placed before him; his perturbation amounted to a stupid confusion; he was incapable of utterance; and the unconscious maid left him without receiving the least explanation. His only consolation was now to repeat his wanderings around her habitation. One night I was myself alarmed by the sound of footsteps under my window, and for some time laboured under the impression, that an attempt was making upon the house. It was the unfortunate lover; who frequently spent whole nights around the spot, where he first saw his adored mistress.

“ On the morning of the 24th of June, I was disturbed from my sleep, by the sound of many persons talking in the house and garden, in a manner which convinced me that something dreadful had occurred ; I immediately hurried to ascertain the nature of it. The first object which presented itself was Mademoiselle de M—— in tears, and I was told that a gentleman had killed himself in the garden. They afterward informed me that Madame M—— having risen early, had walked into the garden in company with M. de C——, who was just returned from a party in the town, with whom he had been passing the preceding night ; that, at this juncture, they saw through some bushes, a gentleman sitting on the grass, and whom she was on the point of approaching to accost, when he rose up, took out a large knife, and plunged it into his breast. M. de C—— immediately sprang across the path, exclaiming, ‘ Mon Dieu ! Mon ami, why have you done this ! ’ The only reply from the unfortunate man was, ‘ Clementine ! Clementine ! ’ The countess ran to procure assistance, and the whole house was soon in confusion. The most sympathizing inquiries were made into the motives for committing so rash a deed, when, exhausted with loss of blood, he exclaimed, ‘ Ah ! Clementine ! for you I die ! I feel you can never be mine, nor can I live without you ! ’ He was now conveyed to a neighbouring house ; a surgeon and the police officers soon arrived ; the former reported, that the knife had been turned aside by a rib, but that he was in imminent danger. The police officer then proceeded in his duty, emptying his pockets, and conveying their contents to the bureau. A letter was found, directed to Madame de M——, with another enclosed for Clementine, and I was informed they were both written with very great propriety, and expressive of his unhappy passion.

“ I quitted Montpellier a week after this event, at which time, the unfortunate lover continued in a hopeless state.” P. 47.

One of the social regulations at Nice would excite some surprize in Berkeley and Grosvenor-squares. Whenever a dance is given at a private house, unless the party breaks up by ten o'clock, permission must be obtained from the Police. Six francs is charged for a licence, and a sentinel is placed at the door.

At Florence, Mr. Holman was thrown into extasies by the *prima Donna* at the *Teatro Cocomero*. He “ rose, leaned forward, and felt an irresistible impulse to spring upon the stage ; ” fortunately, however, he constrained himself so as to sit still. Among his companions to Rome was an Italian, who found *Captain* “ a good travelling name.” He professed himself to be attached to mineralogy, and to have visited many countries ; Turkey, Greece, Egypt, Persia, and most of Europe, except England. This gentleman proved to be an itinerant dealer in precious stones.

At Ronciglione, Mr. Holman learnt an admirable practical lesson. An English servant, upon being scolded by his master for neglecting to procure himself a bed at the inn, offered as an excuse, that he did not know how to ask for one. "Why, you fool," said his master, "go up stairs, look out for an empty room, lock the door, and put the key in your pocket."

Mr. Holman, in spite of his blindness, visited all that other travellers are in the habit of visiting at Rome; and moreover was present at the illumination of St. Peter's, and the exhibition of fire-works at the castle of St. Angelo on Easter Sunday. What pleasure he could derive from them it would be difficult to determine; but that they may not be a blank to his readers, he transcribes ten pages of description from a recent work, "*Rome in the sixth Century*." We rather doubt the accuracy of the information which he obtained, respecting Roman jurisprudence. A malefactor was executed, during his stay, for various robberies and murders, though he had only attained the age of three and twenty. Mr. Holman then continues:

"Criminals are not here arraigned before their judge and accusers, but the charge is examined, and the sentence awarded in private, nor is the convict acquainted with the nature of his sentence, if the punishment of death is decreed, until the middle of the night before execution, when a priest gives the information, and urges him to confession, in which case, the sentence is carried into effect at nine o'clock in the morning; otherwise, if he refuses to confess, it is deferred until three in the afternoon." P. 154.

The most extraordinary part of Mr. Holman's tour was his ascent of Vesuvius. The guide, who accompanied him, was not a little astonished, and seemed pleased with the surprise which he was sure the King must express, when the circumstance was made known to him, in the report which is daily presented of visitors to the Mountain. The Album in the half-way hermitage, was enriched on this occasion by the following distich; the sentiment of which, if we may judge by the book before us, is the key to its author's character; a character in every thing opposed to that of Smellfungus.

"Some difficulties meet full many;
I find them not, nor seek for any."

In crossing the Alps, Mr. Holman joined a friend who was deaf; and at the inn at Modane, the hostess was both deaf and dumb. This singular trio at first had some diffi-

culty in establishing a communication. A tour through Italy would be deficient in one of its most characteristic accompaniments if it had not a robbery. Mr. Holman, though peculiarly exposed to a misfortune of this kind, had the good luck to escape. But he *heard* of one which befel a gentleman, with whom he spent an evening at Rome.

“ Having, with three other gentlemen, engaged a carriage for the day, to see the falls of Tivoli, the party were detained by dining before their return, until the approach of evening. On arriving within two miles of Rome, they were compelled to turn out for a short distance, into a temporary road, in consequence of the main one being under repair; here, from the darkness of the night, which had become so intense that they could not see their horses' heads, the coachman lost his way, and was obliged to make inquiries of various charcoal drivers, whom they fell in with; at length they were on the point of regaining the main road, when the coachman cried out ‘*Genti, Genti,*’ immediately upon which, the carriage was surrounded by banditti. The gentlemen all attempted to rush out of the carriage, in hopes of escaping through the darkness of the night, but, with the exception of Mr. L——, were immediately secured and plundered. The latter gentleman, after having a musket discharged at him, the fire of which singed his coat and waistcoat, while the ball passed so near as to leave a black mark on his side, succeeded in getting to a dry ditch, bounded by a wall, which he in vain attempted to scale; he therefore determined to lie quiet until the affair was over, taking a valuable watch out of his pocket, and concealing it in one of his gaiters: shortly after, he heard his friends calling him by name, when concluding that the robbers were gone, he quitted his place of concealment, and advanced towards them, when, to his great surprise, he was seized by the robbers and plundered. They felt for his watch, which he pretended not to have with him, but this would not do; with a dagger at his breast, they menaced instant death if it was not produced; he then stated that he had left it at his place of concealment, and begged them to accompany him to search for it, when after pretending to seek for it, he gave it up, requesting that one particular seal might be returned: this however, after a consultation with their captain, was refused.

“ The banditti now departed, directing the party not to stir until they were off the ground, when they proceeded without farther interruption to Rome. The reason of Mr. L—— being called by his friends to be robbed, was this; that the banditti, fully aware of a fourth person having escaped, threatened to murder the whole of the three, unless he was produced, so that they found it necessary for their own safety to discover him. One of the gentlemen was slightly wounded in the hand by a stiletto, in his attempt to escape. On reaching Rome, they immediately repaired to the police, who expressed concern, but took the matter very coolly, and instead of

sending out a party in pursuit, desired them to call again in the morning; and here the affair ended. Strong suspicion fell on the charcoal drivers, for they had passed many of their carts just before; and such persons, as well as the peasantry of this country, are all notorious robbers, whenever a convenient opportunity offers." —P. 145.

The information added by this volume to the traveller's stock is necessarily circumscribed; and we can scarcely recommend it as a guide-book to the practical tourist, or a *Catalogue Raisonné* of foreign wonders to the fire-side lounge. But it is not without its interest, as a specimen of how much may be done by an active and energetic spirit. The tone of contentment and good humour, which runs through it, attaches us to the author; and it is with a feeling of much satisfaction, that we deposit him in safety once more on the shores of England.

ART. XII. *The Flemish, Dutch, and German Schools of Painting.* By the Rev. J. T. James. 8vo. pp. 412. 12s. Murray. 1822.

WE are very well pleased to meet Mr. James once again upon a subject on which he has already evinced so much good taste and sound information*; and, although we are not among those who think that the productions of the schools of painting to which he has now addressed himself are deserving to be mentioned in the same day, we could almost say in the same century, as those which have sprung from the Italian pencil, we have no objection to listen to their pretensions when they are so ably advocated as we find them to be in the volume before us: and we have no little satisfaction in finding that, after all which can be said in favour of the Dutch and German painters has been as well said as Mr. James says it, even the warmest admirer of them must be compelled to admit their great inferiority, in almost every point but the mechanism of art, to their southern brethren.

After a very complete catalogue of the Flemish and Dutch schools, with notices of the dates of the several artists, and the subjects to which they devoted their skill, Mr. James proceeds to his history. Our readers will be astonished at the fertility of the art, but we doubt whether the aspirant of the easel will not

* Vide *British Critic*, July, 1820.

be somewhat discouraged when he observes how few of the 1056 names (for there are nearly as many here enumerated) have made "another age their own" during the lapse of four centuries. The first artist to whom Mr. James assigns a place is John Van Eyck, who was born at Maaseych, an insignificant village on the Meuse, in the year 1370. The controversy relative to the supposed discovery of oil painting by this artist is well known to even the smatterers in *virtù*; and we think that Mr. James has adopted the safest, if not the only probable opinion on this disputed point. Van Eyck, as Horace Walpole and others have proved beyond a doubt, was *not* the first painter who used oils. The invention has been claimed by the Italians, and even by the English: and there are documents in existence which distinctly show that the latter were acquainted with it more than a century before the birth of Van Eyck. We have little hesitation, therefore, in believing, with Mr. James, that the Flemish artist was only the first who employed what is technically called a drying oil.

Whatever his secret might be, it attracted much public attention in Italy; and such in those days was the terrific jealousy of art, that Andrea del Castagna, having obtained the wished for information from Antonello of Messina, (who to gain it had made an especial journey to Flanders) murdered his friend Dominico Veneziano, (who had been the unhappy internuncio between Antonello and himself) to prevent his divulging the mystery to others.

Jerome Bos is well known as the first portrait painter of Devils, and as the author of that whimsical school which afterwards wantoned in the grotesque of St. Anthony's temptations, and similar demi-infernal revelries. Lucas de Heere also indulged in practical facetiousness. He was born in 1534, and we therefore suppose the following anecdote may be referred to the reign of Elizabeth.

"Lucas de Heere was one of those artists who was tempted to better his fortune in England, and many of his pictures are to be found among the family portraits of our nobility. He was once engaged by the Lord High Admiral to decorate his gallery with representations of the different nations of the world habited in their several costumes, which he faithfully accomplished as far as his means of information admitted. But his Lordship was not a little surprised, upon coming to inspect the work, to find that his countrymen, the English, so far from having any costume, were represented quite in a state of nudity, and with this further singularity, that stuffs of various description, and tailors' implements of every sort, were seen lying by their side. De Heere defended himself by alleging, that it was impossible to paint the costume of a nation

who were in the habit of varying their dress from day to day ; and that if he attempted it, his picture could scarcely hope to remain intelligible to the eyes of another generation : he had only provided, therefore, an emblem of their versatility. His remark was highly characteristic of the times and of the humours of the court, and, as we are informed, was well received, serving rather to advance than retard his fortune." P. 105.

Peter Breughel, the father of Breughel *d'enfer* and Breughel *de velours*, was such a companion as we would willingly have travelled a hundred miles to have spent an hour with, when he was "i' the vein." Not that he said much in company, nor was particularly jovial ; on the contrary, he was somewhat shy, abstracted, and reserved ; but when he *did* speak no one could resist him : and under his own roof " he often frightened his servants, while he amused himself, by his bellowing and hooting about his house, after a manner that few sane creatures are in the habit of adopting."

Cornelius Vroom, of Haarlem, made the designs for the tapestry now hanging in the House of Lords ; having received the details of the defeat of the Spanish Armada from the Lord High Admiral himself. Each of the ten pieces represents the history of a day. The whole cost of execution was 1628*l.* sterling, besides a hundred pieces of gold given to the designer. But portrait painting soon became, for obvious reasons, the most profitable branch of the art. Mirevelt is said to have been engaged, in the course of his life, upon upwards of 10,000 heads ; and Jacques de Poindre, who pursued the same line, though not to the same extent, invented an ingenious mode of recovering some of the bad debts which he encountered from it.

" Having observed that an English officer, named Peter Andrew, whose likeness he had painted, was, in this way, remiss in the performance of his promises, he conceived the idea of painting a grating of iron bars in distemper, upon the surface of the portrait, so that the poor man appeared as if literally placed in limbo. Having done this, he exposed it in a conspicuous part of a window looking towards the street ; when, from the fidelity of the resemblance to its original, it was immediately recognised by all his acquaintance, and he was constantly rallied upon the subject. He appears to have been greatly annoyed at the circumstance, and the painter's scheme succeeded to perfection, Mr. Peter Andrew making what haste he could to pay down his money, and redeem his effigy from disgrace : when this was done, one stroke with a wet sponge restored the appearance of the picture, and gave the prisoner his liberty." P. 140.

Rubens, the son of a lawyer, was born at Cologne, in 1577. His education was liberal, and he profited by it to the utmost.

His first appointment was that of page to the Countess Lalain, but on his father's death he obtained permission to devote himself entirely to painting. His successive masters were Tobias Verhalgt, A. van Oort, and Otto Venius: and so rapid was his progress that at twenty-three years of age he commenced business for himself. His conduct soon obtained him friends; and on his expressing a wish to visit Italy the Archduke Albert furnished him with strong recommendations to the Duke of Mantua.

“ The duke appears to have been highly pleased with his protégé, and took him into his service without hesitation; and there he remained for upwards of seven years, occupied rather in professional studies, than in participating the follies and amusements of the court of Gonzaga. It so happened, that Rubens being employed one day in painting the combat of Turnus and Eneas, indulged himself in an enthusiastic and rapturous quotation of those beautiful lines from Virgil, beginning “ *Ille etiam patriis agmen ciet inscius arvis*,” &c.: supposing himself alone, too, he had no scruples in vociferating them with a louder voice than usual, as great repeaters are apt to do in case of the occurrence of a warlike passage. The duke, who had listened to him, entered the room laughing, and jocularly addressed him in Latin, having no idea that he understood the tongue any more than a common peasant did his repetition of an Ave Maria. How great was his surprise when Rubens answered him in terms, as it is said, worthy of the Augustan age. From this time, after a short explanation had informed him of the young painter's birth and education, the duke began to treat him with the greatest consideration; and finding him worthy of his favor and confidence in every way, it was not long before he resolved to send him as his ambassador to Spain, an appointment that eventually led him to the most marked honour and distinction. The recommendation was such, that he was received with much kindness at the court of Madrid, where he lived in the style of a nobleman rather than of an artist, though it appears that he was in the constant exercise of his profession, and, indeed, supplied his purse by this means. From Spain he returned to his patron at Mantua, and from thence made a journey to Venice, where he studied the works of Titian and P. Veronese with great assiduity: thence he went to Rome and Genoa, at each of which places he resided some time, and left behind him many of his works. He next returned to his country on account of the dangerous illness of his mother, for he was a person not more remarkable for his talents and accomplishments than he was for his strict attention to his duty as a son, and afterwards as a husband. His marriage with his first wife, Elizabeth Brants, which took place about this period, perhaps contributed more than any other cause to induce him to reside at Antwerp. His house was built on a magnificent scale, for he had already amassed considerable wealth, and furnished with a valuable collection of statues and

busts, pictures, vases, and medals, which he had picked-up in Italy; a sufficient proof of the esteem he really felt for the classical and the antique, and which his contemporaries have universally attributed to him; though, it must be confessed, we should have been but little inclined to have presumed such taste from the general nature of his pieces. His collection he sold, as it appears, rather unwillingly to the Duke of Buckingham, and received for it no less a sum than sixty thousand florins." P. 153.

He was afterwards employed by the Infanta Isabella, wife of the Archduke Albert, on a confidential mission to the court of Madrid; and then secretly sent to England to make an opening for the negociation of 1630. On both these occasions he practised ostensibly as a painter. Charles I. knighted him, and gave him 3000*l.* for the ceiling of the banqueting room at Whitehall. On his return from England he married his second wife, Helena Forman, and he died in 1640.

Vandyke was born in 1559; his father was a glass painter at Antwerp; and the young artist's studies were conducted under H. van Balen and Rubens. He travelled in Italy; and, on his first visit to England meeting with small encouragement, he betook himself to Paris. His reputation here increased so much that he received a pressing invitation to return to London, which, after some reluctance, he accepted, at the urgent suit of his friend Sir Kenelm Digby. Charles I. immediately distinguished him by his patronage, presented him with his portrait set in diamonds, and the customary mark of favour to a court painter, a chain of gold. He also assigned him a residence, and fixed the price of his portraits at a high rate, 100*l.* for a full length, 50*l.* for a half length.

The rapidity with which he worked was only equalled by the extravagance of his expences. His pictures seldom occupied more than a single day, and he was always employed: but his wants increased beyond his gains, enormous as these were; and, according to the fashion of the day, he turned alchymist.

The Duke of Buckingham obtained for him in marriage the beautiful daughter of Lord Ruthven. She is introduced in a picture entitled, somewhat whimsically, *the Continnence of Scipio*, now in the library of Christ Church, Oxford. He proposed to paint the walls of the banqueting room with the history of the Order of the Garter; but the price demanded made the contract impossible. It was 80,000*l.*! His excesses injured his constitution, and, in 1641, soon after his marriage, he died, and was buried in the old cathedral of St. Paul.

Rembrandt's life was spent in the country of his birth, and has little in it to interest the biographer. William Vander

Velde the elder obtained so high a reputation for naval painting, during the Dutch war, that the States General placed a frigate at his disposal, that he might delineate the various actions. In this way he painted all the manœuvres in the great battle between Monck and De Ruyter in 1666. He afterwards resided in London, and was pensioned by Charles II. He died in 1692, and, according to Mr. James, was buried in St. James's church; a fact of little importance, but which, nevertheless, admits of doubt, as there is no entry of his burial in the register of that parish in that year.

The catalogue of the German school contains 346 artists, between the years 1250 and 1814. The most distinguished among the early painters was Albert Durer, between whom and Raphael a close correspondence subsisted. Hans Holbein was nearly thirty years his junior, and owes his celebrity in England to the kindness of Erasmus, who gave him introductions to the leading men of the time, and of Sir Thomas More, who made him known to Henry VIII.

“ The letters with which he furnished him were addressed to his friend Sir Thomas More, then chancellor of Great Britain, who contrived to bring forward the pictures of his *protégé* to the notice of King Henry, in a way most likely to ensure a good reception from a person of his singular humour and caprice. His majesty being received at a splendid entertainment, was on a sudden ushered into a room brilliantly illuminated and hung round with Holbein's pictures, disposed in the most favourable lights. The surprise which was occasioned by this management added greatly to their effect: the king's expressions of admiration were unbounded; and More completed his scheme in a manner that enhanced his own favour, as well as that of Holbein, by desiring his royal master to honour him by accepting the collection at his hands. The king took him at his word, and was highly gratified by the acquisition; but he was pleased to restore them to More on the following morning, when at his request Holbein was presented to him: ‘ I leave,’ said he, ‘ the pictures to you with content, now you have procured for me the hand that made them.’ ” P. 335.

Holbein painted many portraits and some historical designs while in England: among others one for Surgeons' Hall, in which Henry VIII. is delivering their charter to the corporation; and one for Bridewell, in which Edward VI. is doing the same to the Lord Mayor of London. Two Allegories of Wealth and Poverty, in the Hall of the Merchants, in the Steel-yard, have long since been destroyed. This painter fell a victim to the Plague in London, in 1554.

It is, perhaps, not generally known that the real name of the celebrated Sir Peter Lely was Peter vander Faes. The nickname was borne first by his father, who was a captain in

the Dutch army, and lived in a house in the Hague, ornamented by a lily. This painter is said to have died through jealousy of Kneller's rising success.

Kneller was at first a scholar of Rembrandt; but during his visit to Italy he turned his chief attention to the pictures of Titian and Caracci. Though half the price was deposited at the first sitting, he is said to have left five hundred unfinished portraits on his death in London, in 1726. This is a custom which we have reason to think the present generation of English portrait painters are likely to honour in the observance.

But it is time to conclude. Those who want information on dates and facts may turn to Mr. James with satisfaction; and those who seek for well discriminated criticism on the different styles of art, may follow his guidance with the most assured confidence.

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THE
BRITISH CRITIC,

FOR AUGUST, 1822.

ART. I. *Proofs of Inspiration, or the Grounds of Distinction between the New Testament and the Apocryphal Volume: occasioned by the recent Publication of the Apocryphal New Testament by Hone. By the Rev. Thomas Rennell, B.D. F.R.S. Vicar of Kensington. 8vo. pp. 164. Rivingtons. 1822.*

Verbum sat sapienti is an old proverb, which perhaps has been seldom better illustrated than by the volume now before us. The Quarterly Reviewers, in the course of their animadversions on the Apocryphal New Testament, observed, that, "if a small supplement to Paley were extracted from Jones's work on the canon of Scripture, containing distinct evidence of the spuriousness of the Apocryphal Writings still extant, preceded by a short recital of the general principles by which their spuriousness is proved, every avenue for attacks on Christianity, through the channel of the canon, would be finally closed, and the reader provided with answers to every objection." Mr. Rennell has ably improved upon this hint, and has supplied us with what is much better than a mere extract from any one work, however high its character. For he has condensed within the compass of a few pages, not only the evidence by which the Apocryphal volume is shewn to have no pretence to be considered as a book of Divine authority; but the whole argument for the exclusive inspiration of the New Testament. It appears that, the first part of this work was printed as the treatise of the Christian Advocate for 1821. In that shape we were not so fortunate as to see it. We shall, therefore, now consider it, as it comes before us as a whole; and as such, we think that we shall convince our readers that it is a manual on the subject, well worthy of their attentive perusal. Mr. Rennell commences

his work with some remarks on the recent publication by Hone, of what its editors are pleased to call the Apocryphal New Testament. This he considers to be one of the most dangerous of the attacks which have been lately made upon the Holy Scriptures. The danger however, he properly limits to the attempts to place this Apocryphal Volume upon the same foundation with the Scriptures themselves; and thus to mislead the ignorant into a belief, that it forms a continuation, or supplement to the pages of Revelation. On the minds of well informed and well-judging readers, its contents can produce no mischievous effect. Such persons will at once perceive, that it cannot, in the least degree invalidate either the authenticity, or credibility of the New Testament: on the contrary, they will derive new and forcible arguments for both, from its perusal and consideration. Still, however, the malignity of the attempt is by no means extenuated by its inefficacy. The plan of the publication has evidently been conceived in the same spirit of rancorous hostility against Christianity, which is now daily shewing itself in every shape in which injury can be inflicted, or prejudice awakened.

Whether moral principle is to be undermined, the landmarks of ecclesiastical discipline to be removed, the ministers of religion to be vilified, or the evidences of that faith, to be mystified, which they are commissioned to teach, agents are ready at hand to undertake the unholy work. And such is the state of the press, that wickedness itself can frame no composition, be it ever so immoral, profane, or blasphemous, which some publisher will not be found shameless or audacious enough to print. The unhappy man who has contributed this Apocryphal Volume, as a mite to the common treasury of scepticism and infidelity, is already sufficiently notorious. Whatever of ability or misapplied learning, the work may evince, of that the public will readily hold him guiltless. Craftier engineers than the miserable parodist have charged the mine, and laid the train which was to explode it: he has merely applied the match, and for his reward has doubtless shared in all the disappointment and shame which its total failure has produced. But, though these will probably be his only recompence, our sense of the criminality of the project must not, as we have before observed, be obliterated by our satisfaction at its ill success. Mr. Rennell has well remarked that,

"A greater crime against Christianity cannot be committed, than any attempt to debase the purity of Scripture, by mixing with

it the alloy of human imposture, and sending the counterfeit into the world stamped with the divine superscription and authority. Most true it is, that before the fiery ordeal which true criticism is enabled to apply, the viler matter will melt away; but of those for whom this Apocryphal volume is intended, who is he that has either time or skill to make the application? It is not the existence of this volume; but it is the circulation of it which is to be denounced. Let the reveries and impostures of the earlier ages remain—I have no wish to destroy them—by the very contrast which they supply, and by the very comparisons which they encourage, they reflect light and credit upon the Sacred Volume. Let them exercise the discrimination of the student, or sleep upon the shelves of the curious, as a lasting memorial of unsuccessful fraud and detected imposture; but let them not be pressed into public circulation with a false name, and under false pretences, nor be palmed upon our population as a neglected portion of Holy Writ. This is to pollute the very sources of truth, and to mix poison with the very bread of life.

“What is the end and design of their publication? It is this—to attack the authority of the New Testament itself through the medium of the various forgeries which this Apocryphal volume contains. Not a word, indeed, is hazarded, which can be construed into any profane reflection upon Scripture itself—we are simply told; that “he who possesses this book and the New Testament, has in these two volumes a complete collection of all the historical records relative to Christ and his Apostles, now in existence, and considered sacred by Christians during the first four centuries after his death.” Now if all the nonsense and absurdity which this Apocryphal volume contains could once be placed upon the same ground with the Scriptures themselves, the infidel himself could not desire a more ample field for the successful display of blasphemous sarcasm or indecent ribaldry. It is by such artful attempts as this to confound truth with falsehood, authenticity with forgery, Scripture with Apocrypha, that the foundations of religious faith are most successfully undermined. This is in pretence to complete the Sacred Volume, but in reality and truth to destroy it.” *Introd. p. ii.*

Happily, however, in this, as in many other instances, the evil which was meditated has not only been averted, but turned into good. The guardians of the fortress have been called to the defence of that particular portion of it which has been the immediate object of attack; and the consequence has been the erection of new bulwarks to repel aggression. Before the publication of Mr. Rennell's work, we know not where we could have directed the attention of an ordinary reader to a brief, clear, and popular statement of the argument by which the exclusive claim of the New Testa-

ment to inspiration is established. Though every objection of the Sceptic has been met, and its weakness exposed, and every scoff of the infidel thrown back upon him to his own confusion; still the evidences by which the falsehood of their assertions was manifested, and the reasoning which has detected their fallacies, have been hitherto addressed chiefly to the learned, and could only be found in learned works, as the reward of laborious investigation. Mr. Rennell has smoothed all difficulties for the inquirer, and has led him to knowledge by a plain and easy path, where there is no lion to alarm the sluggard, and where the wayfaring man, though uninstructed, cannot err. The objects of Mr. Rennell's labours are, on the one hand, to expose the fallacies, under cover of which the editors of the Apocryphal Volume, have endeavoured to recommend it to the world; and, on the other, to afford all those who are liable to its injurious influence, firm ground for exclusive confidence in the New Testament: to shew and convince them, that the latter is the Word of God, and therefore demands implicit belief; that the former is the work of mere fallible men, and in some parts of it of deceivers, and therefore, in its spurious portions to be treated with utter contempt; and, in its more authentic parts, entitled to no more reliance than we are wont to repose in any other human composition. For this purpose, he enters fully into the question of Inspiration: he proves its necessity; he shews that the authors of the New Testament, and they alone wrote under its guidance; that all their works are preserved, and to be found in the Canon of Scripture; and that the volume now offered to the public, as a competitor for a share in that reverence and subjection of intellect with which the true Christian has ever regarded the Word of God, has no claim whatever to our confidence or regard.

"Upon, INSPIRATION," he says, "the whole question turns, and by this test the respective merits of the two claimants must ultimately be decided. To bring this matter, then, more fully and fairly before the reader, we shall consider first the *necessity of inspiration*, and shew how essential it is that our standard of Christian faith and morals should rest upon an authority superior to that of man. We shall, secondly, examine the *extent* of that inspiration; or, in other words, we shall ascertain what it is we mean, when we say that the Scriptures are inspired. We shall, thirdly, enquire into the *proofs* of inspiration; and show by their application, that the books of the New Testament are inspired, and that the pieces in the Apocryphal volume are not inspired. We shall, lastly, shew that in the New Testament we have all the writings that ever were

inspired: that no selection nor compilation has ever taken place, that none have been rejected, nor any lost.

“ If these points can be fairly proved, we shall have no hesitation in rejecting the Apocryphal Volume as a collection of writings utterly devoid of Divine authority; while, on the other hand, we shall the more confidently receive and cherish the contents of the Sacred Book, as the oracles of God, and the words of eternal life.” *Introd.* p. viii.

In the first chapter of his work, Mr. Rennell discusses the necessity of inspiration to the authority and usefulness of the New Testament, in all its parts; whether it be regarded as a repository of religious doctrines, of historical narrative, or of moral precepts.

His first position he considers to be so self-evident as to require little illustration; since every mind must be capable of perceiving, that the doctrines of our holy faith derive their claim to our belief entirely from inspiration. But, the necessity of inspiration, as respects the historical narrative of the New Testament, will not perhaps be so easily conceded. Many may argue, that the Evangelists were faithful and honest historians, and as such worthy of credit; that they related facts, of which they were either themselves eye-witnesses, or which they received from those who had actually heard the discourses which they reported, and seen the actions they recorded; that therefore, inspiration could not be necessary for their guidance, and, if not necessary, would not have been imparted. Mr. Rennell, therefore, enters more at length into the examination of this question; and has given a very perspicuous statement of the argument, by which the inspiration of the Sacred Historians is supported. To those who have never studied the question, this statement will, we think, supply an antidote against any of the mischievous doubts which infidelity is now so active in suggesting; and they who are masters of the subject, will be gratified by seeing the contents of many a laboured page condensed within the compass of a few paragraphs, and laid before them in a manner at once clear and comprehensive. The same may be said of the reasoning, by which the author establishes the necessity of ascribing the moral parts of the Sacred Volume to a higher origin than human authority; in order to give to the precepts they contain that sanction, without which they are utterly powerless; and which, as the mere dictates of human reason, they can never obtain.

“ ‘ *Thou shalt not covet,* ’ ” he observes, “ is a precept of reason; but it is a precept without a penalty; it is a precept, which, if

it suits our present convenience, we may with impunity either evade or neglect. But when the same words are spoken by God himself, they are no longer a precept, but they become a law, to the breach of which a very fearful penalty is attached. By the inspiration, therefore, of the moral portions of the Sacred Volume, the voice of Reason becomes the voice of God—of Him, whose eye can penetrate, and whose judgments can reach the very secrets of the heart. We may not want inspiration to tell us our duty, but we want inspiration so to bring it home to our consciences, as to convert the precepts of morality into the commands of God; to make obedience not a matter of choice, but of necessity; and to teach us while we listen, to tremble. Where, again, the Gospel has enlarged the boundaries of human morals, and has given us new commandments founded upon new motives, the case is still stronger. Nothing short of inspiration can in this case enforce our obedience to the command, or give to the motive its desired effect.” P. 6.

He remarks that, we do not hesitate to admit the Apostles to have preached under the influence of Divine inspiration; and he asks, how is it that we deny that Divine assistance to be necessary to them, when *writing* the word of God, which we acknowledge to be indispensable when they *preached* it?

“Many inaccuracies, nay even inconsistencies, might drop unnoticed from the lips of an impassioned speaker, which would be immediately detected when his eloquence was embodied in a written form. Now as such defects would have been very fatal to the reception of the Gospel in succeeding ages, and as no human caution would have wholly prevented them, the influence of a superior power upon the Apostles was surely as necessary to guide their hands, as it was to direct their tongues.” P. 7.

Having shewn the necessity of inspiration, Mr. Rennell next inquires into its extent; and he has been very successful in stating the argument for *plenary*, or, as he explains himself in a note at the end of the volume, *perpetual* inspiration, against all those who contend for occasional revelation, and partial assistance; and would have us consider the Apostles, as sometimes speaking from the dictates of their own minds, with no more authority than the sentiments and opinions of every good man will always command, and at others as the promulgators of the oracles of God.

“Inspiration,” he says, “has been divided by Theologians into the various degrees of suggestion, of elevation, of superintendence, &c. but such divisions, after all, rather obscure than elucidate the subject. It is the shortest and the safest way simply to suppose, that the Divine influence always acted in such a manner, and in such proportions, as were best calculated to effect the various pur-

poses for which it was given. We must remember that the Apostles were not favoured with occasional revelations only; but that they thought, they acted, and they spoke, under the perpetual superintendence, and in the constant presence, of the Spirit of God. He *'was with them always.'* He directed their labours, he marked out their provinces, he guided them into all truth, he secured them from all error; while he enlarged their understandings he animated their hearts, he gave them courage and strength, knowledge and power, proportionate to every want, and adapted to every circumstance. It is utterly impossible to divide such an influence as this into branches or degrees, nor could we ascertain where one might end and another begin. Much less can we pretend to draw any distinction between those parts of Scripture which are inspired, and those which are not. In the first place, as will hereafter be more fully shewn, no such distinction is ever made by the writers themselves, and in the second place, if it was, we have no criterion by which we could mark the separation. The notion of a partial inspiration, under these circumstances, is extremely dangerous. It is, in fact, nothing else, but the liberty of questioning, or rejecting, any doctrines or facts which are repugnant to our own preconceived notions." P. 8.

He contends, however, that this inspiration, though full and perpetual, guiding the Sacred Writers, at all times, and in a manner exactly proportioned to their several wants, did not supersede the use of their moral and intellectual faculties, but rather strengthened and enlarged them. The style, therefore of the Apostles is as different as were their dispositions and attainments: in St. Paul, fervid, impassioned, eloquent, and learned; in St. John, mild, simple, and equable, the dictate of a meek and quiet spirit, of a thinking, but unlettered man. Neither does he conceive that the Evangelists, in writing the narrative of the New Testament, were mere passive instruments. They resorted to their own memories, and to the aid of those best qualified to inform them respecting the facts and discourses which they undertook to relate. But, on all occasions, their faculties were exerted under the directing and restraining influence of God's Holy Spirit; bringing to their recollection clearly, vividly, and accurately, what they had themselves seen and heard; directing their Apostolic informers in the same manner; and suggesting to them those facts which neither they, nor any mortal witness, could have testified from personal knowledge. He then considers the objections which some have taken against the inspiration of Scripture, from defects in its language; and from the few apparent variations which occur in the several narratives of the Evangelists. He shews most satisfactorily, that we have no reason to expect to find elegant and perfect phraseology

in an inspired work; but that, on the contrary, it was rather expedient that the Scriptures, which were intended for the information of every age, rank, and country, should be composed with less accuracy and refinement of classical language. Had such been the characteristics of their style, it is certain that they would not have been half so well understood, or half so easily translated as they are at present.

“ We have religious works in abundance, written in the most refined and classical language, but can we find any of these that will make half so much impression on the mind of a child as the Scriptures themselves? And with respect to the common people, that is, the vast majority of the world, we know, from experience, that the nearer a sermon shall approach the Scriptural style, and the more of sacred phraseology that we engraft upon it, the surer we are of their attention and their heart. The language of the New Testament is, in fact, the common language of mankind; and in this it differs from every human composition, that while its sublimity astonishes the learned, its simplicity captivates the ignorant. Instead then of requiring an ideal perfection in its style and language, (respecting which at last no two critics would ever agree,) let us rather humbly and thankfully trace the advantages resulting from its present condition. God in his infinite wisdom best knew what style and what language would most effectually answer his gracious purposes: and how those purposes have been answered, the whole Christian world will testify.” P. 14.

And, with respect to the second objection, which is built upon the apparent variations in the Evangelical narratives, he observes, that even were these variations real, they do not affect the credibility of a single fact. But that, in truth, they are only apparent and not real; admitting all of them of easy and satisfactory explanation; and never, in the strongest seeming cases, amounting to a contradiction.

“ Such, then,” he concludes, “ is our notion of the plenary inspiration of Holy Writ, as distinguished from partial inspiration on the one side, and organic inspiration on the other. We believe that it was written by men who were under the constant superintendence and controul of the Spirit of God; but we believe also, that whether in writing, speaking, or acting, they were left in full possession and use of their own natural faculties. The Spirit of God directed, elevated, and purified their souls, all that was necessary he supplied, all that was erroneous he corrected. Every line therefore of the New Testament we believe to be stamped with unerring truth; and to be the voice of God speaking in the language of man.” P. 17.

Having thus shewn the necessity and extent of that inspi-

ration for which he contends, he brings forward proofs, that the several books of the New Testament are inspired. He considers that he is at liberty to take their authenticity for granted, because those against whom he has principally to reason, are not disposed generally to contest this point.

“ They will grant that its several books are *authentic*, that is to say, that they are the genuine productions of the authors whose names they bear; they will grant that the Apostles were endowed with the power of working miracles, in aid of their doctrine, but they will, notwithstanding, assert that their writings have no more authority in them than those of other unassisted men. Such was the notion of Dr. Priestley, and such, I believe, is the opinion, to a greater or a less degree, maintained by the disciples of the Unitarian school.” P. 18.

From the fact, however, thus granted, that the Apostles were endowed with miraculous powers, he argues for the credibility of their testimony. For those whom God enabled to suspend the course of nature, in order to give a sanction to the facts which they related, and the precepts they taught, must have been both competent and credible witnesses. Their credentials are allowed, their heavenly mission is recognised, and the question is reduced to this simple form, Was that mission extended to writing as well as preaching? And this is a point which their own evidence must determine. If they have asserted this, and asserted it falsely, the whole system which they established, must perish with this part of their testimony, and themselves be condemned as enthusiasts or impostors. But if they were neither, and that they were not their miraculous powers irrefragably prove; then the whole of their evidence is equally worthy of credit, and it is conclusive on this point in proportion to the clearness with which it is given.

“ The evidence of the Apostles then is this—first that their writings are inspired—and secondly, that this inspiration was confined to those of the Apostolic rank.” P. 21.

We must refer our readers to Mr. Rennell's volume, for the different citations from the Apostolic writings by which he substantiates these positions: they will find them to be abundant and satisfactory. Descending from the Apostles themselves, to the testimony of their companions and successors, Mr. Rennell brings forward Clement, the disciple of St. Peter, and afterwards Bishop of Rome, as his first evidence. By him we are told, that the authority of the Apostles emanated immediately from Christ, and was paramount over the Church;

that their writings were inspired, and that the Epistle to the Corinthians in particular, to which he was induced by his subject more immediately to refer, was, at that early period, publicly recognized. Ignatius is cited, as bearing even stronger testimony to the peculiar and exclusive inspiration of the Apostolic order. And Polycarp, who like Clement and Ignatius, was both a companion and a successor of the Apostles, expresses himself in terms equally decisive of the inspiration and authority of their writings. This is evidence perhaps more satisfactory, and applicable to the case under consideration, because it is drawn from treatises published in the Apocryphal Volume itself. It makes the editor of that insidious publication bear witness against himself; and shows, that if he really read and understood what he published, and believed it to be authentic, he might have known that even the genuine portions of his volume were neither avouched by the writers themselves, nor accepted by the Church as of equal authority with the Books of the New Testament. Other reasons for receiving the declarations of these writers as extremely important evidence in the case before us, Mr. Rennell shall give in his own words.

“ The testimony of these Apostolic Fathers is, indeed, extremely valuable, first, in point of time. They had seen and known the Apostles, they could not be mistaken, therefore, as to their pretensions and claims. They speak, also, the language of the first ages of the Church, and show what was the general opinion upon this subject. This is a matter of much importance. We might easily imagine that the veneration of the Christian world for the first Apostles and Martyrs would, in process of time, exceed the boundaries of propriety and truth. In the Romish Church, for instance, to this day prayers are addressed to the Apostles, and their intercession desired. Upon the same erroneous principle their writings also might, perhaps, be dignified with a name and a character to which they were as little entitled; and the word of man, by a pious perversion, might be accepted as the word of God. Most valuable, therefore, is the evidence of those who, from their personal knowledge of the Apostles themselves, can best inform us what respect they claimed and what they actually received. We do not find that in the first ages of the Church, prayers were ever addressed to them; we do not find that their intercession was ever desired; but we do find that their writings were considered as the language of inspiration and as the oracles of God. And we also find that a very decided line of distinction was drawn between themselves and their contemporaries. The exclusive inspiration, then, of the Sacred Volume, was not the invention of a dark and superstitious age, but it was the doctrine of the first and the brightest days of the Christian Church.

“ The testimony of the Apostolic Fathers is extremely valuable; secondly, as it is highly disinterested. It was certainly the interest of Clement, of Ignatius, and of Polycarp, to have placed themselves upon the same level with their masters. After the death of the Apostles nothing could have been easier than to have persuaded the Church that the mantle of inspiration had fallen upon their shoulders. It was well known that they had received the Holy Ghost from the hands of the Apostles; their pretensions, therefore, to a similar degree of inspiration would readily have been admitted. Their authority would have been increased and their personal consequence in the government of the Church would have been enlarged. When, therefore, we find that notwithstanding these temptations, they concur in drawing a very decided line of distinction between themselves and the Apostles, their honesty is unquestionable.

“ Yet these are the men whose writings the editors of the Apocryphal volume would place upon the same grounds with those of the chosen Apostles of Christ; men who, in spite of their own interest, bear the clearest testimony to the exclusive privileges and powers of their masters. Like honest witnesses, dragged into court to prop up a rotten cause, they have boldly and decisively given their evidence against the very persons whom they were called up to support. In the only part of the Apocryphal volume which can really be depended on, we find the strongest confirmation of the authority of the Sacred Books. Out of its own mouth do its editors stand convicted.” P. 40.

Descending in point of time, the author produces multiplied testimonies to the same effect from the writings of Justin Martyr, from the Epistle to Diognetus, from Dionysius of Corinth, Irenæus, Theophilus of Antioch, Clement of Alexandria, Tertullian, Origen, and Eusebius. Thus travelling through the most important records of the Church, from the time of the Apostles to the beginning of the fourth century, and shewing that they all teach us the same lesson, viz.

“ That the writings of the Apostles, and of the Apostles only, were received as the words of God; that upon them, and upon them alone, was built the whole superstructure of the Christian Faith.” P. 52.

In the remainder of this chapter, Mr. Rennell briefly adverts to the well known argument for the inspiration of the Gospels of St. Mark and St. Luke, drawn from their immediate and acknowledged connection with the Apostles; and mentions some remarkable points of internal evidence bearing upon this fact, and found in these Gospels.

“ If, therefore,” he says, “ from evidence both external and internal, we have good reason to believe that the Gospels of St.

Mark and St. Luke, were severally transcripts of the preaching of St. Peter and St. Paul—written under their superintendence, and recommended by their authority—we cannot hesitate to receive them as compositions, guided and assisted by the Spirit of God. Even in the first age of Christianity, they were cited as freely and as frequently as the other two: the earliest Fathers of the Church made no distinction between them; no more should we." P. 56.

The inspiration of the New Testament being thus placed upon impregnable ground, Mr. Rennell proceeds to apply the same tests to the Apocryphal Volume, to which he has already successfully subjected the apostolic writings; and thus, from evidence equally conclusive, he shews that not one sentence of its contents (the citations from Scripture excepted) has any claim to a divine original.

He divides the books in the apocryphal Volume into three classes: first, those which are authentic, that is, are really the works of the authors whose names they bear; secondly, those which are doubtful; thirdly, those which are certainly spurious. In the first class, he includes the first Epistle of Clement, the seven Epistles of Ignatius, and the Epistle of Polycarp. These he considers to be as authentic as the Epistles of St. Paul, St. Peter, and St. John. He allows them to possess considerable value from their antiquity, the nature of their contents, the character and rank of their authors. But he denies their inspiration; and consequently all the claim they may be supposed to have, to be ranked with the canonical Scriptures, or to share in the reverence and obedience which the latter rightfully demand of Christians.

He appeals to the works of these ancient fathers for proof, that they have each, separately, distinctly, and repeatedly borne testimony to the inspiration of the Apostles, and disclaimed for themselves any portion in this exalted privilege. And in addition to their own testimony, he produces a few passages from the writings of the more eminent of their successors during the three first centuries, to shew that the general estimation in which they were held by the Church, differed in no respect from the modest opinion which they had formed and expressed respecting their own productions. It has, it seems, been alleged as an argument in favour of the inspiration of these Epistles, that the Epistle of Clement, as Eusebius expressly informs us, was read in the public assemblies of Christians from the earliest times, and that the same may probably have been the case with the Epistles of Ignatius, and perhaps with that of Polycarp. But, as Mr. Rennell properly observes, this custom cannot be urged as any proof of their inspiration, nor does it by any means entitle them to a place among the

Scriptures. The primitive Church permitted the public reading of many pious and useful books on the Lord's Day, which were considered as calculated to edify the hearers; but they were never, on that account, admitted into the canon of Scripture, nor confounded with the volume of Revelation. Our own Church continues the practice to this day. And it might as well be argued that the Book of Wisdom is an inspired book, because the Church has directed that, on particular occasions, lessons selected from it shall be publicly read; as that the Epistle of Clement, or any other authentic work contained in the Apocryphal Volume, has the seal of divine authority; because some Churches in the primitive times allowed these compositions to be read to their assembled congregations.

The very words of Jerome, part of which our Church has introduced into her sixth Article, shew not only her own sentiments, but those also of the primitive Church on this matter. "The other Books," viz. the several contents of the Apocrypha, "the Church does not receive as canonical Scripture; she reads them for example of life, and instruction of manners, but yet doth not apply them to establish any doctrine."

Upon the same principle, does our Church enjoin the public reading of her Homilies, under certain circumstances. But we should not think very highly of that man's intellect, who considered this as a proof that she placed them upon a level with the Holy Scriptures. "Thus then," says Mr. Rennell, "neither in ancient nor in modern times, can the reading of a book in the course of public worship, be considered as stamping it with the characters either of inspiration, or of a divine original." P. 72.

The proofs of inspiration being thus found to fail, when applied to those parts of the Apocryphal Volume whose authenticity is admitted; the same result may be confidently anticipated from their application to the doubtful, and *a fortiori* to the spurious treatises which it contains. For, as Mr. Rennell has well observed, when speaking of the New Testament, "the claim of each separate Book principally depends upon the spiritual rank and character of its author;" so that, "if the question of authenticity is not previously granted, it is impossible to proceed to the question of inspiration;" and if it is not possible to determine "who was the author of any particular work, one main proof of its inspiration is lost." (p. 19.) Much less then, if the work be a manifest or ascertained forgery, shall we be inclined to believe in its inspiration, unless we will admit that the seal of divinity can be put to a falsehood,

The parts of the Apocryphal Volume, which are of doubtful original, are "the Shepherd of Hermas," and "the Epistle of Barnabas." The Shepherd has been generally ascribed to that Hermas whom St. Paul mentions at the conclusion of his Epistle to the Romans xvi. 14. But, some learned men have attributed it to Hermes the brother of Pius, Bishop of Rome; and have dated it about the year 140. To this latter opinion Mr. Rennell inclines; and gives his reasons at length for doubting that the apostolic Hermas could have been its author. The Book however is certainly very ancient. But neither its antiquity, nor the frequency with which it has been cited, will be arguments for its inspiration. Even admitting that it is the genuine production of the same Hermas whom St. Paul mentions; he was not an Apostle, nor can any work of his be placed in a higher class than that already assigned to Clement.

Indeed there is evidence in the Book itself, that its author was conscious of his inferiority; and that he desired to avail himself of the superior influence and authority of Clement to promulgate his writings. Mr. Rennell has produced a specimen from the work, which though decidedly written in imitation of the Revelations, and borrowing much of its imagery, and even some of its phraseology from the sacred pages, falls so greatly short of them, as to convince any impartial reader that it could not have been written under the direction of the Spirit of God. It is also remarkable, that the greatest admirers of this book, and with some few of the early Fathers it was a great favourite, never seriously asserted its inspiration, or thought for one moment of placing it on the same footing with the Scriptures. But the testimony of Tertullian has been claimed for it by the editors of the Apocryphal Volume. On this subject Mr. Rennell writes thus:

"It is said that Tertullian praised the book when a Catholic, and rejected it when a Montanist. It is very certain that he rejected it when a Montanist, as he declares that the Scripture (or writing) of the Shepherd is favourable to adulterers, and was considered apocryphal and spurious by every assembly, even of the Catholic Churches. But it is by no means true (as the editors of the apocryphal volume have informed their readers,) that he praised it when a Catholic. Archbishop Wake comes nearer to the truth, when he says that 'Tertullian spake, if not honourably, yet calmly of it when a Catholic.' The fact is, however, that in the single passage in which, while a Catholic he has occasion to speak of it, he mentions it with a certain portion of contempt. Reprobating some improper customs which were gaining ground, 'without any authority either 'from the Lord or his Apostles,' during the time of prayer, he says,

‘ that it should be a custom with some to sit down, after prayer has been made, I do not see the reason: unless, if that Hermas, whose Scripture (or writing) is usually called the Shepherd, had not sat down upon a bed after prayer was finished, but had done something else, we should have maintained that this also should be observed.’ He then proceeds to shew that even they, who thought that they had the warrant of Hermas for this custom, had mistaken the meaning of their author. Now from these expressions of Tertullian it appears that, so far from accepting the authority of Hermas, he ridicules and rejects it. His argument is this—The only authority which you can produce in favour of this improper custom is the authority of Hermas, and surely you would not generally admit his practice as a precedent for your own. Why then do you admit it in this particular instance?

“ This passage, therefore, which is usually cited as a testimony of commendation, is in fact an expression of disrespect. Would Tertullian have spoken in the same language of an Apostle? Would he have said ‘*that* John,’ and, as if he was scarcely acquainted with the title of his book, ‘in his work which is usually called the Revelation.’ No one who has read six pages of Tertullian, could possibly confound this mode of quotation, with the profound veneration and awe with which he cites the contents of the Sacred Volume.” P. 87.

We may then conclude with Mr. Rennell, that,

“ Whether, the Shepherd was written by the apostolic Hermas, or not, it is of human original. The internal evidence of the book itself, the rank of its supposed author, and the testimony of the first ages of the Church, all forbid even the slightest claim to inspiration.” P. 91.

Of the Epistle of Barnabas, he observes, that, if it could be fairly proved to be the production of that Barnabas who was the companion of St. Paul, and who is represented, Acts xiv. 14, as united with him in the Apostleship, its title to inspiration could scarcely be resisted. But we have the strongest reasons for not believing this to be the fact. It was never once cited, nor even alluded to by the earlier Fathers. Clement of Alexandria, though he considers it to be the work of Barnabas the Apostle, evidently does not admit it to be an inspired work, nor treat it with the same reverence which he always manifests for the Scriptures. Origin cites it with no more respect than he pays to other Apocryphal Books, and does not include it in his catalogue of the inspired Writings. And Eusebius ranks it among the spurious compositions. But independent of this defective, or adverse testimony, there are many strong reasons, drawn from the internal evidence of the work itself, which Mr. Rennell has alleged for consider-

ing it as spurious. For these we must refer our readers to the volume. If they appear to them as satisfactory as they do to us, they will agree with Mr. Rennell that,

“ It is impossible for us to give credit to the tradition, and a very vague one it is at best, that this Epistle was written by Barnabas the Levite, the Apostle, the friend and companion of St. Paul : and if its authenticity is thus disproved, its title to inspiration must immediately fall to the ground.” P. 103.

And to the doubt, to say the least of it, which thus prevails concerning its authenticity, it should be added that the author himself, be he whom he may, neither styles himself an Apostle, nor assumes apostolic authority, nor sets up any claim to inspiration.

Still however Mr. Rennell candidly admits that,

“ The Epistle is unquestionably of great antiquity and value. The author speaks of the destruction of Jerusalem in terms which clearly shew that it was a recent event, and there are many other points both in the argument and the language which justify us in concluding that its author must have lived in the age of the Apostolic Fathers. From the many citations which he makes in the very words of the four Gospels, his evidence to their general reception and authority, at so early a period, is not to be overlooked. His frequent allusions to the Epistles of St. Paul, and his decided, though humble imitation of their style, shew the respect and veneration in which they were generally held. Though the authenticity and the inspiration of this Epistle must be given up, its testimony is notwithstanding highly valuable.” P. 103.

Having thus shewn that the more respectable parts of the volume have no claim to inspiration, the question, as it respects the remaining portions, assumes a very simple form. It is only necessary to prove, from the testimony of competent witnesses, that they are decidedly forgeries.

“ These therefore,” says Mr. Rennell, “ form a different class from any of the preceding. Though the authenticity of the Epistle of Barnabas may be disproved, it is not therefore to be considered as a spurious production. There was no fraudulent design in its author, nor did he desire that his work should assume a character to which it was not entitled. Even allowing that the name of its author is unknown, its value, as has been shewn, is notwithstanding considerable. The productions on the other hand, which are now before us, put in a fraudulent claim to our attention, as parts of the Sacred History ; they assume the Apostolic language and character, if, therefore, their pretensions are disproved, they take their place among forgeries and impostures, and are at once spurious and contemptible.” P. 105.

The Apocryphal Books which now pass under Mr. Rennell's consideration, are a few only of those which are known to have existed. The greater number have perished; and these, which are all that remain, have survived the general wreck, more by accident than by their intrinsic merit. None of them, whether extant or lost, were ever mentioned by the Apostolic Fathers at all: and

“When they have been alluded to or quoted by subsequent writers, it has never been with any particular respect, and generally with decided disapprobation. They were never included in any catalogue of the Sacred Writings; they exist in no ancient versions, they were never read, as the Epistles of Clement, &c. were, in the assemblies of the first Christians; they have never been the subject of commentaries or homilies; in short, they have no single mark either of authenticity or authority. The evidence respecting them is very little, and that little is totally against them.”
P. 106.

Even the enemies of Christianity, who were accustomed to cite passages from the four Gospels for the sake of perverting them, or turning them into ridicule, have never mentioned these productions, which would have afforded them much better opportunities of indulging their malevolence.

In most cases, the forgeries may be traced to their origin: and, if the individual who was the author cannot be pointed out, at least the motives which produced them can be clearly shewn. And it is established upon the most satisfactory historical testimony, that, whatever were

“The sources of these spurious and apocryphal books with which the Christian world was once inundated; the credit which they obtained was, even at the time, very small; they were readily detected, and promptly reprobated, which is the reason why so very few among them have come down to us.” P. 108.

Having thus given the reasons for rejecting these books generally, Mr. Rennell passes on to a separate review of each of them.

He first produces the evidence of those Fathers who have mentioned or alluded to each of the works, to shew the contempt or disapprobation with which they were viewed; and to this he adds the internal evidence, by either citing some passage from the works themselves, as they pass under his notice, to shew that their writers never thought of claiming for them the authority of inspiration; or that their contents are so manifestly trifling and fabulous, so clumsily put together, and so absurdly conceived, as to leave no doubt upon

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the mind of any competent judge that they are despicable forgeries. We must refer our readers to Mr. Rennell's volume for the details. They will there find the question so satisfactorily discussed and determined in each case, that, if any doubt or difficulty could be suggested to any unwary person by the Apocryphal Volume, it must be at once removed by the statements of this little work. On the contents of the Apocryphal Volume itself, we have only one more remark to make. One of the articles contained in it, is the Apostles' Creed, both in its original, and in its subsequent form. "Now," says Mr. Rennell, "as no Christian of the present day, in the Church of England at least, can believe, that the very words of this Creed were actually dictated by the Apostles themselves, it is difficult to account for its insertion." P. 123.

We confess that we should be better pleased, if we laboured under the same difficulty which Mr. Rennell professes to feel. But, to us it appears too clearly, that the insertion of this Creed, is an instance of the most refined malignity.

The editors of the volume well knew, that, by a very large majority of the learned in the Christian world, the rest of its contents had been ever deemed apocryphal, and as such had been rejected with scorn. They could not disguise that fact from their readers; or hope to convince them, that what all former ages had refused to accept, was now to be received as worthy of credit. Their aim therefore could not have been to induce any to believe in the Apocryphal Volume, as they have believed in the Scriptures; but it rather must have been to insinuate into their minds a notion, that the Scriptures were as little worthy of credit as the Apocryphal Volume. In the same spirit, and with the same intention they introduced the Apostles' Creed into its pages: to represent it as apocryphal, as worthy of no more credit, no more reverence than the Gospels of Mary or Nicodemus, the Protevangelion, or the Epistle to the Laodiceans. It was calculated to produce this vague and uncomfortable feeling of doubt in the mind of the unlearned Christian; to prepare him for infidelity, and to subject him to all the misery of scepticism, by shaking his confidence in a document, which though he never perhaps had believed to be the composition of the Apostles, he had always rightly considered to be a genuine exposition of their doctrines.

There is in this a refinement in cruelty, from which the mind revolts; and it is not without an inward struggle that we can consent to charge any person with it; or to believe in the possibility of similar guilt. But, that the miserable votary of infidelity derives his chief pleasure from making others as wretched as himself; that his downward progress is from

doubt and unbelief to rancorous hostility ; that he would destroy the religion which he has abjured, both name and thing ; is unfortunately placed by well authenticated examples beyond the reach of doubt. We have witnessed the formation of an association of talent and learning in a neighbouring country, for the undisguised purpose of effecting this work of destruction : and we know that these miserable Atheists delighted to indulge in sentiments of the most studied contempt and malignant hatred against the merciful Author of man's salvation. It is then no longer a matter of fancy or conjecture, whether such wickedness is possible. We are sure that such men will speak great swelling words of hatred even against God himself ; and that it is their employment and delight to seduce unwary and unstable souls into the same paths of error and darkness, in which they have chosen to walk. To those who can attribute the publication of this Apocryphal Volume to any good or innocent motive, some reason equally blameless may perhaps suggest itself for the insertion of the Apostles' Creed among its contents. For ourselves, we hesitate not to say that the purpose of the whole publication is the same ; and that it is a purpose worthy of the polluted source from whence the volume has issued.

We close our review of this part of Mr. Rennell's volume, with the following summary of the results of his investigation.

“ Here then we conclude our account of the Apocryphal Volume, having examined the claims of every work which it contains, in its proper order. In the Epistles of Clement, of Ignatius, of Polycarp, being the only portions of it which can fairly be admitted as authentic, we find no pretension to a divine original. On the contrary, we observe a constant confession of inferiority to the Apostles, perpetual citations from their writings, and appeals to their authority. We find also that highly as the works of these Apostolic Fathers were esteemed, they were never considered in the same light with the Holy Scriptures, or referred to as the Oracles of God. No claim to inspiration is advanced by themselves, or supported by others.

“ The work of Hermas, though its authenticity may be fairly questioned, was very highly esteemed in the ancient Church ; it is clear, however, that its author did not assert his own inspiration, nor even if he were the Apostolic Hermas, would he from his rank be entitled to it. By none of its greatest admirers was it ever considered as forming a part of the Sacred Volume, or as endowed with a similar authority. The Epistle of Barnabas may be satisfactorily proved to have been the composition of a late author ; it cannot therefore maintain the slightest claim to inspiration.

“ With respect to the remaining pieces, the evidence of the se-

veral forgeries is so decisive, that we cannot for a moment hesitate in assigning them their place either among pious frauds or heretical impostures.

“ The same proofs, which when applied to the Scriptures of the New Testament, shewed them to be the Word of God, when applied to the contents of the Apocryphal Volume, shew them to be the word of man. The original and the authority even of its best and most valuable portions is purely human.” P. 130.

The last chapter is devoted to an account of the manner in which the Canon of the New Testament was formed, and of the authority by which the several books contained in the Sacred Volume were separated from the many spurious and apocryphal productions, with which the Christian world was early infested.

The editors of the Apocryphal Volume seem to have taken some pains to persuade their readers, that this separation was the arbitrary act of a general Council assembled at Nice in the fourth century; and that the New Testament was then compiled from the various Epistles and Gospels at that time in existence. They probably conceived that, in the minds of those who could be thus persuaded, some doubts might arise as to the propriety of the selection. But we cannot suppose them to be so ignorant of the early history of the Church as not to know, that no such selection or compilation ever was made, either at the Council of Nice or at any other Council.

“ *When then,*” says Mr. Rennell, “ was the Canon of Scripture determined? It was determined immediately after the death of St. John, the last survivor of the Apostolic order. The Canon of the Gospels was determined indeed before his death, for we read in Eusebius that he gave his sanction to the three other Gospels, and completed this part of the New Testament with his own. By the death of St. John the catalogue of Scripture was completed and closed. We have seen from the testimony both of themselves, and of their immediate successors, that the inspiration of writing was strictly confined to the Apostles, and accordingly we find that no pretensions were ever made by any true Christian to a similar authority.

“ *By whom* was the Canon of Scripture determined? It was determined, not by the decision of any individual, nor by the decree of any Council, but by the general consent of the whole and every part of the Christian Church. It is indeed a very remarkable circumstance, that among the various disputes which so early agitated the Church, the Canon of Scripture was never the subject of controversy. If any question might be said to have arisen, it had reference to one or two of those books which are included in the present Canon; but with respect to those which are out of the Canon, no difference of opinion ever existed.” P. 135.

The manner in which each Book of the New Testament was authenticated, and transmitted from one particular Church to another in the Apostolic age, is plainly stated by Mr. Rennell; and the testimonies which he produces to prove that the Canon of the New Testament was very early formed, and generally acknowledged, cannot fail to be satisfactory to the candid inquirer. Having laid these before his readers, he says,

“ From the best and most ancient testimony therefore, we conclude that the Canon or catalogue of the Scriptures of the New Testament was framed not by the decision of any individual, nor by the authority of any Council, but by the general consent of the whole Christian Church—that this consent immediately followed the death of the Apostles—that no other Gospel or Epistle ever claimed an admission into the Sacred Volume, besides those which we at present possess—that two centuries before the council of Laodicea, the matter was settled without difficulty or dispute. Some little doubt might once have been entertained, for reasons which it is now immaterial to notice, in the two great Churches with respect to one or two books which were soon after generally admitted; but none was ever expressed, with respect to any apocryphal compositions, whether of those which are now in existence, or of those whose names only have descended to posterity.” P. 146.

Upon evidence of the same decisive nature, he establishes the fact, that no inspired work has been lost. Not only is it certain, that every separate portion of the New Testament is divinely inspired; but that it contains all which the wisdom of Providence has judged it necessary to dictate for the information of the Church. A believing mind indeed will scarcely require human evidence of this; since it will undoubtedly conclude, that the providence of God would effectually interfere for the preservation of any book written under the especial superintendence of the Holy Spirit. But still, it is highly satisfactory to know that human testimony may be produced decisive of the fact; and that the gainsayer and the sceptic may be refuted by a kind of witness, against which their own principles will not allow them to object. The only passage in the New Testament which seems, even at first sight, to favour the supposition that any inspired writing has been lost, is found in the following words, 1 Cor. v. 9. “ *I wrote unto you in an Epistle not to company with fornicators,*” &c.

We willingly insert the remarks of Mr. Rennell on the passage, as a specimen of his ability and judgment as an interpreter of the *δυσκοντα* of the great Apostle.

“ Many have concluded from hence, that the Epistle of St. Paul in which this precept was contained, has perished. A little attention

however to the passage will place the whole matter in a very different point of view. In the first place we must remark, that the words which are here translated in *an Epistle*, ought, without any doubt, to be rendered *in the*, or *in this Epistle*, such being the sense of the article in the original. Accordingly we find in the beginning of the chapter the very precept in question. ‘*It is reported commonly that there is fornication among you.*’ As, therefore, the company of such offenders, *like a little leaven would leaven the whole lump*, the Apostle commands them to *purge out therefore the old leaven*, i. e. those fornicators whose society would corrupt and defile them. Lest, however, they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them that his injunction does not extend to fornicators among the Heathen, for with such in the ordinary intercourse of life they must associate, but that it applies only to their Christian brethren.

“ 9. *I wrote unto you in an Epistle not to company with fornicators,*

“ 10. *Yet not altogether with the fornicators of this world, or with the covetous, or extortioners or idolaters, for then must ye needs go out of the world.*

“ 11. *But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous; or an idolater, or a railer, or a drunkard, or an extortioner—with such an one not to eat.*

“ As an additional proof of an error in the translation, we are to observe, that the identical word, which in the ninth verse is translated, ‘*I wrote,*’ in the eleventh verse is translated ‘*I have written.*’ Let the latter tense be adopted, as it ought to be, in both verses, and with the addition of the demonstrative article, the sense of the passage will be perfectly clear, without having recourse to the improbable supposition of any previous Epistle. The following paraphrase of the verses in question, which very nearly coincides with that of Mr. Jones, may, perhaps, be thought satisfactory.

“ ‘ 9. I have written to you, a little above, (ver. 2) in this letter, that you should separate yourselves from those who are fornicators, and because you may be in danger of being polluted by them, that you should purge them out from among you, as the old leaven, (ver. 5, 6.)

“ ‘ 10. Do not however mistake me: I do not mean that you should separate yourselves from such among the heathen as are fornicators, extortioners, or idolaters: for if you were to do so, you might as well go out of the world.

“ ‘ 11. But this is the meaning of what I have written to you; that you should not hold any communication, nor admit to the supper of the Lord, any among your Christian brethren, who are offenders in these points.’

“ There are many passages indeed in this Epistle, which lead us to think that it was the first communication of the Apostle to the

Corinthians, since his departure from them. In the beginning both of the second and of the fifteenth chapters, he recalls their attention to his residence among them, and to what he then said and did, as if he had sent them nothing, which might either have refreshed their faith or renewed their obligations. Now as in the second Epistle, he refers perpetually to the first, we might fairly suppose that in this Epistle, which we now call the first, he would have referred also in a manner equally decisive, to his former one, if any such had ever existed. Such a reference indeed would have been especially necessary, as, if we suppose a former Epistle, we must also suppose that the offence against which he forewarned them, had been subsequently repeated; he would not therefore have failed to have charged them with direct disobedience to his positive command. So far, however, from this being the case, it appears from the very expressions which he uses, that he had but recently heard of the offence. This circumstance of itself militates against the supposition of any previous Epistle; for if the crime had prevailed to such a degree, as to have already required the interference of the Apostle, he would not have written the second time, as if he had but just heard of the accusation from common report. *'It is reported commonly that there is fornication among you.'* Besides, the very words in which he passes his judgment of excommunication against the offender, (ver. 3, 4, 5,) lead us to believe that it was now passed for the first time. The supposition, therefore, of a lost Epistle is groundless; nor do the words of the Apostle, when fairly examined, lead to any such conclusion." P. 149.

We earnestly recommend this volume to our readers. It has been written for the information and assistance, not of the learned, to whom the sources from which Mr. Rennell has drawn his facts and arguments are familiar, but of Christians in general; of those who require to be furnished with a short, plain, and satisfactory answer to each of the perplexing and insidious questions which modern infidelity is so skilful in proposing. Of those questions, such as relate to the general evidences of Christianity have been often answered; but that particular stumbling block, which the Editors of the Apocryphal Volume have endeavoured to raise by their publication, has not, as far as we are aware, been yet removed by any popular treatise.

We trust therefore that this will find its way into the study of every Christian, who desires to be able to give an answer, to those who inquire of him a reason of the hope that is in him. And it will enable him to give that answer in such a manner, as at once to satisfy his own mind, and put every idle talker to silence, and every infidel disputer to shame.

ART. II. *Dissertation; exhibiting a General View of the Progress of Mathematical and Physical Science, since the revival of Letters in Europe. By Professor Playfair, originally prefixed to the Third Volume of the Supplement to the Encyclopædia Britannica. Constable and Co. Edinburgh.*

THE history of human knowledge, when studied with the view of becoming acquainted with the mental powers, the various contrivances, and ingenious expedients which have been employed in its acquisition, is often of more value than that knowledge itself. This is particularly the case with several descriptions of science which fall under the head of natural philosophy; where theory has succeeded theory, and even divided the suffrages of the learned during very lengthened periods of time, although the interpretation of physical phenomena on which they were founded proceeded on no surer principle than the mere dogma of a speculatist, or the hasty inferences of an empiric. The very errors of ingenious men become instructive, when presented to the reader in connection with the circumstances in which they arose, and the grounds on which they were maintained. It is like the study of morbid anatomy to the practical physician; the healthy state of the functions is best made known, by a minute knowledge of the effects which a deranged action induces; and which are often found to indicate at once the source of the disease and the nature of the remedy.

Nor is there any way by which we shall arrive so surely at a just appreciation of the knowledge which we actually possess, as by tracing the painful and laborious steps through which our predecessors made their progress, age after age, to its gradual attainment. It is not until we have marked the anxious and uncertain endeavours that they found themselves compelled to make, in the search of principles which now appear almost self-evident, and of facts which seem to lie on the very surface of nature, that we learn to estimate the amount of our own treasures, and the extent of the obligation under which we stand to the zealous and indefatigable exertions of those who have lived before us. In tracing the progress of the human mind, we cannot help perceiving that the abundant crops of knowledge by which modern society is so greatly enriched and adorned, are not owing so much to our own skill or labour as to the persevering toils of those who first cleared the ground and broke up the soil.

It is extremely obvious at the same time to remark, that in

no department of human research is the distance greater between the point where science must have begun, and that to which it has attained, than in the main branches of mathematics, and natural philosophy. Between the rude computation 1—1, the notches, and knots 1—1 of the savage, and the algebraical analysis, or the differential calculus of the modern mathematician, the distance is so immense that there is no ground on which to compare them, except that the object of both is to number and arrange individual substances. The same remark is applicable to almost every department of physical science ; for, although the phenomena of the material world are perhaps more constantly under the eye of man when in the first and simple states of society, than at any subsequent stage of his advancement towards the polish and refinement of a higher condition, it is long before their true nature is understood by him, or their succession and connection accurately determined. Man first worships the powers of nature in superstitious ignorance ; and afterwards, when he has ceased to regard them as gods, subjects them to examination, and finally reduces them into classes, as scientific principles.

The history of science, therefore, is the history of man. It gives a view of his pursuits, his enjoyments, and of his general condition as a rational creature. It affords the means of marking his progress in the career of improvement to which his nature invites him, and in which, when unimpeded by the pressure of external circumstances, his ambition and his wants carry him gradually forward. In a word, the history of science will point out the various stages in that long road, in which the human being seems doomed to travel, before he can become acquainted with the objects which are most familiar to his eyes, or learn to avail himself of the numerous materials of comfort, dignity, and power with which he is constantly surrounded.

To write well the history of science, it is, of course, necessary to know not only the limits by which it is now bounded, but also the origin whence its several branches sprang, and the sources from which these have been from time to time enlarged and brought to maturity. As to the most ancient portions of human knowledge, it is indeed extremely difficult to mark either a beginning or a progress. In many cases, we have the result recorded, without any intimation in regard to the means which must have been employed in order to produce it, or of the numerous unsuccessful attempts by which discovery must have been assisted, and the labours of invention ultimately facilitated. In many instances which might be pointed out in the works of Euclid, Aristotle, and Archi-

medes, we find a species of knowledge which, we have every reason to believe, did not originate with these celebrated authors; but which, owing to the very imperfect state of scientific history among the ancients, cannot be traced to remoter times, or apportioned among the numerous enquirers to whose industry and genius we actually owe it.

Mr. Playfair has, on the whole, accomplished his undertaking with great success; so far, at least, as he was able to proceed with it, before his last illness put a stop to his valuable labours. It is known to the reader that the Professor did not live to execute the whole of his plan, and that what is already published of his Dissertation is all that he left fit for the press, or which is to appear as his avowed work. We trust that the interesting portion of the history which yet remains to be performed will be put into the hands of a writer who, imitating the rare qualities of his predecessor, will study above all things the clearness and precision which distinguish his composition; and avoid that pompous declamatory style which, in other contributions to the same Miscellany, so frequently obscures the sense, and mocks the reader with words while he is in search of thoughts.

According to the plan sketched out by Mr. Playfair for giving the history of science from the revival of letters to the beginning of the nineteenth century, he confines himself in the First Part of his Dissertation to the period preceding the end of the seventeenth century; or, as he himself expresses it, to that preceding the invention of the fluxionary calculus, and the discovery of the principle of gravitation;—one of the most remarkable epochas, without doubt, in the history of human knowledge.

In the Second Part, which was meant to comprehend a review of the progress of science from the period when Newton made known his great discoveries down to the present times, there are no fewer than three sub-division or minor epochs; which, in the view of the Author, were rendered necessary by the rapid advancement of science, and the great variety of subjects to which natural philosophy has extended its enquiries. Were, says he, the history of any particular science to be continued for the whole of the busy interval which this second part embraces, it would leave the other sciences too far behind; and would make it difficult to perceive the mutual action by which they have so much assisted the progress of one another.

“Considering some sort of sub-division, therefore, as necessary, and observing in the interval which extends from the first of Newton’s discoveries to the year 1818, three different conditions of the

Physico-Mathematical sciences, all marked and distinguished by great improvements, I have divided the above interval into three corresponding parts. The first of these reaching from the commencement of Newton's discoveries in the year 1663 to a little beyond his death, or to 1730, may be denominated from the men who impressed on it its peculiar character, *the period of Newton and Leibnitz*. The second which for a similar reason I call that of *Euler and D'Alembert*, may be regarded as extending from 1730 to 1780; and the third, that of *Lagrange and Laplace*, from 1780 to 1818.

The history of the pure Mathematics comes first in order, which is succeeded by that of Algebra. In the former department, the revival of learning brought to light a treasure in the works of Euclid and Apollonius so rich and complete that very little has been added to it by the successful industry of modern times. The fifteenth century, accordingly was illustrated not so much by the original genius of its authors as by their unwearied zeal in collecting and translating the manuscripts of Grecian geometers, and in thus rendering familiar to their contemporaries the elegant science of the Platonic school. Regiomontanus, the most distinguished author of the age now specified, was particularly successful in this useful toil; and we find that, besides many translations and commentaries for which the scientific world was indebted to him, he added a gift of perhaps more practical value than any which he had derived from the treasures of ancient Greece, the Trigonometry of the Arabians. In the hands of this learned mathematician, the science now named advanced to a great degree of perfection, and approached very near to the condition which it has attained at the present day. He was also the inventor of decimal fractions, or was at least the first to introduce that useful contrivance into arithmetic: thereby giving to numerical computation the utmost degree of simplicity and enlargement which it seems capable of attaining.

The sixteenth century passes without any very distinguished name in mathematical science, if we except Maurolycas of Messina, who is said to have written a treatise on conic sections, as well as to have restored the fifth book of Apollonius on that subject. Like all the mathematicians of his time, however, he was not satisfied with the legitimate province of geometry, nor disposed to confine his researches to the actual phenomena of nature. He laboured to discover from physical facts the future events of moral and civil life: and thus, amidst the clearest proofs of a strong understanding and more than common learning, there remains indubitable evidence that he dealt in astrological prediction.

The fame and writings of Cavalieri throw a pleasing lustre

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over the commencement of the seventeenth century. He was born at Milan in the year 1598; and, having manifested a strong predilection for mathematical studies, he succeeded in distinguishing himself by the invention of a new method for determining the lengths and areas of curves, as also the contents of solids bounded by curved superficies. The principle on which he proceeded, says Mr. P. was that areas may be considered as made up of an infinite number of parallel lines; solids of an infinite number of parallel planes; and even lines themselves, whether curve or straight, of an infinite number of points. The cubature of a solid being thus reduced to the summation of a series of planes, and the quadrature of a curve to the summation of a series of ordinates, each of the investigations was reduced to something more simple. It added to this simplicity not a little, that the sums of series are often more easily found when the number of terms is infinitely great, than when it is finite and actually assigned.

At this period the geometrical sciences were advancing so fast in the hands of Kepler, Cavalieri, and Torricelli, that it is not a little difficult to assign to these authors the exact degree of merit to which they were entitled for the several discoveries which were successively brought to light. The quadrature of the cycloid, for example, was disputed by the last named of the above mathematicians, and Roberval, a French writer of considerable originality and invention; and the question of priority in the invention of the elegant problem alluded to, still remains undetermined. The claims of the two philosophers roused the national feeling of France and Italy; and the zeal of each in pursuing the controversy, has so perplexed the point at issue, that it is now extremely difficult to say on which side the truth is to be found. Torricelli, as the author observes, was a man of a mild, amiable, and candid disposition; Roberval, of a temper irritable, violent, and envious; so that in as far as the testimony of the individuals themselves is concerned, there is no doubt which ought to preponderate.

ALGEBRA is the subject of which the history is next brought under review. In regard to the origin of this most ingenious art much obscurity still prevails among the learned; and the most recent inquiries have not contributed much to gratify our curiosity on that interesting head. In the work of Bombelli, an Italian algebraist, there is a notice purporting that he had seen in the Vatican library, a manuscript of a certain Diophantus, a Greek author, which he admired so much that he had formed the design of translating it. He

adds that in this manuscript he had found the Indian authors often quoted; from which it appeared, by a very obvious inference, that algebra was known to the Indians before it was known to the Arabians. It is remarked, however, by Dr. Hutton, from whose history of Algebra the fact now stated is derived, that there is nothing of all this to be found in the work of Diophantus, which was published about three years after the time when Bombelli wrote. There is at all events a mystery here which it would be desirable to have cleared up: for, in the first place, it is not easy to conceive how Bombelli could be so far mistaken in regard to a manuscript of which he gives so particular an account; whilst, on the other hand, our later and more perfect acquaintance with the Algebra of the Hindus renders it extremely probable that the Greeks drew that portion of their science as well as several others from the philosophers of India.

Whatever doubt there may be on this point, it is certain that the knowledge of Algebra was first communicated to Europe through the medium of Arabian treatises. In the beginning of the thirteenth century, Leonardo, a merchant, belonging to the small state of Pisa, having made frequent voyages to the East in the course of his commercial adventures, returned to his native country, enriched by the traffic and instructed by the science of Arabia and Palestine. The use of the Arabic system of numeral notation had been already conveyed into the Low Countries by Gerbert, a monk, who had likewise learned it from the Moors; and in this way the mathematicians of Italy, France, and Germany, were supplied with the most elegant and ingenious contrivances that mankind have yet discovered for expressing the relations of number and quantity.

The improvements which were from time to time introduced into this beautiful art, during the sixteenth century, consisted rather in the use of a less cumbrous apparatus than in any new views respecting principle. In the following age considerable advances were made in the application of algebra to geometry; and no name is more deserving of honour, as an ardent and successful labourer in preparing the instrument for this its highest use, than that of Thomas Herriot, the author of a treatise entitled "*Artis Analyticæ Praxis*." Indeed, by a succession of discoveries which have immortalized the genius of that period, the algebraical analysis was brought to a state of perfection little short of that which it has attained at the present moment. It was prepared, says Professor Playfair, for the step which was about to be taken by Descartes, and which forms one of the most important

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epochas in the history of the mathematical sciences. This was the application of the algebraic analysis, to define the nature and investigate the properties of curve lines, and consequently to represent the nature of variable quantity. It is often said that Descartes is the first who applied algebra to geometry; but this is inaccurate: for such applications had been made before, particularly by Vieta, in his treatise on angular sections. The invention just mentioned is the undisputed property of Descartes, and opened up vast fields of discovery for those who were to come after him.

The scientific world received, in the beginning of the seventeenth century, a highly valuable gift from the profound mind of Napier, the inventor of logarithms. The account of the wonderful discovery in the properties of numbers on which this most ingenious contrivance for facilitating calculation is founded, is given by Professor Playfair with equal candour and eloquence. The increasing expertness of mathematicians in the use of the algebraical analysis would, in the course of time, have suggested the structure of that piece of numerical mechanism with which the name will be for ever associated; and had the invention been delayed to the end of the seventeenth century, it would have come about with so little effort as not to confer on the author more than a trifling portion of the celebrity which it justly procured a hundred years earlier. In another respect also, Napier has been particularly fortunate.

“ Many inventions have been eclipsed or obscured by new discoveries; or they have been so altered by subsequent improvements, that their original form can hardly be recognised, and, in some instances, has been entirely forgotten. This has almost always happened to the discoveries made at an early period in the progress of science, and before their principles were fully unfolded. It has been quite otherwise with the invention of logarithms, which came out of the hands of the authors so perfect, that it has never received but one material improvement, that which it derived, as has just been said, from the ingenuity of his friend in conjunction with his own. Subsequent improvements in science, instead of offering any thing that could supplant this invention, have only enlarged the circle to which its utility extended. Logarithms have been applied to numberless purposes which were not thought of at the time of their first construction. Even the sagacity of their author did not see the immense fertility of the principle which he had discovered; he calculated his tables merely to facilitate arithmetical, and chiefly trigonometrical computation, and little imagined that he was at the same time constructing a scale whereon to measure the density of the strata of the atmosphere and the heights of mountains; that he was actually com-

puting the areas and the lengths of innumerable curves, and was preparing for a calculus which was yet to be discovered, many of the most refined and most valuable of its resources. Of Napier, therefore, if of any man, it may safely be pronounced, that his name will never be eclipsed by any one more conspicuous, nor his invention superseded by any thing more valuable."

Leaving the department of what may be called pure science, the author proceeds to a review of the principles of Experimental Investigation, and begins with the division of *ancient physics*. In this part of his undertaking, the Professor is not by any means tedious, and yet it would be rather an unprofitable task to abridge his observations on the doctrines of Archimedes, the opinions of Aristotle, or the astronomical systems of Ptolemy and Hipparchus. The great defect in the reasoning of the older Greek philosophers, arose from their premature and hasty generalization on the few facts which they had ascertained, and from their want of proper instruments to enlarge their acquaintance with the physical structure of the world, and the actual phenomena of the solar system. The laws of ratiocination and induction are the same in all ages; and we find accordingly that wherever they had a foundation of actual knowledge to proceed upon, the ancients pursued a train of reasoning as soberly, and proceeded to their conclusions as regularly as Bacon, Boyle, or Newton. We have never to complain of them, except when they either substitute hypothesis altogether for an experimental interpretation of nature; or when they confound these two methods of procedure, and raise upon a very limited number of observations ill understood, a theory, which they afterwards extend to the explanation of appearances not at all connected with those to which they consider them as analogous, or even identical. In short, the ancients did not respect sufficiently the limits of real knowledge, nor mark with suitable accuracy the point where they crossed into the regions of imagination; and hence it is that all their speculations in physics bear a striking resemblance to our modern theories of the earth, and what the physical system of Newton himself would have proved, had he incorporated with his doctrines relative to gravity the conjectures which he ventured to throw out concerning an invisible impalpable ethereal fluid, supposed to be employed by nature in conducting the movements of the heavenly bodies. It was not, we repeat, ignorance of the rules of induction to which we must ascribe the absurd notions entertained by the natural philosophers of Greece; it is to their scanty supply of facts, and to an absurd preference for synthetical reasoning on the faith of certain principles which they thought proper

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to assume, and of which they never allowed themselves to call the truth in question.

Experimental investigation is no doubt the surest basis on which to rest physical principle; but no one in the least acquainted with the history of science requires to be told that men may exercise their ingenuity in experiment, and yet entirely neglect in their reasonings the precepts of induction. The chemists who sprang up in the middle ages, including Roger Bacon and his followers, afford a striking illustration of the remark now made; for whilst pursuing a science of pure experiment, they wandered farther than even the most devoted adherents of the Aristotelian school, into the pathless regions of imagination. They had become acquainted, as Mr. P. himself expresses it, with a series of facts so unlike to any thing already known, that the ordinary principles of belief were shaken or subverted, and the mind laid open to a degree of credulity far beyond any with which the philosophers of antiquity could be reproached. An unlooked-for extension of human power had taken place; its limits were yet unknown; and the boundary between the possible and the impossible was no longer to be distinguished. The adventurers in an unexplored country, given up to the guidance of a heated fancy, pursued objects which the kindness, no less than the wisdom of Heaven has rendered unattainable by man; and in their speculations, peopled the air, the earth, and all the elements, with spirits and genii, those invisible agents destined to connect together all the facts which they knew, and all those which they hoped to discover. Chemistry in this state, concludes the author, might be said to have an elective attraction for all that was most absurd and extravagant in the other parts of human knowledge. Alchemy was its immediate offspring, and it allied itself in succession with the dreams of the Cabbalists, the Rosicrucians, and the Theosophers: and thus, a science, founded in experiment, and destined one day to afford such noble examples of the use of that mode of investigation, exhibited for several ages little else than a series of illusory pursuits or visionary speculations, redeemed only by the occasional discovery of an accidental fact.

“ Under the influence of these circumstances arose Paracelsus, Van Helmont, Fludde, Cardan, and several others, conspicuous no less for the force than the weakness of their understandings: men who united extreme credulity, the most extravagant pretensions, and the most excessive vanity, with considerable powers of invention, and complete contempt for authority, and a desire to consult experience; but destitute of the judgment, patience, and comprehensive views, without which the responses of that oracle are never

to be understood. Though they appealed to experience, and disclaimed subjection to the old legislators of science, they were in too great haste to become legislators themselves, and to deduce an explanation of the whole phenomena of nature from a few facts, observed without accuracy, arranged without skill, and never compared or confronted with one another. Fortunately, however, from the turn which their enquiries had taken, the ill done by them has passed away, and the good has become permanent. The reveries of Paracelsus have disappeared, but his application of chemistry to pharmacy has conferred a lasting benefit on the world. The *Archæus* of Van Helmont and the army of spiritual agents with which the discovery of elastic fluids had filled the imagination of that celebrated empiric, are laughed at, or forgotten; but the fluids which he had the sagacity to distinguish, form at the present moment, the connecting principles of the new chemistry."

Advancing into the seventeenth century, the Professor hails with considerable acclamation the era of Lord Bacon, the restorer of science and guide of discovery. Impressed with the high importance of that great man's works, he proceeds to give a commentary on the leading principles of the *Novum Organon*, in which he expounds, we think with much success, the views of the author, and thereby affords a convenient help to the understanding of the obscure and scholastic phraseology in which that celebrated work is composed. To this part of the Dissertation, however, we must satisfy ourselves with a bare reference; recommending it, at the same time, to the juvenile philosopher, as at once an epitome of valuable directions and sage remarks, as well as a good specimen of a clear and precise translation into modern ideas, of quaint allusions, unnatural figures, and strained analogies.

There exists a great variety of opinion in regard to the value of Bacon's writings, considered in themselves, and more particularly when viewed with a reference to their effects on the reformation and progress of science. It is not our object to determine a question of which the precise conditions have never been stated, and where a great deal may be said on the one side without materially weakening the positions of the other. No one will deny, however, that the great work of reforming physics was begun, before Bacon put forth any philosophical treatise whatsoever; and that Kepler and Galileo had opened up such views of astronomy and mechanics as would have led Newton to his great discoveries, with equal facility and certainty, whether he had perused the aphorisms of the *Organon* or not. Indeed, Kepler himself predicted that some one in the succeeding age would arrive at the

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knowledge of the grand principle which regulates the motions of the planetary system, and unfold the laws by which the reciprocal influence of the several bodies which compose that system is determined. Nor can there be any doubt that when Newton first directed his powerful mind to study the mechanism of the world, he derived more aid and encouragement from the discoveries of Kepler and the doctrines of Galileo than from the logical precepts of Lord Verulam, sagacious and philosophical as they are every where allowed to be. It unfortunately happened that Bacon himself was neither a mathematician nor a natural philosopher. He knew next to nothing of the important sciences into which he wished to introduce reformation; and we are doubtful whether that man can prove an intelligent guide to others who has not first walked over the ground and noted its most prominent objects.

The character of Lord Bacon, as given by Hume, is familiar to every reader. After describing him as the great glory of literature in this island during the reign of James, and setting forth the great variety of his talents, as a public speaker, a man of business, a wit, a courtier, a companion, an author, a philosopher, he subjoins the following judicious observation.

“ If we consider him merely as an author and a philosopher, the light in which we view him at present, though very estimable, he was yet inferior to his contemporary Galileo, perhaps even to Kepler. Bacon pointed out at a distance the road to philosophy; Galileo both pointed it out to others, and made himself considerable advances in it. The Englishman was ignorant of geometry; the Florentine revived that science, excelled in it, and was the first who applied it, together with experiment, to natural philosophy. The former rejected, with the most positive disdain, the system of Copernicus; the latter fortified it with new proofs, derived both from reason and the senses.”

Still, the merits and services of Bacon are not to be undervalued. He detected the imperfections of the prevailing system of philosophizing; exposed its inefficiency; and gave the weight of his great name to a better method, which he recommended and enforced with much eloquence and strength of argument. The first aphorism of his *Novum Organon*, is itself a system of philosophy in miniature. It contains the substance of all the rules which experience has yet suggested for the guidance of the enquirer in his investigations into the properties of the material world. “ *Homo, naturæ minister et interpres, tantum facit et intelligit, quantum de naturæ ordine, re vel mente observaverit; nec amplius scit, aut potest.*” Every competent judge, therefore, will admit, in the

main, the truth of the following eulogy, with which Mr. Playfair concludes his comparison of Bacon and Galileo. Speaking of the former, he says,

“ He cast a penetrating eye on the whole of science from its feeblest and most infantine state to that strength and perfection from which it was then so remote, and which it is perhaps destined to approach to continually, but never to attain. More substitutes might be found for Galileo than for Bacon. More than one could be mentioned who, in the place of the former, would probably have done what he did; but the history of human knowledge points out nobody of whom it can be said, that, placed in the situation of Bacon, he would have done what Bacon did;—no man whose prophetic genius would have enabled him to delineate a system of science which had not begun to exist!—who could have derived the knowledge of what *ought to be* from what *was not*, and who could have become so rich in wisdom, though he received from his predecessors no inheritance but their errors. I am inclined, therefore, to agree with D'Alembert, that ‘when one considers the sound and enlarged views of this great man, the multitude of the objects to which his mind was turned, and the boldness of his style, which unites the most sublime images with the most rigorous precision, one is disposed to regard him as the greatest, the most universal, and the most eloquent of philosophers.’ ”

On the whole, it appears to us that the chief service ministered to science by the works of Lord Bacon, consists in the philosophical habits of mind which they were calculated to produce and foster, rather than in any specific rule or practical direction. The *Novum Organon* is said to contain a most comprehensive and rigorous plan of inductive investigation; and yet it is avowedly admitted that a question may occur, how far this method has been really carried into practice by those who have made the greatest discoveries in natural philosophy, and who have raised physical science to its present height in the scale of human knowledge. In astronomy and mechanics, for example, the vast multitude of new truths which have been brought to light since the time of Bacon, have been derived from a successful application of geometry and algebra to the physical principles already ascertained, rather than from any fresh appeal to the laws of nature, in the way of direct and actual experiment. Ignorant of mathematics, as we have more than once observed, he did not perceive the great extent to which the application of that science was capable of being carried. Hence, to use the words of our author, the route which leads to many of the richest and most fertile fields of science is not precisely that which Bacon pointed out: it is safer and easier,

so that the voyager finds he can trust to his chart and compass alone, without constantly looking out, or having the sounding line perpetually in his hand.

It has, moreover, been observed of Bacon, that he placed the ultimate object of philosophy much too high. He seems to have thought that by efforts skilfully and perseveringly directed, the student of nature might arrive at the knowledge not only of the qualities and powers which belong to things, but of the *essences* themselves of these qualities and powers: that he might, for instance, become acquainted with the essence of heat, of cold, of colour, of transparency. His lordship pursued this idea still farther; for, assuming the possibility of discovering the essence of qualities, or that particular constitution of any set of substances whence their qualities arise, he imagined that by imitating that arrangement of parts in other substances, or, to use his own language, by inducing on any other set of bodies the *form* of the qualities which belonged to those in which the discovery was made, the same *qualities* might also be induced on the bodies in question. For example, having succeeded in finding out the *forms* of the yellow colour, the specific gravity, and of the other qualities of gold; the philosopher, according to the views of Bacon, would be able to induce these forms on iron, and give it, of course, all the properties of gold. In a word, the scientific dreams of the great reformer of learning, were suggested by the magnificent but very foolish projects of the alchemists, whose absurdities he labours so sedulously to expose: whence it appears that, in his strictures on the conduct of those ingenious men, he condemned the means rather than the end, and whilst he deplored their want of success, he seems never to have regarded their object either as unphilosophical or unattainable.

“It was natural,” says Mr. Playfair, “that Bacon, who studied these subjects theoretically, and saw nowhere any practical result in which he could confide, should listen to the inspirations of his own genius, and ascribe to philosophy a perfection which it may be destined never to attain. He knew from what it had not yet done, he could conclude nothing against what it might not accomplish hereafter. But after his method has been followed, as it has now been, with greater or less accuracy, for more than two hundred years, circumstances are greatly changed; and the impediments which, during all that time, have not yielded in the least to any effort, are perhaps never likely to be removed. This may, however, be a rash inference; Bacon, after all, may be in the right; and we may be judging under the influence of the vulgar prejudice which has convinced men, in every age, that they had

nearly reached the farthest verge of human knowledge. This must be left for the decision of posterity; and we should rejoice to think that judgment will hereafter be given against the opinion which at this moment appears most probable."

The third section of the first part, to which we now proceed, is occupied with a review of the history of *Mechanics*, prior to the time of Newton.

In this branch of physical science the ancients have left very few written documents to mark their proficiency: and were it not that the immense architectural labours which still adorn Egypt and Greece, prove to us that their practical apparatus must have been of the first order, and constructed, of course, on the principles of a highly improved science, we should have had just cause to suspect that their knowledge of dynamics and of the laws of motion was not more than elementary. If mechanical philosophy was indeed known to the ancients, it was undoubtedly lost among the wrecks of human learning, which accompanied the downfall of their political establishment; for we find that on the revival of letters in Europe, the few mathematical scholars who have left any works, occupied themselves with enquiries, and aimed at discoveries which sufficiently make known the low condition of all the geometrical sciences. Before the end of the sixteenth century the student of mechanics had never gone beyond the problems which treat of the equilibrium of bodies, and had been able to resolve these accurately only in the cases which can be easily reduced to the lever. It is to Galileo, that distinguished astronomer, the world owes the first great improvements in mechanical science. Like his illustrious follower, the immortal Newton, he directed his attention to the most simple phenomena of nature, and thence ascended by safe and gradual steps to the sublimest views and the most splendid generalizations. While pursuing his studies at Pisa he began to make experiments on the descent of falling bodies, and in the course of these discovered the fact, that heavy and light bodies fall to the ground from the same height, in the same time, or in times so nearly the same that the difference can only be ascribed to the resistance of the air. From observing, too, the vibrations of the lamps in the cathedral, he, in like manner, arrived at this very important conclusion in mechanics, that the great and the small vibrations of the same pendulum are performed in the same time, and that this depends only on the length of the pendulum. These observations were made as far back as the year 1583.

These experiments, we are assured, drew upon him the

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displeasure of his masters, who considered it as unbecoming in their pupil to seek for truth in the book of nature rather than in the writings of Aristotle, elucidated by their commentaries; and from that moment these philosophers began the persecutions with which the prejudice, the jealousy, and bigotry of his contemporaries never ceased, during the remainder of his life, to harass and afflict this distinguished man.

“ One forms, however, a very imperfect idea of this philosopher, from considering the discoveries and inventions, numerous and splendid as they are, of which he was the undisputed author. It is by following his reasonings, and by pursuing the train of his thoughts in his own elegant though somewhat diffuse exposition of them, that we become acquainted with the fertility of his genius, with the sagacity, penetration, and comprehensiveness of his mind. The service which he rendered to real knowledge is to be estimated not only from the truths which he discovered, but from the errors which he detected; not merely from the sound principles which he established, but from the pernicious idols which he overthrew. His acuteness was strongly displayed in the address with which he exposed the errors of his adversaries, and refuted their opinions, by comparing one part of them with another, and proving their extreme inconsistency. Of all the writers who have lived in an age which was yet only emerging from ignorance and barbarism, Galileo has most entirely the tone of true philosophy, and is most free from any contamination of the times, in taste, sentiment, and opinion.”

The services of Descartes, in the same line of enquiry, are deserving of no small degree of praise, though the principles on which he prosecuted his discoveries were by no means equally philosophical with those of the ingenious person just named. Huygens and Hooke, too, deserve a place in the archives of mechanical science, as well for the general principles which they both so successfully illustrated, as for their very important improvements in the structure of time-keepers. The works of these gifted individuals are, however, sufficiently well known, and require not that we should enter into details to set forth their merits.

At the era of which we are now speaking several new lights were obtained on the subject of fluids, whether at rest or in motion; and the most considerable of these are due to the talents and industry of Torricelli, the friend and disciple of Galileo. The latter had expended much thought on the fact, so long observed, that water cannot be raised in a pump more than thirty-three feet, but he had never attained to the knowledge of the physical reason on which it is

founded. Torricelli, who had entered on the same investigations, fortunately thought of employing a heavier fluid than water; concluding justly that a vacuum, if such it should be called, might be produced by a much shorter and less cumbrous method. He tried mercury, and succeeded. The result is known to every one; the suspension of the metal was ascribed to the pressure of the atmosphere—an opinion which was confirmed by carrying the instrument to the top of a mountain—and thenceforth the barometer was added to the number of philosophical inventions.

It is said that Torricelli, who venerated Galileo, was sincerely grieved that the discovery now mentioned did not present itself to the latter; a token of generosity much more rare among men than the genius which invents, or the sagacity which conjectures.

It was this discovery, as every one knows, that first demolished the formidable idol of a *vacuum*, to which so much power had been long attributed, and before which even Galileo, and the most enlightened of his contemporaries, had condescended to bow. The air-pump, invented by Otto Guericke, rewarded soon after the event just described, the learned industry of that distinguished burgomaster. In order to obtain a space entirely void of air, he filled a barrel with water; and having closed the vessel carefully on all sides, proceeded to draw out the fluid by means of a sucking-pump applied to the lower part of it. The result in this case, too, is familiar to every scientific reader. As the water was diminished the atmosphere increased its pressure on the exterior of the barrel, and at length to such a degree that the air bursting into it with a loud noise, afforded the most direct and palpable proof imaginable of its great weight, as well as of the law by which it acts. After experiencing repeated failures, Guericke bethought himself of using a sphere of glass instead of a cask—a substitute which completely succeeded, and enabled the ingenious projector to realize his object, in the obtainment of an actual vacuum.

The elegant instrument of which we have now described the origin, owed afterwards its greatest improvements to the modest and virtuous Boyle. He not only enlarged the apparatus, but increased the facility of using it, for the purposes of experimenting; in the practical part of which he showed a dexterity and skill which have not been surpassed, even in the laboratory of the Royal Institution. He had, indeed, as Mr. Playfair reminds us, very early applied himself to the prosecution of experimental science, and was one of the members of the small but distinguished body who, during

the civil wars, held private meetings for cultivating natural knowledge, on the plan of Bacon. They first met in London, as early as 1645, afterwards at Oxford, taking the name of the *Philosophical College*; and when Charles the Second ascended the throne he granted letters patent, by which, in 1662, they were incorporated into the Royal Society of London.

There yet remain two important branches of science, of which the history, prior to the era of Newton, is given at some length by Professor Playfair, we mean astronomy and optics. On these, however, we must abstain from entering at present, because to exhibit even the most meagre outline of them would lead to an extension of this article much beyond the limits to which it was meant to be confined. In our next Number, we shall, perhaps, resume the subject, and bring down the narrative, on the small scale to which we have restricted ourselves, to the commencement of what the author calls, "the period of Euler and D'Alembert."

ART. III. *Belshazzar ; a Dramatic Poem.* By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. pp. 166. 8s. 6d. Murray. 1822.

WE suppose it is from a natural reluctance that a deserved favourite should hazard the forfeiture of any particle of his distinguished reputation, or that he who has climbed higher on the dangerous steeps of Parnassus than any of his contemporaries, should by an over-hasty leap slide down again to the level of those whom he has o'ertopped, that we felt no pleasure when we first perceived the announcement of Mr. Milman's *Belshazzar*. It trod too closely on the heels of another of his Poems to permit us to hope that it had been held under the scrutinizing custody of a critical eye for more days than Horace requires years: and we were too jealous of Mr. Milman's fame to allow, if we could help it, the suspicious number *nine* to approach near any of his wonders. In his introduction, however, he has successfully removed the only objection which we could raise to the fecundity of his muse, by stating that the publication of the *Martyr of Antioch* was considerably delayed by unforeseen accidents; thereby implying (as we take it for granted) that *Belshazzar* was in great part written before this former Poem appeared. Mr. Milman

himself has felt as we have done for him, and he expresses his feelings in words which convey our meaning to the full.

“I am unwilling that my Poems should appear to follow each other with a haste and rapidity inconsistent with that deference for public opinion, which the manner of their reception would rather increase than diminish.” P. iv.

We think, in the outset, that *Belshazzar*, as a poetical subject, offers much fewer difficulties in its execution than the other sacred drama which Mr. Milman has woven heretofore. In the *Fall of Jerusalem*, we never were completely reconciled to the under-plot of love, in spite of the beauty of its conception. The destruction of the holy city, to produce its most striking effect, should have been allowed to stand alone in all its mighty singleness of terror. In this way we recollect no history more likely to rouse from their lowest depths the passions which the Stagyrte requires to be moved by Tragedy; and under a hand which knows how to guide the reins as well as that of Mr. Milman, “Fear” and “Pity” would have swayed us alternately without intermission. It is not in the school of the French stage that Mr. Milman has put on his buskins: nevertheless, it is to the French school that we should principally have looked for the introduction of *Miriam*. Mr. Milman, it is true, has thrown off the hoop and lappets under which she would have ambled, and the *Monsieur* and *Madame* which she would have lisped in feminine rhyme under the direction of a Parisian bard: yet we cannot but wish, however pure and graceful she has come out of his hands, that he had avoided her altogether.

Now, in *Belshazzar* matters are quite otherwise. The destruction of *Babylon* belongs as much (if not more) to Pagan History as it does to Holy Writ: and our associations with its Fall are not so severely limited as those which belong to that of *Jerusalem*. If the Poet does but take heed not to violate by any addition of his own the single incident of the handwriting on the wall, he may permit his imagination to wanton as it will in the remainder of the drama. Mr. Milman has taken full advantage of this permission; and, as we think, with great benefit to his Poem.

The destroying angel prologizes on the morning of the attack of *Cyrus*; and prepares us for the entrance of *Belshazzar* to consult the priests of *Bel*. *Nitocris*, the Queen Mother, stimulates him to deeds of arms, rather than to effeminate expostulations with the Gods. He promises to appear on the walls; and observing the golden vessels of the Jewish temple deposited in the tower of *Belus*, he orders them to be

got ready for the festival of the evening. The slaves who prepare to execute his profane mandate are stricken with lightning; and Kalassan, the chief priest, hastens on his search for the devoted maiden who is that night to grace the couch of the descending God.

Benina the daughter of Imlah and Naomi, two Jewish slaves of the captivity, is betrothed to Adonijah, a youth of her own nation, in like circumstances; but their nuptials are delayed till the strong hope of freedom which the old man feels within him, and which is encouraged by the prophetic warnings of Daniel, shall be realized, and shall enable the lovers to wed under the gentle air of the hill of Sion. Benina is the first maiden who meets the eyes of the priests of Bel in their search; and she is carried off according to their rite under these circumstances, as the reluctant bride of the false deity. Her supplications to Belshazzar and to Nitocris are unheard: but she departs in confidence, and endeavours to inspire the same to her father and her lover, by the sight and the recollection of Daniel.

As Benina ascends the seven galleries of the tower of Belus, the priests of each hall receive her with a hymn; and the stores of Herodotus and Diodorus are richly embellished to furnish a description of the consecrated apartments. When alone in the seventh chamber, Kalassan wooes her, as if his was the form in which Belus chooses to embody himself; the scene is dangerous, but it is touched with inimitable delicacy. She repulses his advances, and he gives her two hours of consideration. Meantime the royal banquet is spread, and Belshazzar addresses his courtiers—

“ Oh ye, assembled Babylon! fair Youths
And hoary Elders, Warriors, Counsellors,
And bright-eyed Women, down my festal board
Reclining! oh ye thousand living men,
Do ye not hold your chartered breath from me?
And I can plunge your souls in wine and joy;
Or by a word, a look, dismiss you all
To darkness and to shame: yet, are ye not
Proud of the slavery that thus enthrals you?
What king, what ruler over subject man
Or was, or is, or shall be like Belshazzar?
I summon from their graves the sceptred dead
Of elder days, to see their shame. I cry
Unto the cloudy Past, unfold the thrones
That glorified the younger world: I call
To the dim Future—lift thy veil and show
The destined lords of humankind: they rise,
They bow their veil'd heads to the dust, and own

The throne whereon Chaldaea's Monarch sits,
The height and pinnacle of human glory.

" Oh ancient cities, o'er whose streets the grass
Is green, whose name hath wither'd from the face
Of earth ! Oh ye by rich o'erflowing Nile,
Memphis, and hundred-gated Thebes—and thou,
Assyrian Nineveh, and ye golden towers
That redden o'er the Indian streams, what are ye
To Babylon—Eternal Babylon !
That's girt with bulwarks strong as adamant,
O'er whom Euphrates' restless waves keep watch,
That, like the high and everlasting Heavens,
Grows old, yet not less glorious ? Yes, to you
I turn, oh azure-curtain'd palaces !
Whose lamps are stars, whose music, the sweet motion
Of your own spheres, in whom the banqueters
Are Gods, nor fear my Babylonian halls,
Even with your splendours to compare.

" Bring wine !

I see your souls are jocund as mine own :
Pour in yon vessels of the Hebrews' God
Belshazzar's beverage—pour it high. Hear, earth !
Hear Heaven ! my proud defiance !—Oh, what man,
What God——

" BABARIS, AND MANY VOICES.

" The king ! the king ! look to the king !" P. 102.

The hand is on the wall, and Belshazzar in vain seeks an interpreter.

Kalassan re-appears on the tower in a mimicry of thunder and lightning—Benina threatens him with her cries. We have not often met with a finer turn than the following :—

" KALASSAN.

" Thy cries ! Thou might'st as well, on Taurus' brow
Call to the shipman on the Caspian Sea !
See'st thou how far thou art from earth ?

" BENINA.

" See'st thou

How near to Heaven ?"

P. 109.

His foul purpose is checked by a summons from Belshazzar. He fails in the interpretation of the hand-writing, and is dismissed with scorn. Daniel unravels the fatal characters, and Belshazzar acknowledges his destiny.

The assault begins, and the Medes are in possession of the city, when Benina escapes from the temple. She falls once

again into the hands of Kalassan, but is rescued by Adonijah;
——we must give the whole scene.

“ BENINA.

“ Oh stranger !

That bear'st a Persian scimitar——No stranger !
Is it his angel, with his beauteous brow ?
His eyes, his voice——his clasping arms around me !——
Mine own, my brave, my noble Adonijah !
Too bounteous Heaven !

“ KALASSAN.

“ Fond slave ! unclasp thine arms.

“ ADONIJAH.

“ What——must I rob the Persian of his victim ?
Oh ! not in vain this bright and welcome steel
Glitter'd to court my grasp ! What ! the first foe
My warrior arm hath met retreat before me ?
I'll follow thee to earth's remotest verge.

“ BENINA.

“ Oh ! I could shriek, and weary Heaven with cries
For my sad self—for thee—for thee ! My lips
Are parch'd to silence ; and my throat——Come back !
Their swords clash——some one falls——and groans :——he calls
not
Upon the God of Israel.—Ha ! perchance
He cannot cry ! All's dark. Ah me ! how strong,
How dreadful was the Heathen in his strength !
He's here !——I dare not ask, which art thou ? which——
Alas, prophetic spirit hast thou left me
To ask ? Oh Love ! thou used to know his tread
'Mong thousands !

“ ADONIJAH.

“ Sweet ! where art thou ?

“ BENINA.

“ On thy bosom.

“ ADONIJAH.

“ The Lord hath triumph'd by his servant's hands :
He lies in death, blaspheming his own Gods.

“ BENINA.

“ Merciful ! I almost thank thee for the dread
And danger of this night, that closes thus
In such o'erpowering joy !

" ADONIJAH.

" Hast suffered nought
But dread and danger ?

" BENINA.

" What ?

" ADONIJAH.

" Thou'st been where evil
Riots uncheck'd, untamed !

" BENINA.

" Oh Adonijah !

I have endured thy lip upon my cheek,
And I endure thine arms clasp'd fondly round me.
And on thy bosom I recline, and look
Upon thy face with eyes suffused with tears,
But not of shame. What would'st thou more ?

" ADONIJAH.

" Nought, nought.

Oh pardon that my jealous fears misdoubted
Thy pure, thy proud, thy holy love ! Come on !
Come to thy parents' home that wait for thee,
And change the voiceless house of desolation
To an abode of joy, as mute.

" Come ! come !

Beauteous as her that with her timbrel pass'd
Along the Red Sea depths, and cast her song
Upon the free airs of the wilderness—

The song of joy, of triumph, of deliverance !" P. 143.

Her restoration to her mother is equally beautiful. Naomi long doubts the reality. She has twice woken from a dream to disappointment ; and she cannot credit the unhop'd-for joy till Benina flies to her arms.

" 'Tis living flesh ! it is a breathing lip !

And the heart swells like——Oh no !—not like mine !" P. 150

But we have not room to pause on this, since the closing scene demands an extract for the length of which, were it not for its magnificence, we should think ourselves called upon to apologize. Belshazzar is wounded in the storm. He takes refuge, by accident, in the quarter of the Jewish slaves ; and there he recognizes the maiden and her parents, whose prayers he had repulsed in the morning. His wound is mortal, and he falls in a swoon at their feet. They treat him with compassionate forbearance, and shew him to Nitocris as she enters.

" NITOCRIS.

" My son
On the cold earth—not there, but on my bosom—
Alas! that's colder still. My beauteous boy,
Look up and see——

" BELSHAZZAR.

" I can see nought—all's darkness!

" NITOCRIS.

" Too true: he'll die, and will not know me! Son!
Thy mother speaks—thy only kindred flesh,
'That lov'd thee ere thou wert; and, when thou'rt gone,
Will love thee still the more!

" BELSHAZZAR.

" Have dying kings
Lovers or kindred? Hence! disturb me not.

" NITOCRIS.

" Shall I disturb thee, crouching by thy side
To die with thee? Oh! how he used to turn
And nestle his young cheek in this full bosom,
That now he shrinks from! No! it is the last
Convulsive shudder of cold death. My son,
Wait—wait, and I will die with thee—not yet—
Alas! yet this was what I pray'd for—this—
To kiss thy cold cheek, and inhale thy last—
Thy dying breath.

" IMLAH.

" Behold! behold, they rise;
Feebly they stand, by their united strength
Supported. Hath yon kindling of the darkness,
Yon blaze, that seems as if the earth and heaven
Were mingled in one ghastly funeral pile,
Arous'd them? Lo, the flames, like a gorg'd serpent,
That slept in glittering but scarce-moving folds,
Now, having sprung a nobler prey, break out
In tenfold rage.

" ADONIJAH.

" How like a lioness,
Robb'd of her kingly brood, she glares! She wipes
From her wan brow the gray discolour'd locks,
Where used to gleam Assyria's diadem;
And now and then her tenderest glance recurs
To him that closer to her bleeding heart
She clasps, as self-reproachful that aught earthly
Distracts her from her one maternal care.

“ IMLAH.

“ More pale, and more intent, he looks abroad
Into the ruin, as though he felt a pride
Even in the splendour of the desolation !

“ BELSHAZZAR.

“ The hand—the unbodied hand—it moves—look there !
Look where it points !—my beautiful palace——

“ NITOCRIS.

“ Look——

The Temple of great Bel——

“ BELSHAZZAR.

“ Our halls of joy !

“ NITOCRIS.

“ Earth's pride and wonder !

“ IMLAH.

“ Ay, o'er both the fire

Mounts like a conqueror : here, o'er spacious courts,
And avenues of pillars, and long roofs,
From which red streams of molten gold pour down,
It spreads, till all, like those vast fabrics, seem
Built of the rich clouds round the setting sun—
All the wide heavens, one bright and shadowy palace !
But terrible here—th' Almighty's wrathful hand
Every where manifest !—There the Temple stands,
Tower above tower, one pyramid of flame ;
To which those kingly sepulchres by Nile
Were but as hillocks to vast Caucasus !
Aloof, the wreck of Nimrod's impious tower
Alone is dark ; and something like a cloud,
But gloomier, hovers o'er it. All is mute :
Man's cries, and clashing steel, and braying trumpet—
The only sound the rushing noise of fire !
Now, hark ! the universal crash—at once
They fall—they sink——

“ ADONIJAH.

“ And so do those that rul'd them !

The Palace, and the Temple, and the race
Of Nabonassar, are at once extinct !
Babylon and her kings are fallen for ever !

“ IMLAH.

“ Without a cry, without a groan, behold them,
Th' Imperial mother and earth-ruling son

Stretch'd out in death ! Nor she without a gleam
 Of joy expiring with her cheek on his :
 Nor he unconscious that with him the pride
 And terror of the world is fallen—th' abode
 And throne of universal empire—now
 A plain of ashes round the tombless dead !—
 ' Oh, God of hosts ! Almighty, Everlasting !
 God of our Fathers, thou alone art great ! ' ” P. 158.

While Mr. Milman continues to write thus we shall not be forward to accuse him of superfoetation. We trust that his Muse has been diligent in her collections for future song during her rambles through the poetic fields of “ fair and fervid Italy : ” and that an English harp will be strung on the banks of the Mincio and the Po which will not swell to notes of unhallowed voluptuousness, nor grate harshly with the tuneless discords of pseudo-metaphysical Atheism.

ART. IV. *Memoirs of the Astronomical Society of London.*
 Vol. I. 4to. Baldwin, Cradock, and Joy. 1822.

It is not long since we had the satisfaction of introducing to our readers, the first record of the scientific labours of a new philosophical association ; and within the same year, the establishment of another, affords us ground for additional congratulation. In the infancy of science, its cultivators are glad to take refuge from prejudice and ignorance, in an association of limited extent, and undefined constitution : the different branches of science are not then accurately discriminated, and one institution suffices for the promotion of a great variety of extremely different pursuits. In proportion, however, to the advance of cultivation in the sciences, as well as in other instances, the expedient of a division of labour becomes necessary, and is gradually adopted. The monastic and academical establishments were the early depositories of the scanty stores of universal knowledge as it then existed : and were indeed sufficient for the purpose. As, however, the progress of discovery enlarged the boundaries of knowledge, and multiplied its objects, it became necessary to divide the task of promoting those different objects ; and the department of experimental inquiry was consigned to the Royal Society. Again, if we compare some of the earlier with the later records of that Society, we shall find the same principle apply. Its earlier volumes con-

tain a mixture of metaphysical and antiquarian discussion, with the investigations of natural history, and experimental philosophy. More lately, however, the former of these classes of literature have been entirely excluded from the *Transactions*: and natural history has become the proper province of the Linnæan, as the history of the earth, that of the Geological Society. At the same time a division of labour of another kind, has also taken place in the establishment of local societies in some of our principal provincial towns. A still further application of the same principle is seen in the recent establishment of the "*Astronomical Society of London*;" of whose labours, as displayed in the first part of their *Memoirs*, we are about to give our readers some account. The volume commences with an address, which was circulated at the first institution of the Society, explanatory of its nature and views; and which sets forth the advantages likely to accrue from such an establishment, precisely on the principle we have just alluded to.

"In a country like Great Britain, in which the sciences in general are diligently cultivated, and Astronomy in particular has made extensive progress, and attracted a large share of attention, it must seem strange, that no Society should exist peculiarly devoted to the cultivation of this science; and that while chemistry, mineralogy, geology, natural history, and many other important departments both of science and of art are promoted by associated bodies, which direct, while they stimulate, the highest exertion of individual talent,—Astronomy, the sublimest branch of human knowledge, has remained up to the present time, unassisted by that most powerful aid: and has relied for its advancement on the labours of insulated and independent individuals."

In answer to any supposed objections, on the ground that Astronomy, from the perfection at which it has arrived, stands the less in need of assistance of this kind, or that it is at least sufficiently provided for in our national observatory and other existing establishments, the Society proceeds to state some of the principal objects and advantages, to be attained by its means.

The first object alluded to, is that of affording a depository, and centre of communication, for the records of the numerous valuable observations, continually amassing from the labours of a multitude of observers, which otherwise are lost to the world, and which, if recorded and digested, would afford the most valuable materials for the improvement of theoretical astronomy.

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Another important and interesting plan, in the promotion of which the Society expresses great anxiety, is the examination of different portions of the heavens in detail.

"By parcelling out the heavens in portions, of a very moderate extent, among those members who may find leisure and inclination to direct their attention more peculiarly and constantly to such portions (selection being made as to those which may best accord with the situation of their observatories, and their own general convenience): they may ascertain the places, and if possible, the proper motions, of all the objects large, or minute, which may fall within their respective limits; and pass them continually in review, so that no new celestial body of a cometary or planetary nature, traversing their boundaries, may escape detection."

The Society enlarges upon the benefits likely to accrue to science from the adoption of this plan; and, remarks that it was in fact to the partial adoption of this very plan among some continental astronomers, that we owe the discovery of the four small planets. This plan, indeed, was long ago proposed by the late Rev. F. Wollaston, who as far as an individual could do, put it in execution, by undertaking the examination of the circumpolar regions himself. In fact, the formation of a complete catalogue, comprehending every object visible to the astronomer, is a labour which must necessarily be divided among a multitude of observers: and such a task, being one of paramount importance to the progress of the science, the Society look for co-operation in it among all the astronomers of Europe.

Another beneficial result will be the dissemination of a spirit of inquiry in practical astronomy, and a corresponding diffusion of skill in the use of astronomical instruments. An object highly desirable in reference to the improvement of geography and astronomy by travellers and voyagers.

The Society then enumerates some of the principal points in the science to which it is desirous of calling the attention of its members. The advantages of having corresponding members or associates in foreign countries, are then pointed out with regard to the communication of new inventions and discoveries. The circulation also of notices of remarkable celestial phenomena, about to happen, is proposed, as likely to excite more general attention to them. A comparison of the merits of different instruments in the possession of the members, and of the skill of our artists, will also be promoted; which must excite competition, and by this means obviously tend to the further improvement of this part of astronomical pursuits. The computation and arrangement

of the mass of observations communicated; the formation of an astronomical library; and the proposal of prizes; are mentioned as further objects, the success of which will depend much on the extent of the Society's funds.

With the desire of promoting these objects, the importance of which will be immediately recognized and admitted by every one capable of forming an opinion on the subject, a meeting of some of our principal scientific men resolved to form themselves into a Society for the promotion of Astronomy, with the view of inviting others to unite in the prosecution of their plans. At the very commencement of their undertaking, they have met with the most flattering success, which induces them to hope, that in a short time every cultivator of these sciences will be found to have added his name to the list of members.

Since its first institution, the Society has become extremely numerous, and very regularly and minutely organized. Its laws and regulations stand next in the volume after the address which we have just noticed. They are somewhat voluminous, and in many cases descend to a very minute particularity, which however, we presume is found necessary in an institution of this nature; as for instance, the precise form of words to be used by the president, on admitting a member, are set down.

Leaving, however, these topics, we will proceed to notice the other parts of the volume before us. Amongst these, the Report of the Council of the Society, made to the First Annual Meeting, first demands our attention. The Council commence by congratulating the members upon the success which the institution has hitherto met with. They then proceed to mention the fulfilment of one part of their original intentions in the establishment of an astronomical prize medal: to which they add a general account of the subjects, on the investigation of which they intend the prizes should be bestowed.

“ In the first place, they propose to bestow the medal, for the discovery of any new planet, satellite, or comet: or for the re-discovery of any old comet, or of any stars that have disappeared. Considering also the great importance (both in a nautical and in a geographical point of view) of having accurate observations of the eclipses of Jupiter's satellites, and of occultations of stars by the moon, they think that the medal should be given for any considerable collection, not only of original observations of this kind, but also of well authenticated recorded observations, reduced to the mean time of the meridian of some well-known observatory. Observations likewise on the positions of the fixed stars tending

either to the enlargement and perfection of our present catalogues, or to the more accurate determination of the variable ones in size, colour, or situation ; as well as observations on double stars, tending, in like manner, not only to the enlargement and perfection of the present catalogues, but also to the determination of their angular distance, and of their angle of position ;—together with observations on nebulae, appear proper subjects of such reward. To these may be added, observations on refraction, with a view to the more perfect theory of that phenomenon : particularly at low altitudes where irregularities take place, when little or no variation has taken place in the barometer or thermometer ;—observations on the tides, particularly in situations where the current is not influenced by any contiguous continent, as will be more fully alluded to in the sequel : observations tending to determine the true figure of the sun, or of the earth : in short, any observations which may be considered likely to advance and improve the science.”

This enumeration of the subjects to which the attention of astronomers is desired, is evidently the result of very just as well as extensive views of the nature and objects of astronomical pursuits, and of those particular points in which the science stands most in need of improvement ; and in which, at the same time, improvement appears attainable from the well-directed diligence of competent observers ; and more especially from the united and communicated labours of a number of observers. Nothing is suggested in the mere support of any hypothetical principles, but on the contrary, the subjects are all such as must be admitted at once substantial, useful, and not beyond the reach of investigation. Indeed, without any reference to the designs of this Society in particular, we must observe, that the enumeration of the various subjects which the Council propose for investigation, will, in our opinion, be found highly useful in directing the studies and researches of any students who may be engaged in improving themselves by the practice of observation.

The art of astronomical observation, like all other arts, requires an education appropriated to it, and we doubt not, that most young observers must have felt the want of some guide to direct them on these heads ; and to point out to them, proper subjects of inquiry, as well as proper methods of observing. Such wants, we may now confidently look to the Astronomical Society to supply : and the importance of such assistance must be admitted, when it is considered that astronomy, perhaps more than any other study, requires the student to be conversant with practical illustrations and actual observations.

The reduction of observations, the computation of tables, the comparison of observations at different places with the best tables, in order to their correction, are also among those objects which it is the wish of the Society to promote.

They are desirous also of encouraging researches after the unpublished observations of former astronomers, and descriptions of their instruments, as well as of rewarding new inventions of useful instruments; several desiderata of which class they enumerate.

“It may appear extraordinary,” they observe, “that no mention should yet have been made of the great desiderata of astronomy,—those questions which have exercised the curiosity, and employed the time and attention of astronomers, ever since the science has assumed its present character—such as the parallax of the fixed stars, their proper motion, the motion or rest of our own system, and its connexion with the rest of the universe. But these and many other points are too obviously suggested by their importance to need any particular notice or encouragement. The man, for whom discoveries of this class are reserved, soars far beyond any distinction which this Society can bestow: the applause of the human race attends his labours; and no additional stimulus can be offered to those by which he is impelled.” P. 24.

For the present year, the Council have fixed upon a subject for the prize, belonging to the physical branch of astronomy, which they observe, is unhappily too much neglected in this country. The subject proposed is, as follows:—

“For the best paper on the theory of the motions and perturbations of the satellites of Saturn—the investigation to be so conducted as to take expressly into consideration the influence of the rings, and the figure of the planet as modified by the attraction of the rings, on the motions of the satellites; to furnish formulæ adapted to the determination of the elements of their orbits, and the constant co-efficients of their periodical and secular equations from observation: likewise to point out the observations best adapted to lead to a knowledge of such determination. The papers to be sent to the Society on or before the 1st day of February, 1823.”

A short statement is next given of the income and expenditure of the Society.

The Council state, that they received a communication from Capt. Basil Hall, expressing his readiness to attend to any instructions on subjects wherein he might be of service to the science of Astronomy, in his intended voyage to the South Seas. They availed themselves of this offer; and state the principal points to which they were desirous of directing Capt. Hall's attention. Amongst these suggestions, which are very

numerous, we are glad to observe a recommendation to look out for occultations of fixed stars by the moon, with a view to the application of Cagnoli's method of determining the figure of the earth. And it was remarked to him, that as the moon was now, and would be for some few years, in such a position with respect to her nodes, as to pass over the Pleiades every lunation, it would be particularly desirable to look out for the occultations of those stars.

Amongst a variety of other points, one peculiarly deserving attention, was to make regular observations on the tides, in favourable situations for determining their theory. It is well known, that the tides adjoining large continents and their contiguous islands, are so affected with the various sources of error, arising from the situation of the harbour, and the nature of the bottom of the ocean, for a considerable distance around it, as only to afford very unsatisfactory results. To get free from these uncertainties, therefore, the places of observation should, if possible, be chosen on small islands, shooting up abruptly from an unfathomable depth, in the midst of a wide ocean, extending 30 or 40 degrees at least in all directions. The islands in the Pacific and South Atlantic oceans, which are bedded on coral banks, or the effect of volcanic eruptions, are precisely of this nature. They shoot up vertically from unfathomable depths, and hence the tides must rise and fall round them with perfect uniformity. A very short series of observations at such favourable stations will suffice for obtaining accurate results: and thus afford satisfactory elucidation on this hitherto much obscured part of the Newtonian system.

The wish of the Society to collect and arrange all observations which they can procure, will appear in its due importance, when it is remembered, that in this science it is not so much the intrinsic excellence and accuracy of *insulated* observations, which tends most to the improvement of our knowledge, as the collection and comparison of a *great number* of observations; from the *mean* results of which, almost all the data of the science are deduced, and the gradual correction and improvement of former results effected. In this way, then, all observers possessed only of competent skill and tolerable instruments, may contribute essentially to the improvement of the science, through the medium of such a central depository as this Society wishes to afford.

The foundation had been laid for an astronomical library, by numerous donations from members of the Society, as also by the liberality of the East India Company, previously to the time of making this first report; since that period, we

perceive, by the list of presents, at the end of the volume before us, that the collection is considerably augmented, and contains many works of great value. This will be a circumstance of great importance and advantage. Nothing tends more to retard the progress of individuals in these studies, than the want of means of consulting the labours of eminent astronomers, which are usually more rarely to be met with, and more involved in voluminous collections, than perhaps the records of any other branch of science.

For forwarding several of the objects proposed by the Council, distinct Committees have been formed: amongst others, one for determining on a set of questions to be proposed to persons possessing astronomical instruments, in order to ascertain the merits of them; another to determine on the expediency of procuring tables of the apparent places of the forty-six Greenwich stars, for every day in the year. The plan before alluded to, for examining the heavens in minute detail, has also been a subject of frequent and anxious discussion by the Council, though they have as yet been unable to resolve upon the best method of putting it in execution.

The number of eminent foreign astronomers who have joined and promised assistance to the Society is mentioned as a circumstance both gratifying to the Council, and which will doubtless be of the greatest advantage to the interests of science. The conclusion of the address is couched in the following terms:

“ On the whole, the Council cannot view this new impulse which appears to have been given to astronomy in all parts of the world, without anticipating the most beneficial results to the science. The establishment of several new observatories on the continent of Europe, (one of them above the 60th degree of north latitude,) under the direction of men eminent in science, and vying with each other in the most honourable branch of emulation; the rising efforts of our countrymen in the East Indies; the zeal of our brethren on the American continent; the foundation of a public observatory at Cambridge, and another at the Cape of Good Hope, (both so honourable to our own country,) must ensure the good wishes of every friend to science, and excite the admiration of every reflecting mind.”

We proceed now to the collection of papers comprizing the body of the work. Among these are a good proportion on each of the principal parts of the science to which the Society have expressed their wish to direct the attention of their members. We are of opinion that it would be a con-

siderable improvement both in the present, and many similar works if the various memoirs of which they are composed were to be arranged with some attention to the proper classification of their subjects. The present volume indeed bears the appearance of something like an approach to such an arrangement, and we doubt not, that in succeeding volumes, by a very little additional trouble, it might be completely effected.

The improvement of astronomical instruments, the comparison of the respective merits of different constructions, and remarks on the methods of using them, afford subjects for several very able and profound papers. No. I. contains "A detailed Account of the repeating Circle, and of the altitude and azimuth Instrument; describing their different Constructions, the Manner of performing their principal Adjustments, and how to make Observations with them; together with a Comparison of their respective Advantages." By Edward Troughton, Esq. F.R.S. At the commencement the author observes,

"Of all astronomical instruments those fixed in national observatories must be considered of the first importance to science: and in a commercial country like our own, perhaps those subservient to nautical astronomy ought to be regarded as the next in point of utility. Those which I would call the third class are numerous; they are such as are used in the small observatories of the amateur, to which they are in general equally adapted, as to the service of the gentleman who may travel to foreign parts. Of those, the two I have named in the title are the most approved of for these purposes; and to draw up a comparison of their respective constructions and merits, is what I have chosen for the subject of this communication. Were I able to treat it as it deserves, I should entertain no doubt of its coming within the views of this society, nor of its usefulness; particularly in assisting those, who may not already have become acquainted with the different kinds of instruments, in the selection of such as may be best suited to their purposes."

This useful design Mr. Troughton has carried into effect in a very able and luminous manner in this paper. And we consider it one great excellence both of this and also of several other papers in the volume before us, that they are eminently calculated to be useful to the student, who may be beginning to apply himself to the practical part of the science. The author of this paper clearly expresses his preference for the altitude and azimuth circle, above the repeating circle, after a minute examination of the advantages attending the construction of each.

Under the same head of improvement in the instrumental department we have to notice No. II. "A Description of an Instrument on the repeating Principle, upon a new construction." By G. Dollond, Esq. F.R.S. We are not sure whether the advantages secured by the improvements of this celebrated artist will affect the conclusion adopted by Mr. Troughton, to which we have just alluded, respecting the preference to be given to the instrument on the simpler principle. This preference is strongly approved by Professor Littrow, of Vienna, in a communication to the secretary, (No. XIV.) containing some miscellaneous observations, he there remarks,

"It was extremely interesting to me to observe by your letter that Mr. Troughton, whose opinion is of such great weight, is against the repeating circle....the idea of T. Mayer, who first produced instruments of multiplication, is, without doubt, excellent in theory; but there are many things good in theory which are bad, or at least difficultly applicable, to practice. Since I have had occasion to use these instruments I became of Mr. Troughton's opinion. Several times I have proposed to myself to combat this abuse which throws us back, &c.....It is a kind of malady which has got possession of all my countrymen; and I believe that the memoir of Mr. Troughton (which I would willingly translate into German,) is the only medicine that can cure it."

These remarks apply to the principle of the instrument, and will therefore probably be little affected by Mr. Dollond's improvements, great as they may be, in the details of its construction.

In connection with the same subject may be considered the paper No. VIII. by Professor Gauss, on "the new Meridian Circle at Gottingen." This instrument is constructed by Reichenbach, and after a considerable series of trials the Professor is desirous, in conformity to the wish of the Society, to make its merits more generally known to the astronomical world. It is adapted at once for a transit and for the measurement of altitudes; and possesses the most delicate adjustments. We are aware that many eminent observers doubt the expediency of employing the same instrument both for transits and altitudes; but from the details given in this memoir every one must be convinced of the very great degree of accuracy with which this instrument appears to be applicable to both purposes. The Professor, among other details, makes some observations on that very general source of small errors, the yielding of the machinery by its own weight: concerning the extent and operation of which he remarks that we know

little. He, however, suggests a very simple method of observing the amount of any such error: this is by observing the zenith distance of a star directly, and then by reflection from a surface of water; in which case if the telescope be bent, it will in the first instance give an angle with the horizon less, and in the second, greater, than the true. With this instrument, however, the difference was insensible.

The Society appear to pay very deserved attention to improvements in these important instruments, which though possessing the most extreme simplicity in their principle, are yet attended with the greatest difficulty in their lesser adjustments, and require the most extreme nicety both in their construction and employment in order to obtain such results as may be consistent with the present highly improved state of the theory of astronomy. In the earlier ages of the science, the instruments in use were as superfluous in the complication of their principle as they were deficient in the accuracy of their construction: it is the boast of modern science that its operations are few in number, and depending on the simplest of all possible principles; whilst the results of those operations are obtained to the highest conceivable pitch of precision. Astronomers in the earlier stages of the science seem to have thought that the instruments most proper for observation were those that imitated the celestial sphere: they observed the heavenly bodies in every different part of their path; hence their astrolabes and armillary spheres, and their wooden quadrants inscribed with lines and divisions of the rudest construction. Now, however, astronomers do not follow a star from east to west, but wait for it in the south. Their principal instruments are fixed in the plane of the meridian; by these are determined merely the height of a heavenly body in that plane, and the time of its passage or transit over it. From such simple observations they deduce all the motions of the planetary bodies among the fixed stars, and hence all the elements of the solar system. The progress in the simplicity of instruments along with their improvement in accuracy of construction, is particularly remarked by Mr. Troughton, at the conclusion of his paper, which we have before noticed. He observes,

“ I am informed that some of our instrument-makers are at this time endeavouring to improve the repeating circle: but I would submit it to their serious consideration, whether their time and talents might not be better employed in perfecting the art of graduation, and in the construction of instruments of better promise. As it was the rudeness and inaccuracy of dividing which brought

this instrument into existence, one would think that as the art becomes cultivated, it will fall into disuse. The art in this country is certainly sufficiently advanced to set repeating instruments aside: and if I am rightly informed, several foreign artists are at this time pursuing the course of its improvement, in which for many years they had been impeded by circumstances which science could not controul. It is therefore my opinion that as the division of instruments becomes generally improved, so will the repeating circle hasten to its dissolution."

Amongst those simple but important instruments by which the business of observation is chiefly conducted, the plain transit instrument is one of the principal: and from its simplicity, as well as the important class of observations made with it, is one which is universally adopted by amateur observers. Hence any good directions respecting its use will be of very general advantage. This is the object of that excellent astronomer, Mr. F. Baily, (to whom this Society in particular is in every way greatly indebted,) in a paper, No. III. "Pointing out a Method of fixing Instruments of this kind accurately in the Meridian."

The application of optical principles to the purposes of the astronomer is one of the most important as well as most intricate parts of science. In this department there are three very profound and elaborate papers, by the Rev. Dr. Pearson, on "the Subject of Micrometers constructed on the double-refracting Property of Rock Crystal;" Nos. IV, V. and VI. into any account of these inventions and the investigations connected with them, it would far exceed our design to enter. We have only to recommend them for examination, as highly important to the astronomer.

The papers we have now enumerated are those which comprize that part of the Society's labours which relates to the construction of instruments. In order to complete our design of giving a general view of the nature of the undertaking, we will proceed to a very brief account of the remaining portions of the work.

The double, or compound stars, are amongst the most interesting objects which engage the attention of observers. And it is to Sir W. Herschel that we are indebted for almost all our information respecting the phenomena they present. On this subject he has added to the existing knowledge by a numerous collection of observations given in No. XV. of this volume, in which he has determined the places, and various particulars, of 145 new double stars. He observes that many of these observations are very imperfect, so that any lover of astronomy, furnished with a proper telescope and

micrometers, who wishes to undertake the work of completing these observations will find sufficient employment in this interesting pursuit. And with this view he lays them before the Society.

On the same subject Mr. South has communicated a paper, No. VII. in which he discusses the best mode of examining these interesting objects; and with great deference to the practice of Sir W. Herschel; suggests what he considers the preferable mode of examining them on the meridian, by means of the telescopes attached to the various instruments fixed in its plane. The advantages of readily finding the star; the superior steadiness of the instrument; the opportunity thus afforded of examining the star in its most advantageous situation; the uniformity in the appearance of the compound stars, which they present to the eye and position of the observer, whereby he is materially assisted in his future observations of them; and lastly, the facility which these instruments afford to the dispatch of observations; are what he considers the superiority of this plan to consist in. The chief objection to observing these objects with the fixed telescopes of meridian instruments, appears to have been the want of sufficient magnifying power. This objection, however, Mr. South observes, no longer exists, as means have now been found for adapting sufficiently high magnifying powers to fixed instruments. And the great importance of some of the advantages of his method make him particularly strenuous in recommending it to the notice of astronomers. He subjoins an extensive catalogue of double stars, giving their positions and variations.

A considerable collection of observations on the eclipse of September 7th, 1820, is given in Nos. IX. X. and XVII. by some of the most able astronomers both at home and abroad. Engravings are given representing the annular appearance, with some remarkable phenomena with which it was attended, as observed at several places on the Continent. At Amsterdam Professor Van Swinden observed, just before the annulus commenced, and immediately over that part of the sun between the cusps, a small arch of light. As soon as the annulus was formed, the limbs of the sun and moon appeared to be connected by several dark threads or lines, these by degrees broke, and the annulus was completed. They formed again, however, before its dissolution.

Another phenomenon, somewhat similar, is recorded by Mr. E. H. Greve, at the same place. He observed first, the cusps grow obtuse, then some bright indentations on the moon's dark limb between them. These increased in number

until by degrees they seemed, to melt together, and the annulus was completed. Its dissolution was attended with similar appearances in a reversed order. As these phenomena were apparently of a similar nature with those mentioned by M. Van Swinden, the difference between them was very probably owing to a difference in the power of the telescopes they employed.

Nos. XI. and XII. consist of "Observations on the Comet seen in the Constellation Pegasus," by M. Nicellet and D'Olbers. The latter observer also makes some remarks on the luminous appearance lately seen in the dark part of the moon. On which subject there is also a communication, No. XIII. from the Rev. M. Ward. The general opinion seems to be against its being of a volcanic nature, as was suggested by Captain Kater.

No. XVI. contains a very extensive and elaborate set of tables, for the reduction of the fixed stars; by that indefatigable observer, Mr. Stephen Groombridge; which cannot fail to be of great service to astronomers.

Upon all these latter papers, however, we could not make any further remarks without taking the subjects in much more minute detail than our limits would allow. But as our principal object is to give our readers a general view of the nature and objects of this very promising association, and of the tendency of its transactions, we trust that the account we have given may have afforded sufficient specimens to answer this purpose. The papers contained in this volume will all be read with great interest by the professed cultivator of the science: some of them are, indeed, of standard value and utility: and the publication is, upon the whole, well calculated to promote the objects which the Society, in its first address, professes to have more especially in view.

And while the establishment tends directly to the increasing improvement of the science, and the communication of intelligence among its more advanced cultivators, we consider it also to afford other, and equally great advantages, of a secondary nature, and obtained, as it were, indirectly, in the pursuit of its more primary designs. The proceedings of the Society in general appear extremely well calculated to improve and assist younger astronomical students. This institution will afford a school, under the sanction of the highest names in this department, whence those who are just commencing a practical acquaintance with the phenomena of the science, will probably take the tone of their studies; and thus be led to form their pursuits upon the best models, and direct their researches to the most useful purposes. And

we think it must be admitted by all who are conversant with the philosophical productions of the day, that multitudes of instances shew the necessity for such advice and assistance, as might teach, not only the correct methods of enquiry, but the proper selection of subjects for research. Such instruction must be communicated by example, not by precept; and of all the means of affording it the best and most efficacious will probably be the help and auspices of an institution like that we are contemplating.

ART. V. *Table Talk; or original Essays.* By William Hazlitt. 8vo. pp. 406. Vol. II. Colburn. 1822.

MR. HAZLITT likes to go on a journey alone; and, as far as Mr. Hazlitt himself is concerned, if we may trust his own account, we are quite sure all his acquaintances must agree with him. Mr. Hazlitt when he is on a journey goes "to thinking." "I laugh, I run, I leap, I sing for joy. From the top of yonder rolling cloud I plunge," &c. &c. &c. Then daisies "leap to his heart," as well they may, while he is thus rapt in extacy; and after he has allowed his "vague notions to float like the down of the thistle before the breeze," when he turns into a hedge alehouse for his night's lodging, his thinking takes a less unearthly bent, and he most unsentimentally thinks what he shall have for supper, "eggs and a fasher, a rabbit smothered in onions, or an excellent veal cutlet!" What a blessing it is to go to bed without fear of indigestion and the night-mare!

Mr. Hazlitt delights in an inn, because it is a place in which he can "hold to the universe only by a dish of sweet-breads." In an inn at Bridgewater he sat up half the night to read Paul and Virginia, and in the same place he got through two volumes of Madame D'Arblay's Camilla. "It was on the Xth. of April 1798," that he sat down to a volume of the New Eloise at the inn at Llangollen "over a bottle of sherry and a cold chicken." Moreover this was his birth-day; and it was very natural and very fitting on so glorious an anniversary, not only that he should record it, and its solemnities, for the benefit of the public, but also that he should be very "proud" and very "glad" as he walked "along the high road." We too have walked on the same road, but as it was not on our birth-day, nor on the fumes of

a cold chicken, the new Eloise and some old sherry; we never saw the "heavenly vision" which blessed Mr. Hazlitt; and "on which were written, in letters large as hope could make them, these four words, LIBERTY, GENIUS, LOVE, VIRTUE."

In seeing works of art Mr. Hazlitt does not wish to be alone; but as he tersely and logically expresses himself "rather the contrary for the former reason reversed." He can himself do the honors indifferently well; he has *lionized* strangers at Oxford with no mean *eclat*; was "at home in the Bodleian;" and at Blenheim quite superseded the powdered "*Ciceroni*" (*Cicerone*) who shewed the pictures.

When Mr. Hazlitt is not on a journey he passes his evenings for the most part in a place of public resort, which by an error of the press or the pen, is termed a *coffee house*. Surely another liquor rather than coffee is vended in those houses, wherein persons sit relishing over "a glass of humming ale" "with a pipe in their mouths." Mr. Hazlitt is a little unseasonably surprized that he seldom hears "the world before the flood or the intermediate state of souls," discussed by these lovers of barley wine and Virginia, even when "punch" is briskly circulating, or when one of the most parsimonious frequenters of the tap "calls for another half pint."

One of Mr. Hazlitt's Essays is on Criticism, not on Aristotle and Longinus, but on us and our brethren. In a note he gives the following anecdote of the Monthly Review.

"A Mr. Rose and the Rev. Dr. Kippis were for many years its principal support. Mrs. Rose (I have heard my father say) contributed the Monthly Catalogue. There is sometimes a certain tartness and the woman's tongue in it. It is said of Gray's Elegy — 'This little poem, however humble its pretensions, is not without elegance or merit.' The characters of prophet and critic are not always united." P. 122.

The rest of this essay is explanatory of his own feelings towards reviewers in general; for whom he appears to entertain the same species of grateful remembrance which many a shrewd knave, with an itching palm and a well scored back, professes to retain for the cart and the cat and nine tails.

The chronology of their several books is a matter of no little importance, as far as reputation for sagacity is concerned, to those whose days are perpetually employed in book making. Mr. Hazlitt, we believe, has been all his life engaged as a premier puppet shew-man at the cockney institution over Blackfriars' Bridge; and in writing for any bookseller who

would pay him. A note informs us, that the following passage was written in January 1821 : and we suppose this note is intended as a sidewind admission, that the passage would not have been written at all if Mr. Hazlitt had known any thing about the matter on which he wrote, or if Mr. O'Meara had published before him. But so it is, whenever a favourite theory is permitted to outrun plain fact.

" Past cure, past hope. It is chiefly this cause (together with something of constitutional character) which has enabled the greatest man in modern history to bear his reverses of fortune with gay magnanimity, and to submit to the loss of the empire of the world with as little discomposure as if he had been playing a game at chess. This does not prove by our theory that he did not use to fly into violent passions with Talleyrand for plaguing him with bad news when things went wrong. He was mad at uncertain forebodings of disaster, but resigned to its consummation. A man may dislike impertinence, yet have no quarrel with necessity!" P. 155.

It is probable that some similar after-discovery has made it necessary to pen another note to a still sublimer passage, which the reader, when he has arrived at his climax of amazement, is desired to consider as having " nothing to do with any real facts or feelings." Mr. Hazlitt has been descanting on love, and pointing out some peculiarities of his own amatory taste, which direct his advances to " red elbows, hard hands, black stockings and mob caps." Among such he would lead us to suppose (and we readily give him all the credit which he claims) that he can enumerate not a few *bonnes fortunes*. But to which of his buxom * moptwisters the passage below refers he has the singular delicacy to conceal.

" The image of some fair creature is engraven on my inmost soul ; it is on that I build my claim to her regard, and expect her to see into my heart, as I see her form always before me. Wherever she treads, pale primroses, like her face, vernal hyacinths, like her brow, spring up beneath her feet, and music hangs on every bough : but all is cold, barren, and desolate without her. Thus I feel and thus I think. But have I ever told her so? No. Or if I did, would she understand it? No. I ' hunt the wind, I worship a statue, I cry aloud to the desert.' To see beauty is not to be beautiful, to pine in love is not to be loved again." P. 169.

" Thought has in me cancelled pleasure ; and this dark forehead, bent upon truth, is the rock on which all affection has split. And

* Our readers probably know the German derivation of this word, which makes it peculiarly applicable here.

thus I waste my life in one long sigh; nor ever (till too late) beheld a gentle face turned gently upon mine! But no! not too late, if that face, pure, modest, downcast, tender, with angel sweetness, not only gladdens the prospect of the future; but sheds its radiance on the past, smiling in tears. A purple light hovers round my head. The air of love is in the room. As I look at my long-neglected copy of the *Death of Clorinda*, golden gleams play upon the canvas, as they used when I painted it. The flowers of Hope and Joy springing up in my mind, recal the time when they first bloomed there. The years that are fled knock at the door and enter. I am in the Louvre once more. The sun of Austerlitz has not set. It still shines here—in my heart; and he, the son of glory, is not dead, nor ever shall, to me. I am as when my life began. The rainbow is in the sky again. I see the skirts of the departed years. All that I have thought and felt has not been in vain. I am not utterly worthless, unregarded; nor shall I die and wither of pure scorn. Now could I sit on the tomb of Liberty, and write a Hymn to Love. Oh! if I am deceived, let me be deceived still. Let me live in the Elysium of those soft looks; poison me with kisses, kill me with smiles; but still mock me with thy love!" P. 171.

Mr. Hazlitt is very fond of rackets, but cannot abide a chess board. The only thing he ever piqued himself upon was writing "*the*" (*κατ' εἶσιν*) *Essay on the Principles of Human Action*; we are quite ashamed of our ignorance but we really never heard of *the* essay. He loves cabbage-plants and peas, and the sight of a child's kite gives him a twinge at his elbow. When he was a boy his father used to take him to the Montpelier Tea-gardens at Walworth.

"Do I go there now? No; the place is deserted, and its borders and its beds o'erturned. Is there, then, nothing that can

Bring back the hour

Of glory in the grass, of splendour in the flower?"

Oh! yes. I unlock the basket of memory, and draw back the warders of the brain; and there this scene of my infant wanderings still lives unfaded, or with fresher dyes. A new sense comes upon me, as in a dream; a richer perfume, brighter colours start out; my eyes dazzle; my heart heaves with its new load of bliss, and I am a child again. My sensations are all glossy, spruce, voluptuous, and fine; they wear a candied coat, and are in holiday trim. I see the beds of larkspur with purple eyes; tall holyoaks, red and yellow; the broad sun-flowers, caked in gold, with bees buzzing round them; wildernesses of pinks, and hot-glowing pionies; poppies run to seed; the sugared lily, and faint mignonette, all ranged in order, and as thick as they can grow; the box-tree borders; the gravel-walks, the painted alcove, the confectionary, the

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clotted cream:—I think I see them now with sparkling looks; or have they vanished while I have been writing this description of them? No matter; they will return again when I least think of them." P. 223.

Mr. Hazlitt has had a taste of barberries in his mouth for forty years; and it still acts upon him like a sixth sense. The smell of a brick-kiln conveys to his nose (as it probably does to every body else's nose) "the evidence of its own identity." In a drizzling spring-shower he always thinks of a little public house near Wem in Shropshire, where he once drank a glass of ale. He finds his great intellectual superiority vastly troublesome in society. One person inquires point blank, what articles he has written in the *Edinburgh Review*? another, in his very hearing, asks "which is Mr. Hazlitt?" and in self defence he is often obliged to shew flattering letters from foreign correspondents, and to plead guilty to the weekly witticisms which he intersperses among the more solemn blasphemies of the *Examiner*. Mr. Hazlitt has made a discovery in classical antiquity which is wholly new to us. He is speaking of the difficulty of becoming accurately acquainted with the characters of our near relations; and he supports his paradox by an illustration given with a most *ecathedraical* pomposity. "The Penates, the household Gods are veiled." Now the Penates were *not* veiled. Every school-boy could tell him that the Lares were covered with a dog skin, and perhaps could add the reason; every school-boy also could distinguish, (which Mr. Hazlitt it seems cannot,) between the Lares and the Penates. Having dismissed his *illustration* we will give a specimen of his *argument* on this point.

"Not only is there a wilful and habitual blindness in near-kindred to each other's defects, but an incapacity to judge from the quantity of materials, from the contradictoriness of the evidence. The chain of particulars is too long and massy for us to lift it or put it into the most approved ethical scales. The concrete result does not answer to any abstract theory, to any logical definition. There is black, and white, and grey, square and round—there are too many anomalies, too many redeeming points, in poor human nature, such as it actually is, for us to arrive at a smart, summary decision on it." P. 359.

With this we must conclude, for we can scarcely hope to exceed it. If Mr. Hazlitt really talks at table such matters as he here writes for his *Table Talk*, we should very much like to dine in his company (at a third person's house) for once in our lives.

ART. VI. *A Voyage of Discovery, into the South Sea and Behring's Straits, for the Purpose of exploring a North-East Passage, undertaken in the Years 1815—1818, at the Expence of his Highness the Chancellor of the Empire, Count Romanzoff, in the Ship Rurick, under the Command of the Lieutenant in the Russian Imperial Navy, Otto Von Kotzebue. Illustrated with numerous Plates and Maps. In three Vols. 8vo. Price 2l. 5s. Longman and Co. 1821.*

THE expedition of which Lieutenant Von Kotzebue was appointed commander, was undertaken at the sole expence of Count Romanzoff. The Count's first intention was to despatch two ships, one from Russia, which, after a voyage through the South Sea, should penetrate Behring's Straits; the other from America, to explore the boundaries of Baffin's Bay. The last of these attempts was not made, and it has subsequently been rendered unnecessary by Captain Parry's voyage. Lieutenant Kotzebue, the son of the celebrated writer, when very young, had sailed with Krusenstern, and, as a youth, had attracted the attention of that veteran mariner, by the accuracy of his astronomical observations, and the skill with which he constructed charts. After other services, he had the good fortune to please Count Romanzoff on his first introduction to him; and the ardour which he displayed for discovery, his coolness in danger, and his conduct during his intercourse with the savages whom he visited, all satisfy us that it would not have been easy for that enlightened nobleman to have fixed his choice on an officer better calculated for the difficult and hazardous duties on which he embarked.

The *Rurick*, a vessel of 180 tons burden, was built in Sweden. The astronomical and physical instruments with which she was provided, were framed in England, by Troughton, Jones, Tally, Barraud, and Hardy; and Lieutenant Kotzebue bears a most willing testimony to their excellence. Horsburgh, Arrowsmith, and Durcy supplied an extensive collection of maps. The English Admiralty presented a life-boat gratuitously, which, however, was subsequently found too large for the *Rurick* to carry; and clothing, spices, medicines, surgical instruments, &c. were procured from London. Large quantities, also, of Donkin's preserved meat were purchased, and to the merits of this most invaluable discovery frequent references are made in the course of the voyage. The crew consisted of the commander, Kot-

zebue, Schischmareff, a lieutenant, Dr. Eschholz, physician, Messieurs Von Chamisso and Von Wormskiöld, naturalists; M. Choris, a painter; three second mates, two subaltern officers, and twenty sailors. The *Rurick* carried two masts, and mounted eight guns, and thus equipped she sailed from Cronstadt, on July 30, 1815.

Lieutenant Kotzebue appears to have been much pleased by his reception in England, on touching at Plymouth. He had bad weather in getting out of the harbour, and was not without apprehension of shipwreck, before his expedition could be fairly said to have commenced. Cape Horn was doubled without much difficulty; and a Russian ship anchored for the first time in Conception Bay. Great hospitality was shewn to the visitors by the authorities of Chili; but the Lieutenant's gallantry was not a little offended by finding the young ladies seated at his feet in a ball-room; and his politeness not a little put to the test when he was offered the fashionable beverage, a decoction from the herb Paraguay. Each guest, by turns, sucks a few drops from the spout of a silver vessel; Kotzebue suppressed his dislike to this unpleasant custom, but could not suppress his pain when he found his lips scalded. He had neglected to observe that the heated spout is grasped only by the teeth.

On an island towards the eastern shore of Behring's Straits Lieutenant Kotzebue was greeted in a very friendly manner by the natives. After some previous salutations and presents, the commander of the horde invited his visitor to his tent. There a greasy piece of leather was spread as a seat for the guest, and each person present, approaching in turn, embraced him, rubbed his nose hardly against the stranger's nose, then spit upon his own hands and wiped them several times over the face of his newly acquired friend. A wooden trough, of whale blubber, of which Lieutenant Kotzebue wheedled his stomach to partake, confirmed the favourable impressions which the savages had conceived, and they parted from the navigator with great apparent regret.

On approaching St. Lawrence's island three boats came out to meet the *Rurick*. As they neared the vessel the crews commenced a mournful song, and a chief rising up from the middle boat, held out a small black dog. Then, speaking a few expressive words, he drew a knife, plunged it into the victim, and threw its body into the sea. Amity being thus formally established, a few of them ventured on board the ship.

In longitude $166^{\circ}.24'$ latitude $66^{\circ}.14'$ the coast took a direction very much to the east; a broad inlet shewed itself;

the land on the east soon vanished, and high mountains appeared on the north. Expectation was at its height. It was possible that this might be the long sought for north-east passage. A current entered the strait, running a mile and a half an hour to the north-east. The open sea lay before them, but the depth, as they advanced, decreased till it was no where more than five or six fathoms. This circumstance diminished, if not extinguished their hopes, and Kotzebue resolved to explore the remainder of the bay, if such it was, in his boat. Having landed, they encountered some Americans, who treated them civilly, and invited them to a hut. The wife and two children of one of them were found in it. The lady took a fancy to Kotzebue's bright buttons, and secretly endeavoured to twist them off. Failing in this, she sent the two children, who, being wholly wrapped in fur, crawled about him like young bears, and playfully tried to bite them off. Kotzebue had observed a second opening in his circuit of the bay, and took much trouble to make his host comprehend that he wanted to know how far this branch extended. The American seated himself on the ground, and rowed eagerly with his arms, interrupting this business nine times, by closing his eyes, and resting his head on his hand. The case could not be clearer; it was nine days' voyage.

The mode of barter among these Americans is precisely the same as that which Herodotus describes of an older people. The stranger who wants to sell first comes and places his goods upon the shore, and then retires. The American next comes, examines the goods, places by them as many skins as he thinks they are worth, and then retires in his turn also. If the stranger is satisfied he takes the skins and leaves his goods: if he is not, he lets all the things lie, and retires a second time, in the hope that the buyer will make an additional offer. Their method of feeding is distinguished for its simplicity. A seal, just killed, is placed in the midst of the party, its belly is cut open, and each, after the other, puts his head in, and sucks out the blood. When their thirst is satisfied, every man cuts for himself a gobbet of the flesh, which he devours without much attention to mastication.

To this sound Kotzebue gave his own name. He found in it an admirable anchorage, and to use his own words, "I certainly hope that this sound may lead to important discoveries next year; and though a north-east passage may not, with certainty, be depended upon, yet, I believe, I shall be able to penetrate much farther to the east." The few days more in which these seas would be navigable (it was already the 18th of August) forbade him to delay longer, and he crossed

over to East Cape, on the Asiatic coast. In his intercourse with the natives here he was forcibly struck by a distinctive peculiarity which he had before remarked between the northern and southern savages. In the south, one of the most acceptable presents is a looking glass. In the north, on the contrary, directly a native sees the reflection of his own image, he shudders and runs away.

The dresses among the Asiatic inhabitants of Behring's Straits are the same as those of the Americans, but the latter are more cleanly. The former, the Tschukutskoi, were invariably cheerful and friendly; they brought numerous presents; and though they stole somewhat in return it was not with the sanction of the chiefs. A criminal who was detected in the act of secreting a pair of scissars, was punished in a manner which Kotzebue describes to be as painful as it is singular. A circle is drawn on the ground, about six feet in diameter, and upon this the culprit is condemned to run for a given time, in a short trot, always in the same direction. The difficulty of keeping from falling is stated to be very great. The hostility of the Tschukutskoi to their opposite neighbours is exceedingly rancorous. They recognised by the bones worn in the under lip the portraits of some Americans, which Mr. Choris had taken; and one of them drawing his knife exclaimed, "If I meet such a fellow with two bones I will run him through."

On his arrival at Oonalashka, Kotzebue learnt a zoological fact which probably has not been so gravely stated since the days of the veracious Sinbad, namely, that whales were sometimes found *one hundred and eighty feet* in length, and that the people engaged at the opposite ends of the fish must *halloo very loud to be able to understand one another*.

This story, however, was equalled by one which was told our voyager, in a land of comparative civilization. The governor of Manilla, "A well-informed, intelligent man, assured him that horses often ran away into the interior of the country. There a bird makes its nest in the upper part of the animal's tail: the horse grows lean, and does not recover even after the bird has flown away with its young."

In California, the governor of St. Francisco entertained his visitors with a fight between a bull and a bear. The latter are so numerous, that dragoons are as commonly sent on horseback into the forests to catch a bear, "as we would order a cook to bring a goose from the pen." Both bull and bear are wild, and each is caught by a noose. Their combat was remarkable, and, though the bull frequently tossed his antagonist, the bear, strange to say, was victor in the end.

Tamaahmaah, the king of the Sandwich Islands, is well known to the readers of voyages. His dress, when Kotzebue first saw him, consisted of a white shirt, blue pantaloons, a red waistcoat, and a coloured neckcloth. His courtiers, for the most part, were clothed in black frock coats, not remarkable for their closeness of fit. One of the ministers had the waist of this dress coat, (which was his sole article of covering,) half up his back. It had been buttoned in front with great difficulty, and he perspired copiously under his troublesome magnificence: yet he bore it as patiently as a nymph of 1750 submitted to tight lacing. The sentinels were quite naked, with a musquet in their hand, and a cartridge box and pair of pistols tied round their waist.

The favourite queen, Kahumanna, was sitting in her own house, between two other ladies, smoking tobacco, driving away the flies with a fan, combing her hair, and eating watermelons. Children here learn to smoke before they can walk. Kahumanna, after a few whiffs, swallowed part of the smoke and emitted the rest through her nostrils. She then handed the pipe to her visitor, and, not a little astonished at his refusal, passed it to her neighbour, who, after a short enjoyment, gave it to the third. As soon as the first pipe was emptied, a second was filled, and the former transfer recommenced. The hair is cut short, excepting for two inches over the forehead. It is then smeared with streaks of a white sticky substance, and combed back so as to rise above the dark brown countenance. All the queens were very corpulent, and none of them less than fifty years of age.

The heir apparent, as successor to the throne, has already begun to exercise the rights of his father. These, at present, consist in fulfilling the most important *taboos*. The first of these is, that nobody must see him by day. The unfortunate violator of this strange custom expiates his transgression by death. The prince, on his admission to these privileges, assumes the magnanimous title of Lio-Lio, or Dog of all Dogs. When Kotzebue had his audience, he found the Dog of all Dogs, tall, fat, and naked, lying stretched on his stomach on the ground. He is about two and twenty, and is likely to prove a very unworthy successor to his sagacious and enterprising father.

Tamaahmaah walked with Kotzebue to a Morai, and, having embraced one of the statues, he said, "These are our gods whom I worship: whether I do right or wrong I do not know; but I follow my faith, which cannot be wicked, as it commands me never to do wrong." He had already feasted his visitors most plentifully on a hog. On his return home

he sate down to table himself. Banana leaves were used as dishes. The repast consisted of boiled fish, yams, taro roots, and a roasted bird, a little larger than a sparrow, which is very rare, and, like the water of Choaspes, is food

“Of none but kings*.”

Instead of bread he eat taro-dough, which when diluted with water becomes a soft pap. It stood at his right hand, in a gourd shell, and whenever he ate fish or flesh he dipped his forefinger in the dough, and dexterously stuffed a portion into his mouth. He perceived that the Europeans attentively observed his motions, and said in consequence, “This is the custom in my country, and I will not depart from it.” An attendant close to him held a wooden box with a lid, in the form of a snuff box, which was opened when the king wished to spit, and was shut closely after the operation. This careful custody of the royal saliva arises from a belief that as long as they possess this treasure, their enemies cannot affect him by any illness produced through magic.

From the island of Woahoo, Kareimoku, the governor under Tamaahmaah, sent out an Englishman of the name of Hebbottel; (we doubt the orthography of this name,) as pilot. The governor himself, on his first visit, was dressed in a very tight coat, waistcoat, and breeches, a cocked hat, and topped boots. He was accompanied by his suite, all richly caparisoned, but they were obliged to abstain from eating, because pork was unlawful unless previously consecrated in a Morai, and all the other dishes, having been dressed over the same fire, were *taboo*. But drink of any kind was acceptable, and “without difficulty they swallowed a *bottle of rum at one draught*.” A few days afterwards the governor returned the banquet, and excused his own absence through an English interpreter, by saying, his lady was so very tipsy that he was unable to leave her.

In latitude 9°. 43'. longitude 189°. 53'. (the Russians, we suppose, count all round the globe,) Lieut. Kotzebue fell in with an extensive coral reef. Two straits were found in it, one of which afforded a hazardous passage to the Rurick. Within the reef, which girt it like a wall, was a huge bay, in which a perfectly smooth and clear water was studded with numerous islands. Their base is coral, and they are entirely formed by the labours of submarine animals.

* We know, as well as Jortin, that other Persians besides the king, drank of the water of Choaspes; although perhaps the king himself might drink of no other. But the passage, as Milton gives it, suits our purpose best without this refinement.

"The spot on which I stood filled me with astonishment, and I adored in silent admiration the omnipotence of God, who had given even to these minute animals the power to construct such a work. My thoughts were confounded when I considered the immense series of years that must elapse, before such an island can rise from the fathomless abyss of the ocean, and become visible on the surface. At a future period they will assume another shape; all the islands will join and form a circular slip of earth, with a pond or lake in the circle; and this form will again change, as these animals continue building, till they reach the surface, and then the water will one day vanish, and only one great island be visible. It is a strange feeling to walk about on a living island, where all below is actively at work." Vol. II. p. 36.

An intercourse was soon established with the natives; several Baydares (or boats of skin) approached the Rurick, and out of one of them, four men leaped into the water, and swam towards the European vessel.

"One of them led the way, bearing a large shell-horn; the others followed with cocoa-nuts and pandanus fruit; and those who had remained behind, awaited in silence the success of their embassy, which advanced towards us with much confidence. The leader, with the horn, was advantageously distinguished by his whole appearance: he was a tall, well-made man, of thirty; his black hair, which was elegantly bound together upon his head, was ornamented with a wreath of white flowers, in the form of a crown. In his ear-holes, which were remarkably large, he wore rolls of tortoise-shell, ornamented with flowers; round his neck hung various gay ornaments: he was differently tattooed, and much more than the others, which gave him the appearance of a man in armour: his face, animated by a pair of most expressive eyes, was adorned with whiskers. Astonishment, fear, and curiosity, alternated in his countenance; but, overcoming his feelings, he advanced towards me with a majestic step, and repeatedly uttering the word *Aidara!* presented to me his shell-horn." Vol. II. p. 39.

Rarick, for such his name proved to be, pointed sometimes to the sun, and sometimes to the sky, as if inquiring from which the strangers had descended. His astonishment at the various new objects presented to him, was always expressed by a loud prolonged O——h! his companions, who otherwise did not utter a sound, repeated it, and the third echo of this O——h! was returned from the surrounding canoes. On farther acquaintance, the customary pledge of amity was required by Rarick, in an exchange of names with the European *Tamon* or chief. Kotzebue assumed the name of Rarick; Rarick that of *Totabue*, which we hold to be very accurate pronunciation. The ship was called *Ellip Oa* (large,

boat,) and as they were unacquainted with any quadruped, excepting the rat, which they called *Didirick*, a dog, which was introduced to them, and at which they were exceedingly frightened, received the name of *Ellip Didirick* (Large Rat,) In time they were sufficiently reconciled to his appearance to play with him, but if in his play he once began to bark, their friendship was at an end; and in a moment they were all secreted in the shrouds. Another of the chiefs, Lagediack, was much interested at the sight of writing. Kotzebue wrote his name down, and told him it was Lagediack.

“ He was greatly frightened to see himself represented by such singular figures, and seemed to fear that he would be obliged, by magic, to assume such a shape; the others laughed heartily at the comical Lagediack on the tables, while he himself stood in great uneasiness, expecting the terrible metamorphosis. I soon relieved him from his painful situation by effacing his name; he embraced me full of gratitude, and begged me to transfer Langin to the table; but the latter, who had looked at my conjurations timidly at a distance, on hearing this proposal, ran, with loud cries, to the other side of the ship, where he concealed himself.” Vol. II. p.69.

We remember a Senior Wrangler in our time, at Cambridge, who was not entirely free from similar apprehensions. Not long before he went into the Senate House to be examined for his degree, he dreamed that he was converted into a square root, and felt much pain from his inability to extract himself from the mystic symbol, which overshadowed him in his sleep.

The sight of boiling water occasioned incredible astonishment.

“ During our work we had our tea-things brought on shore, and then went to Rarick's hut, where the kettle was already on the fire, round which the inhabitants assembled, looking at the boiling water, which they considered to be alive. Under the shade of a palm-tree the napkin was spread on the ground, and they all joined in the loud *O — h!* at this new wonder; but when we began to make the tea, there was no end of their talking and laughing, and they attentively observed all our motions. The tea was ready, and their curiosity was without bounds when they saw us drink it. I offered Rarick a very sweet cup, which he did not venture to take to his lips till after a great deal of persuasion. Unfortunately, the tea was very hot; he burned his mouth, and I but just saved my cup, which he was going to throw from him. The fright spread like an electric shock, and they were all prepared to run off. Rarick, at length, determined to taste it; the others looked at him with much astonishment, and when he found the tea agreeable, they all wanted to have some, and expressed, by a loud smacking, that they liked

it; they were likewise fond of eating biscuits with it, but the sugar carried off the prize." *Vel. II. p. 72.*

Labugar, a third chief, delighted in wine; he was pleased to feel how it ran down into his stomach, which he held, that it might not run out.

The inhabitants of these islands, to which Kotzebue, naturally enough, gave the name of Romanzoff's group, (the principal being called Otdia by the natives, and the whole number being sixty-five,) are described to be clean in their persons, and in their domestic arrangements. The care of the husband's head is committed to the wife: and the ladies are as diligent as the Portuguese in their researches. Nay, they proceed either in their revenge, or in their appetite, to the practice of which monkeys are said to be so fond: and which the classical reader will recollect, was so much in vogue with the Budini and the Adyrmachidæ*. On one of these islands called Aur, Kotzebue remarked two savages, differently tattooed from the rest. One of them (Kadu,) a man of agreeable countenance, about thirty years of age, asked permission to remain with the ship. He obtained it, and gave, at intervals, the following account of himself.

"Kadu was born in the island of Ulle, belonging to the Carolinas, which must lie at least 1500 English miles to the west from here, and is known only by name on the chart, because Father Cantara, in 1733, was sent from the Ladrões, as missionary to the Carolinas. Kadu left Ulle with Edock, and two other savages, in a boat contrived for sailing, with the intention of fishing at a distant island; a violent storm drove these unfortunate men quite out of their course: they drifted about the sea for eight months, finding, but seldom, fish for their food, and at last landed, in the most pitiable situation, on the island of Aur. The most remarkable part of this voyage is, that it was accomplished against the N.E. monsoon, and must be particularly interesting to those who have been hitherto of opinion that the population of the South Sea Islands commenced from west to east. According to Kadu's account, they had their sail spread during their whole voyage, when the wind permitted, and they plied against the N.E. monsoon, thinking they were under the lee of their island; this may account for their at last coming to Aur. They kept their reckoning by the moon, making a knot in a cord, destined for the purpose, at every new moon. As the sea produced abundance of fish, and they were perfectly acquainted with the art of fishing, they suffered less hunger than thirst, for though they did not neglect during every rain to collect a small stock, they were often totally destitute of fresh

* Herod. IV. 109. 168.

water. Kadu, who was the best diver, frequently went down to the bottom of the sea, where it is well known that the water is not so salt, with a cocoa-nut, with only a small opening; but even, if this satisfied the want of the moment, it probably contributed to weaken them. When they perceived the island of Aur, the sight of land did not rejoice them, because every feeling had died within them. Their sails had long been destroyed, their canoe the sport of the winds and the waves, and they patiently expected death, when the inhabitants of Aur sent several canoes to their assistance, and carried them senseless on shore. A Tamon was present at the moment; the iron utensils which the unfortunate men still possessed dazzled their deliverers, and they were on the point of striking the fatal blow, to divide their spoil, when Tighedien, the Tamon of the island of Aur, fortunately came in time to save their lives. When Kadu afterwards offered all his treasures to the preserver of his life, he was generous enough to refuse them; he took only a trifle, and forbade his people, on pain of death, to do any harm to the poor strangers. Kadu, with his companions, went to Tighedien's house, who took paternal care of him, and conceived a particular affection for him, on account of his natural understanding and kind heart. According to his reckoning, it must be about three or four years since his arrival here. Kadu was engaged in the woods, when the Rurick came in sight, and he was speedily sent for, as they expected from him, who had travelled far, and was generally accounted a very sensible man, an explanation of this strange phenomenon. He had often told them of ships, which, though they had visited Ulle during his absence, he had heard of; he even knew the names of two men, Lewis and Marmol, who had come from the great island of Britannia; and he, therefore, by the description, knew our ship. Being very partial to the whites, he urged the islanders to go on board, which they, at first, declined, for, according to tradition, the white men devoured the black. How they came to this opinion was an enigma to us, for, except an ancient tradition, that at a very remote period, a large ship had sailed past Kawen, they had no other idea of European ships, but such as had been communicated to them by Kadu. His promise to barter some iron for them, at last induced them to come on board, and here he immediately remained with us, as the reader is already informed. The precaution with which we had him watched was quite superfluous; he slept quietly during the night, and awoke with the first dawn of morning, cheerful and happy." Vol. II. p. 122.

His disposition was generous, and he distributed all his possessions among his friends, before he embarked.

"All but one treasure, a necklace, which he wore for a long time among us. One day, smiling, with a tear in his eye, he entrusted us with the secret of this necklace: he fought at Tabual (an island in the group Aur of the Radack chain) in the ranks of his

friends against the enemy, who came from Meduro and Arno ; there he gained the advantage over his opponent, and was about to pierce him, as he lay at his feet, when his daughter rushed forward and seized his arm ; she obtained of him her father's life. This girl promised him her love ; Kadu privately brought her considerable presents to her island ; and he wore, for her sake, this pledge of love which she had given him on the field of battle." Vol. III. p. 104.

From Kadu, as might be expected, much local knowledge was obtained. He spoke of a sacred island, called Bigar, which Kotzebue in vain endeavoured to reach. It is inhabited, according to traditional report, by a blind god, and his two sons, who have taken the turtles and sea-fowl under their especial protection. To deceive the god himself, the savages, while they remain on the island, for the very purpose of catching his favorites, call each other by the names of his sons : and to buy over these sons to their design, they perpetually chaunt hymns in their praise. It is believed that no man can be devoured by a shark at Bigar.

Kotzebue now directed his course once more to Oonashka ; but on the 13th of April, 1818, in lat. $44^{\circ} 30'$ long. $181^{\circ} 8'$, his best hopes were frustrated by a frightful hurricane. It began at midnight ; at four in the morning, a wave broke over the Rurick, which threw the captain senseless on the deck, split the bowsprit, washed a petty officer into the sea, who saved himself by catching a rope, dashed the steering wheel in pieces, and broke the leg of one of the sailors. Kadu had been in great terror during the storm. His account of his feelings was, that he expected the immense white waves would kill the poor ship ; otherwise he was quite secure in the officer's cabin, in warm clothes, only his boots were very troublesome to him. On their arrival at Oonashka, a ludicrous discovery was made relative to Kadu's anticipations.

" He looked at the large oxen with astonishment and fear ; and his joy was without bounds, that the meat which we ate daily on board the ship was the flesh of these animals. We asked him why he was so rejoiced, and he timidly confessed, that he thought we ate men, and that it might one day be his turn. Soon after our departure from Radack, he had been present when a barrel of salt meat was opened ; he observed a piece of the ribs ; he remembered the warning of his friends, not to go with us, because we ate the blacks ; from that moment, the poor fellow regarded himself as ship provision, and looked forward, with horror, to the moment when we should be in want of food." Vol. II. p. 166.

At St. Lawrence's island, the effects of the blow which

Kotzebue had received in the storm, manifested themselves in so dangerous a form, that the physician declared he could not remain in a high northern latitude with any chance of life. Loss of breath, spasms in the chest, faintings and spitting of blood, were produced by the cold. The preservation of his ship, and the safety of his companions, in her difficult voyage home, depended upon his own, and he was obliged by duty to renounce all farther attempts at discovery. The moment in which he signed the paper, signifying the necessity of his return, is stated by him to have been the most painful in his life.

The Rurick accordingly sailed back to Owhyhee. Here Tamaahmaah again entertained Lieutenant Kotzebue liberally; and such was the politeness of Kahumanna, that she put a slice of water-melon into his mouth with her own hands; during which operation the royal nails, three inches in length, incommoded him not a little. The king held the day of Kotzebue's arrival to be *nefastus*: and at first refused the stranger's application. Astyages himself did not act with sounder wisdom when he had been terrified by the visions of the night.

"As I had no time to lose, immediately after the meal I mentioned to the king the provisions I wished to take in at Woahoo. The king answered, 'I can transact no business of any kind with you to-day, because my son Lio-Lio has had this night an ominous dream, portending misfortune. The dog of all dogs, in his dream, swallowed the Queen Kahumanna, and spit her out as a most frightful monster, which immediately began to ravage the country. I must therefore suppose that you are to-day the bringers of misfortune.' I assured the king that our ship concealed no monster of the kind, which the dog of all dogs had spit out, and that, on the contrary, he could not have a more sincere friend than myself; and after much persuasion, I succeeded in being dismissed to-day." Vol. II. p. 194.

Provisions were laid in at Woahoo; where Kadu was extremely frightened by his first sight of a man on horseback, whom he took for a dreadful monster. Lieutenant Kotzebue was not less surprized perhaps by an invitation to enter the sanctuary of a morai.

"The 11th of October. I was attracted to-day, by the sound of a muffled drum, to the morai. As it was not *taboo-day*, I supposed that the people engaged in it were priests. The attention with which I looked at them was observed from the morai; two islanders appeared, and saluted me with *Aroha jeri nue!* (hail, great chief!) and proposed to me to enter. I was astonished that

this permission was extended to me, and was not without some fear that the priests might take it into their heads to offer me to their gods. Separated from my people, who could not even learn where I had remained, I resolved at least to be on my guard, and was conducted through the sacred gate. As this morai, as I have previously said, was built up in haste, after the destruction of the old one, it could not give me a right idea of such a sanctuary. I found here only a piece of land fifty fathoms square, fenced in all round with bamboo canes; in the middle of the place six small houses standing close to each other, formed a half circle: each of these chapels was surrounded with a low bamboo fence, above which the colossal heads of the gods looked over like sentinels. The necks which supported their enormous heads were decorated with hog's flesh; and several gods had only the withered skeleton of a hog. Though the smell was to me very disagreeable, and the sight of the idols laughable, I did not let the islanders perceive it, that I might not offend them; but I was the more astonished when the priests themselves made me observe the caricatures, felt their noses and eyes, tried to imitate, in various ways, the distorted faces, and laughed heartily at their wit. Near a hut stood two complete statues, whose sexes could be distinguished, clumsily as they were carved; between them a pole was fixed in the ground, the point of which had been hung with bananas. The woman, turning her face to the man, seized with her left hand the fruit, while he stretched out his right hand towards it. On seeing this, every one must think of Adam and Eve; and I was sorry to have nobody with me to explain this allegory. The priests made me notice that both statues, which had their mouths wide open, were furnished with a row of human teeth. One of the small chapels was covered round about with mats; from this proceeded the noise of the muffled drum, sometimes interrupted by the lamentable cries of a man; and the whole made so unpleasant an impression on me, that I was glad to go away. On my return, I found in front of a house, a large assemblage of ladies, who had placed themselves round a fire on which a dog was roasting. They politely invited me to partake of the feast, but my time would not permit me to-day. The female sex, to whom hogs' flesh is forbidden, eat dogs instead, which are, for this reason, fed only with fruits. It is the peculiar feature of these dogs, which belong to the species of our badger, that they never attach themselves to man, and are therefore reckoned among hogs." Vol. II. p. 201.

Kadu, when he again touched at Otdia, could not resist the grief of his little daughter, whom he had left behind. The child ran about in the woods all day to seek him, and pined away under broken slumbers at night. He determined to remain behind. Kotzebue loaded him with useful presents; and having benevolently planted the island with

various seeds, and turned domestic animals loose upon it; in order to protect Kadu from the rapacity of the islanders, and to give him additional security amid his vast possessions, he instructed him to say, that the great Tamon of all Tamons, of the land of Russia, had commanded him to take care of the plants and animals: that in ten months a large ship would arrive from Russia, and would infallibly punish with death any one who had injured Kadu or the plantations. To give additional force to this declaration, the *Rurick*, at night-fall, discharged two guns, and threw up a rocket. Once before only had these means been tried, and the impression was most powerful: especially as Kotzebue, on the former occasion, took pains to confirm the belief of the islanders, that he had paid a visit to heaven: and on the second desired them to observe the fire with which he would punish disobedience.

Little of note occurred during the remainder of the voyage. Soon after crossing the line the *Rurick* was approached by a Malay pirate under suspicious circumstances; but by an opportune broadside succeeded in beating her off. Lieutenant Kotzebue cast anchor in the Newa, opposite Count Romanzoff's palace, on the 3d of August, 1818.

The Appendix to these volumes contains much curious matter, under the remarks of the Naturalist of the expedition. The account of the formation of the coral islands will be read with singular interest; and there are some miscellaneous facts which demand our notice before we part. The first regards the language of the Sandwich Islands.

“ It is well known that at Otaheite, on the accession of a new sovereign, or other similar occasions, words belonging to the general language are banished, and replaced by new ones. Such arbitrary changes have, in later times, caused the language of this island, which was formerly but little different from that of Owhyhee, to depart more and more from it, so that the natives of the two islands do not now understand each other.

“ The following fact in the history of Owhyhee, which we owe to a credible witness, a thinking and well-informed man, M. Marin, a Spaniard settled there, and which was confirmed to us by the natives, unexpectedly shows us this strange custom also in the Sandwich islands, and that in the most singular manner.

“ About the year 1800, Tamaahmaah, on occasion of the birth of a son, invented quite a new language, and began to introduce it. The newly-invented words were not related to any roots of the current language, nor derived from any of them; even the particles, which supply the grammatical forms, and are the connectives of the discourse, were transformed in a similar manner.

It is said that some powerful chiefs, who were displeased at this metamorphosis, destroyed the child who had caused it, by poison. At his death the enterprise which had been undertaken at his birth was abolished. The old language was again adopted, and the new one forgotten." Vol. II. p. 398.

The following observations were made on the custom of tattooing in the newly discovered group of islands. The same principle, with certain modifications, we doubt not prevails throughout the South Sea.

"The skilful, elegant tattooing differs according to the sex; in each it is uniform. For the men it forms over the shoulder and breast a triangle pointed to the navel, which consists of several variously combined stripes: similar well-disposed horizontal stripes occupy the back and the stomach. With the women only the arms and the shoulders are tattooed. Besides this regular designing, which is only executed when they grow up, and is wanting in very few, they have all, when children, groups of designs or stripes tattooed over their hips and arms, but more seldom in the face. Among these drawings we sometimes observed the figure of the Roman cross. The place tattooed is very dark, drawn sharply and raised above the skin." Vol. III. p. 161.

"The operation of tattooing is associated in Radack with religious ideas, and cannot be undertaken without certain divine tokens. The persons who desire to be tattooed pass the night in a house, on which the chief, who is to perform the operation, invokes the god; an audible tone, or whistle, is said to give his consent. If the token does not appear, the operation is not performed. Hence some persons never undergo it. If they were to transgress in this respect, the sea would inundate the island, and all the land be destroyed. The sea alone threatens these islands, and religious faith often suspends this rod over man. Against this, however, conjurations prevail. Kadu saw the sea rising at Radack, as far as the feet of the cocoa-trees, but it was conjured in time, and retired within its own limits. He named to us two men and one woman, at Radack, who understood this conjuration." Vol. III. p. 167.

As far as the north-east passage is concerned, Lieutenant Kotzebue has added nothing to our former stock, even of conjecture; and no great advantage we imagine can result from his principal feat, the discovery of the Romanzoff islands. That he did not do more was owing to circumstances over which he had no controul; and it is no slight praise to add, that every thing which he had it in his power to do was done well, and to the utmost.

ART. VII. *Italy, a Poem. Part the First.* Small 8vo.
164 pp. Price 7s. Longman & Co. 1822.

It is very delightful to us to bestow unmixed commendation, and the dainty little volume before us affords a fair occasion for the indulgence of this our humane propensity. Of its secondary claims to admiration—the sentiments—the imagery—the diction, and all

“The remoter charms
By thought supplied, or any interest
Unborrowed from the eye,”

we must speak anon. Our first and most obvious office is, to commemorate those external attractions which so eminently qualify “*Italy, a Poem*,” for holding a distinguished station, in the graceful regions of fashionable salons and boudoirs; and for representing and keeping alive the interest and remembrance of its author, in the more congenial air of those well-dressed circles which he has deserted for “*ague-fits*” (so he tells us, page 44) on the summit of Mount Cenis. We never, indeed, met with a book more highly creditable to its printers, whose names we withhold, only because we feel, that, when we are recording the various merits of the production, it might seem an invidious and groundless distinction, to give celebrity to the typographers, who have however, elegantly studded the pages with words; unable as we are to rescue from oblivion the equally important contributors to our pleasure, by whom the pages themselves were woven,—to whose skill we owe the lustrous whiteness of the margin, or the well-chosen tint,

(“*Sic etenim comptum mittere oportet opus!*”)

the *couleur de rose* which dazzles on the cover.

The author himself too—whose share in the performance must not be wholly kept out of view: the coy, retiring author, has denied us the gratification, of knowing to whom we are indebted, for having so successfully set the printer and the paper-stainer to work for our delight. That he is not a juvenile Tourist may be inferred from an interesting passage, in the chapter inscribed “*Argua*,” beginning with the following words;

“*Twelve years ago*
When I descended the impetuous Rhone,”—

and, judging from various peculiarities which characterise

his verses, so far as they have any character at all, we shrewdly suspect that he might be aptly described by a passage which we remember to have read in the works of that noble writer, whose poetical talents, as we are informed in a note, "command as much the admiration of other countries as of his own."

"But I am but a nameless sort of person;
A broken Dandy, lately on my travels *."

To be *as much admired in other countries as in one's own*, appears to us to be a somewhat questionable object of ambition for any writer. But if our author have set his heart on obtaining such commendation as he has dispensed to his noble countryman, we must seriously advise him to beware of diluting the animated verses which he meets with in foreign parts, into such insipid prose, as the following lines in his address to Italy;

"Thine was a dangerous gift, the gift of Beauty,
Would thou hadst less, or wert as once thou wast,
Inspiring awe in those who now enslave thee!" P. 62.

—a very inoffensive theft, it must be acknowledged, from the splendid sonnet of Filicaja "All' Italia,"—

"Italia! Italia! O tu, cui feo la sorte
Dono infelice di bellezza * * * * *
* * * * *
Deh, fossi tu men bella, o almen più forte!
Onde assai più ti paventasse, o assai
T' amasse men, chi del tuo bello ai rai
Par che si strugga, e pur ti sfida a morte."

From poetry, however, we must return to our author, whose work consists of a series of chapters, or sections, of nearly equal merit, descriptive, or (as the Lawyers say) "intended so to be," of the various places through which he passed, on his way from Geneva to Florence. The first paragraph in the book, is, perhaps, as fair a specimen of the style of the whole, as could be selected.

"Day glimmer'd, and to Italy I went;
Thy gates, Geneva, swinging heavily,
Thy gates so slow to open, swift to shut;
As on that Sabbath-eve to young Rousseau,
When in his anguish—but a step too late—
He sate him down and wept—wept 'till the morning;
'Then rose to go—a wanderer thro' the world."

* Beppo.

Equal, however, in poetical merit, as the foregoing lines are to any in the volume, they are, in point of versification, very much superior to many others; and, on the whole, the best mode of giving our readers an adequate impression of the character of the work, may be to devote a page of our paper to transcribing one of the chapters. We honestly confess to them, that, in making a selection for this purpose, we have not undertaken to solve the very arduous problem, of ascertaining which chapter contains a minimum of silliness and affectation; but, as the safest and most impartial rule we could adopt, we have selected one of moderate length. It is entitled "Bergamo," and such as it is, our readers shall have it entire.

"The song was one that I had heard before,
But where I knew not. It inclined to sadness;
And, turning round from the delicious fare
My landlord's little daughter Jessica,
Had from her apron just rolled out before me,
Figs and rock-melons—at the door I saw
Two boys of lively aspect. Peasant-like
They were, and poorly clad, but not unskilled;
With their small voices and an old guitar
Winning their mazy progress to my heart
In that, the only universal language.
But soon they changed the measure, entering on
A pleasant dialogue of sweet and sour,
A war of words, and waged with looks and gestures,
Between Trappenti and his ancient dame,
Mona Lucilia. To and fro it went;
While many a titter on the stairs was heard,
And Jessica's among them.

"When 'twas done,
Their dark eyes flashed no longer, yet were speaking
More than enough to serve them. Far or near
Few let them pass unnoticed; and there was not
A mother round about for many a league
But could repeat their story. Twins they were,
And orphans, as I learnt, cast on the world;
Their parents lost in the old ferry-boat
That, three years since, last Martinmas, went down
Crossing the rough Benacus.

"May they live
Blameless and happy—rich they cannot be,
Like him who in the days of Minstrelsy,
Came in a beggar's weeds to Petrarch's door,
Crying without, 'Give me a lay to sing!'

And soon in silk (such then the power of song)
Returned to thank him; or like him, way-worn
And lost, who, by the foaming Adigè
Descending from the Tyrol, as Night fell,
Knocked at a City-gate near the hill-foot,
The gate that bore so long, sculptured in stone,
An eagle on a ladder, and at once
Found welcome—nightly in the bannered hall
Tuning his harp to tales of chivalry
Before the great Mastino, and his guests,
The three-and-twenty, by some adverse fortune,
By war, or treason, or domestic malice,
Reft of their kingly crowns, reft of their all,
And living on his bounty.

“ But who now
Enters the chamber, flourishing a scroll
In his right hand, his left at every step
Brushing the floor with what was once a hat
Of ceremony. Gliding on, he comes;
Slip-shod; ungartered; his long suit of black
Dingy and thread-bare, though renewed in patches
Till it has almost ceased to be the old one.

“ ‘I am a Poet, Signor:—give me leave
To bid you welcome. Though you shrink from notice,
The splendour of your name has gone before you.
And Italy from sea to sea rejoices,
As well indeed she may! But I transgress,
I too have known the weight of Praise, and ought
To spare another.’

“ Saying so, he laid
His sonnet, an impromptu, on my table,
(If his, then Petrarch must have stolen it from him)
And bowed and left me; in his hollow hand
Receiving my small tribute, a zecchino,
Unconsciously, as doctors do their fees.
My omelet, and a flagon of hill-wine,
‘The very best in Bergamo!’ had long
Fled from all eyes; or like the young Gil Blas
De Santillane, I had perhaps been seen
Bartering my bread and salt for empty praise.”

If these decasyllabic overflowings of mere egotism and childishness, have satisfied our readers, we counsel them to buy the work—for it is all woven in the same woof; and we really cannot afford to give them any more extracts. The

insipidity and flatness of the performance are sufficiently wearisome qualities; but it possesses others, which, to our taste, are far more repulsive. It is written throughout in a drawling, smirking tone of pretty sentimentality, and puny connoisseurship. We have, in one page, a commemoration of one Filippo Mori, from whom the author professes to have received

“ One of those courtesies so sweet so rare ! ”

which, after all this and a great deal more, (so namby-pamby !) turns out to have been a present of a bunch of grapes ! In the next, we are told of “ feasts painted by Cagliari ”—or (as the unversed in dilettante lore are benevolently apprised in a note) the Painter “ commonly called Paul Veronese ; ” which same feasts, the Poet says, resemble a scene on the lake of Como,

“ *Where the World danced*
Under the starry sky, while *I* looked on,
Listening to Monti, quaffing gramolata—”

an extraordinary effect to have been produced by so thin a potation : “ gramolata ” being, as is (injudiciously we think) confessed in a note, nothing more than “ a sherbet half-frozen.” To talk, however, of “ gramolata,” and “ lucciole,” and “ tre-quattro-cinque ” is too delightful a privilege of the travelled man of taste, to be omitted by this writer; wherever he can find, or make an opportunity: one great object of his book being, as it appears, to persuade the world, that, like Sir Andrew Ague-cheek, “ he plays o’ the viol-de-gambo, and speaks three or four languages word for word without book, and hath all the good gifts of nature.”

The poem before us is anonymous, as we before stated; it requires however no extraordinary discrimination to divine the author; and it is because his name is as plainly delineated in the peculiar kind of nonsense with which these foolish verses abound, as if it had been printed in the title page, that we have noticed them. Had the poem been the first appearance of its author upon the stage, we should have spared ourselves the trouble of expressing our opinion of it.

ART. VIII. *An Apology for the Pastoral System of the Clergy: A Sermon, preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1822, and Published by his Command. By J. H. Brooke Mountain, A.M. Rector of Puttenham, Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 8vo. 28 pp. Rivingtons. 1822.*

It is seldom that a single discourse, be it from whom, or on what occasion it may, excites much public attention; indeed it is necessarily a rare case, to find such publications possessing intrinsically any fair claim to general notice. A printed sermon has usually been written for some particular occasion, or to meet the circumstances of some particular body of hearers; and if the subject treated, be nevertheless one of extensive importance, the prescribed limits within which the preacher is compelled to compress his views of it, seldom allow him an opportunity of doing more than merely pointing out a few of its principal bearings. In the selection and management of these, much talent and knowledge may undoubtedly be displayed; but it is an exercise of ability, the efforts of which are entirely unseen by the ordinary reader, and which is not always properly appreciated even by more competent judges. It is, however, chiefly in this point of view, that the interest of a single discourse, considered, at least, as a literary composition, is to be regarded; as dissertations they are commonly very incomplete; and the circumstances under which they are composed, and for which they are intended, rarely afford room for the exhibition of what is technically called learning.

But although, for these reasons, we doubt whether it would be easy to compile a very full and complete body of divinity from the great variety of single sermons which are continually issuing from the press; yet such a compilation would, in one respect, possess a very striking interest: it would shew more strongly, perhaps, than any other fact whatever, the extraordinary quantity of talent and information which is diffused among the Parochial Clergy of England.

This is a remark which we have very frequently been induced to make while reading occasional sermons; but we hardly remember any occasion, on which it was more forcibly suggested to our minds, than while reading the sermon before us. Without any affected display of learning or ele-

gance, it is obviously the production of a most accomplished mind; and it is truly gratifying to observe, at the same time, how easily the pursuits of the scholar and the refinement of the gentleman, may be made compatible with the learning of the divine, and with the piety of the Christian.

Mr. Mountain's text is taken from Gen. xxxiii. 13. *My Lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should over-drive them one day, all the flock will die.* The title of the Sermon is expressed, "An Apology for the Pastoral System of the Clergy;" or, as it is stated in another place, "An Apology for that system of edification which the Constitution and Services of our Church mark out, and which the prudence of the Clergy has generally adopted: a system, if I mistake not, of gentle, gradual, and regular instruction, as incompatible with inconsiderate vehemence and incautious haste, as it is certainly unattainable without fervent zeal, and unremitting industry."

The preacher then proceeds to shew, how naturally the words of the text adapt themselves, without any violence of metaphor, to the case of every Christian congregation.

"That as it is the duty of the literal shepherd to provide for the safety of his whole flock; to consider that the slow are often the most valuable, the heavy most productive, the young and weak most capable of improvement; and for their sake to content himself, and to make the strong leaders of the flock content with a moderate pace, and a gentle progress; so it is the duty of a faithful pastor of the spiritual flock, however ardent his zeal, however fervent his delight may be in accompanying the higher ranges of bold and strong spirits, to remember, in the public exercise of his function, that all have an equal right to his attention, all are entrusted to his charge, all will be required at his hands: those perhaps, especially, who being infirm of nature, and weak in grace, stand in peculiar need of his careful guidance and unremitting attention.

"There are certainly, in every considerable congregation, many persons who are aptly represented by the heavy mothers and the young of the flock; persons who will not, who cannot bear to be over-driven; who would either be left behind in hopeless disgust, or harassed to death in the vain endeavour to follow the dictates of a too hasty zeal: and these persons are by no means to be regarded as of less value, or as having a less claim to our assiduous care, than those of a more ardent temperament, or of less weighty prepossessions, who may be ready to follow our most rapid movements, if not to outgo them, ὅπως καὶ αὐτοὺς πρὸς μεμάντας.
P. 8.

Having guarded against the possibility of its being supposed that he intended to advocate a less laborious, or more indolent performance of the pastoral duty, than that which would be necessary, upon a supposition, that it was only to those more advanced in the knowledge of Christianity that the preacher should address himself, or, that the minds of his hearers, were on all occasions to be stimulated and excited by alarming appeals to their passions or imaginations, he points out wherein it is, that the system which he is recommending is really distinguished.

“ The system which I am defending substitutes principle for enthusiasm, persevering industry for transient or occasional vehemence, an equable and impartial administration of the trust committed to us, for the indulgence of our own taste and humour, and self-love. It is a system, which excludes the stimulus of splendid success and popular admiration ; which admits but one motive—the love of our Master, which draws but one inference—‘ feed my sheep.’ Its effects are not so much in a crowded, as in a devout congregation ; not so much in a multitude of hearers, as in numerous communicants ; not in flattering praises of the preacher, but in a reformation of manners ; in the increase of Faith, the confirmation of Hope, the extension of Charity ; in the discouragement and suppression of scandalous offences, and the diminished frequency of oaths and brawls, and intemperance ; in the piety and virtue of the Believer ; in the respect and decency of the unconverted.” P. 10.

Mr. Mountain next proceeds to illustrate the prudence and wisdom of the system of instruction which the Church of England has adopted and recommended, by the example of God's manner of dealing with mankind, in the gradual progressiveness of the revelations, by which the world was prepared for the reception of the Gospel.

“ It will powerfully illustrate this view of the subject, to observe, how gradually and systematically the Creator has caused the day-spring from on high to dawn upon the world. In the ages before the Flood, the great features of Religious truth, and moral duty, appear to have been partially and very imperfectly developed ; mankind were taught the existence and unity of God, and his exclusive claim to Divine honours ; they knew, that by disobedience, they had fallen from original purity and happiness, and that a time should arrive, when he would interpose to redeem them from the powers of sin and death ; and that, in the mean while, his favour and protection would be afforded to virtue, and his vengeance would pursue guilt ; but the moral restraints imposed upon them seem to have been few and simple.

*" Nec res hunc teneræ possent perferre laborem.
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet cœli indulgentia terras.*

Georg. ii. 343.

" After the purification of the world, in the baptismal regeneration of the Deluge, a clearer revelation, accompanied by a more strict rule of moral conduct, was vouchsafed to Noah. And similar communications were from time to time renewed and improved as men became better qualified to bear the knowledge and the restraints of truth, until by degrees the minds of the elect people were prepared for the clearer light and the heavier yoke of the Mosaic dispensation.

" And that dispensation was itself altogether a system of gradual edification; 'the law was our schoolmaster, to bring us unto Christ;' to open gently those more enlarged views, which, if prematurely and suddenly displayed, could only have served to dazzle and to confound. The veil therefore of the Law was gradually withdrawn by means of successive spiritual interpretations of its signs and symbols, so that the religious part of mankind were duly prepared to receive the last and plenary revelation of the Gospel, which, like all that preceded it, has diminished the moral liberty, in proportion as it has extended and improved the spiritual advantages of mankind, upon the just and reasonable principle, that 'to whomsoever much is given, of him shall much be required.'

" But Christianity itself, far as it exceeds all former dispensations in the light and knowledge which it bestows upon the world, is still but a state of pupillage, in which 'we see through a glass darkly;' in which our dim intellect and feeble faith is trained to comprehend the mysteries and the glories of the kingdom of God.

" Thus from the creation to the 'last times,' our Maker has acted upon a progressive plan of instruction, 'feeding his flock as a shepherd,' revealing to his creatures more and more of Divine Truth as they were able to bear it, and with tender care reserving all points of doctrine and of practice which they were not sufficiently confirmed to receive.

" The same principle of gradually enlightening the world is remarkable in the conduct of the Divine Being, who condescended to become our Teacher in a human form. It will appear to every considerate reader of the New Testament that our Lord was, at all times, but particularly in the early part of his ministry, careful not to bring forward too much at once; that he slowly and almost imperceptibly introduced the Christian in place of the Jewish morality; that he studiously avoided all abrupt declarations of his own divine character, and of the higher doctrines of his Gospel, commanding his chosen disciples to keep the knowledge of these things for a time to themselves, and to reserve some part of the

mysterious confirmation of his mission to be announced 'after the Son of man should be risen from the dead.' And even the Apostles themselves were not entrusted with some doctrines peculiarly opposed to their strongest prepossessions, until they had been endued with strength to bear them by the descent of the Paraclete.

"The example thus left by their Master, of sparing the weak, and of gently leading rather than forcibly driving men into knowledge and virtue; appears to have been scrupulously followed by the builders of the primitive Church. To those whose faith was unconfirmed, and whose spiritual sight could not bear the full blaze of revelation, they preached the saving truths of the Gospel, reserving its high mysteries for a season of stronger apprehension and more willing obedience; so that we find St. Paul at one time reminding his converts that he had hitherto 'fed them with milk, and not with meat,' considering them only as 'babes in Christ;' at another time taking them to record that he had 'not shunned to declare unto them all the council of God.' At one time cautioning the Church against admitting 'the weak in faith to doubtful disputations;' at another exulting in the 'wisdom which he spake among those that were perfect.'" P. 12.

The necessity of adhering to this principle of instruction, is then pointed out in the instance of that important branch of the ministerial office, the Visitation of the Sick; and the manifold evils resulting from impatient attempts to enlighten the understanding of the patient, or from rash and violent applications to his sensibility, are illustrated in a variety of instances, and with a force of argument, which plainly shew, that the writer is speaking from personal experience in this part of his subject. From the ill effects of hurrying the natural progress of the mind, in the instance of the sick, Mr. Mountain next goes on to illustrate his remarks, in the instance of Dissenters, who are often lost to the fold, from want of forbearance and gentleness, when perhaps a little more patience and mildness would have restored them to the flock from which they have wantonly, or perhaps ignorantly strayed. His remarks upon this delicate subject are marked with as much good sense as good and pious feeling; and the eloquence with which they are conveyed adds still more to their value.

"May I be permitted to adduce one more instance, where the worst effects would be produced by neglect of the system which I am advocating? (an instance which has of late, through the signal blessing of God, been of much more frequent occurrence than formerly;) I mean the recovery of Dissenters; the return of those

straying, but not lost sheep, which have been wantonly separated from the fold: who does not feel, in this case, the necessity of gentleness and forbearance? who does not perceive the danger of over-driving these weak, yet wilful members of the flock; the impropriety of narrowing too immediately and too strictly the bounds of their liberty; the offence, the needless offence that must arise from too sudden and rigid an exposition of the duty and necessity of Church-communion; of the essential nature of the sacraments, as seals of the Covenant; of the exclusive commission enjoyed by those Ministers, who derive their ordination from Apostolical hands?

“ I shall not be supposed to defend any thing like suppression or compromise: God forbid! openness, sincerity, and candour, are among the noblest characteristics of a Protestant Episcopal Clergy: but surely it is one thing to suppress or to compromise the truth, and another to reveal it with discretion and gentleness; one thing to deceive the straying sheep by injurious concealments, and quite another to facilitate their return ‘to the Shepherd and Bishop of their souls;’ by caution in avoiding unnecessary harshness; by prudence in removing groundless alarm.

“ The Dissenter who is disposed to reconcile himself to the Church, must be allured by no semblance of worldly liberality, courted by no affected adoption of enlarged and popular constructions, indulged in no practice contrary to sound doctrine and pure discipline; *ὅτι οὐ καλὸν τὸ καλὸν εἶναι μὴ καλῶς γίνεσθαι*. But while he is yet half reclaimed, half wavering, while he still ‘halts between two opinions,’ and hesitates at the entrance of the gate, is it not kind, is it not wise, is it not our duty to treat him with all possible forbearance; to make every practicable allowance for the prejudices in which he has been educated, and the misrepresentations which he has so long been accustomed to hear; to instruct him in the peculiar yet essential doctrines of our Church, with the most tender consideration of the ties we break, of the associations we dissolve, of the burdens and restraints which we impose.

“ *Ac primum laxos tenui de vimine circlos
Cervici subnecte; dehinc, ubi libera colla
Servitio assuerint, ipsis è torquibus . . .*

Georg. iii. 166.

“ It is to the conscientious and judicious application of this pastoral care to the whole of their flock, that the Clergy are, in a great measure, indebted for that most false and illiberal accusation of not preaching the Gospel. We are arraigned with this, the most serious, the most appalling of all possible charges, because it is not our practice to gratify one description of persons in our mixed congregations at the expense of all the rest; because we do not compose our discourses with a view to exalt our own spiritual acquirements,

(I was about to say in the judgment, rather) in the estimation of those whose Religion consists more in feelings than in principles, and is kept alive only by continual appeals to their strongest sensations; because we do not condescend to distil the nutriment of the soul into a mere spirituous stimulant, nor to intoxicate the majority of our hearers, in order to awaken the few; because, in one word, we are the shepherds, not the hunters of the sheep: We know our duty to extend equally to them all; we know that we have the young to instruct, the ignorant to teach, the innocent to guard, the weak to raise, the forlorn to cherish, as well as the infidel to be reclaimed, and the reprobate to be alarmed: We endeavour, therefore, *ὁρδοτρομεῖν τὸν λόγον τῆς ἀλήθειας*, 'rightly to divide the word of truth;' 'to give every one his food in due season;' to preach 'not ourselves, but him that sent us;' to regard the esteem, (the admiration if you will,) of our people, as one of the means, not the end of our ministry; and never to hesitate a moment in sacrificing the apparent means to promote the real end for which we have been ordained." P. 20.

After the extracts which we have made from this Sermon, and the commendation which we have bestowed upon it, it is needless to say, how glad we shall be to hear of its obtaining as wide a circulation among the Clergy as its merits deserve; but even if our praises should not accomplish this, there is still one effect which we hope they may, in some measure, produce—which is, that they may encourage Mr. Mountain to come before the public, in a shape more proportioned to the powers of his mind, than any mere single sermon can be.

ART. IX. *Recollections of Curran, and some of his Contemporaries.* By Charles Phillips, Esq. Second Edition. 8vo. pp. 412. 10s. 6d. Simpkin and Marshall. 1822.

MR. Charles Phillips, better known, perhaps, as "the celebrated Irish orator," has employed two and twenty days in putting together these "Recollections." We do not feel at all sure that the reputation of his friend is much indebted to him for the task. He has introduced a few new and good jokes among a great mass of others that are stale and indifferent; a few specimens of energy and pathos scattered amid a profusion of metaphor run mad, and hyper-caricature of

even Hibernian eloquence; and certain anecdotal openings to the habits, manners, and opinions of Mr. Curran, which impress us with a belief that his mind, though powerful, was ill-regulated, and that his intellect, his principles, and his conduct, by no means ought to claim the unmixed idolatry with which Mr. Charles Phillips appears to regard his memory.

"The Emerald Isle," a poem which we recollect, some years ago, to have seen in the shop windows, with a furious looking aboriginal Milesian king as its frontispiece, introduced Mr. Charles Phillips to Mr. Curran's acquaintance, and procured him an invitation to dinner. The host, at this time, was Master of the Rolls, and turned of sixty; the guest was just called to the bar, and nearly beardless. It is from this interview that the work before us must date its origin.

"At five o'clock we sat down to dinner, at three in the morning we arose from table, and certainly half the wish of the enthusiastic lover was at least conceded—'Time'—during that interval, was 'annihilated.' From that day till the day of his death I was his intimate and his associate. He had no party to which I was not invited; and party or no party, I was always welcome. He even went so far as to ask me to become his inmate, and offered me apartments in his town residence. Often and often he ran over his life to me to the minutest anecdote—described his prospects—his disappointments and his successes—characterized at once his friends and his enemies; and in the communicative candour of a six year's intercourse repeated the most secret occurrences of his history." P. 5.

James Curran was born at Newmarket, an obscure village in the county of Cork. His father was seneschal of the manor, and in very narrow circumstances. The Rector of Newmarket, Mr. Boyse, took a fancy to young Curran at an early age, taught him all he could, and then sent him to school at Middleton, where he received a classical education. Hence he passed, in 1767, as a sizar to Trinity College, Dublin. His academical course was unmarked by any literary distinction; and Mr. Charles Phillips labours hard to persuade us that the college richly deserved the contempt with which Mr. Curran used always to speak of it in after life. From college he proceeded to London, and entered at the Middle Temple, an inn which, to Ireland at least, is the prescriptive *nutricula caussidicorum*. His revenues were derived partly from a small stipend allowed by the school at Middleton, and still more largely from the occasional exertions of his pen. On his return to Ireland he

married; and this union, if such it could be called, was productive of unhappiness and discredit to both parties. In 1775 he was called to the bar, and toiled for some time, as most aspirants to the ermine have done before him, in pacing the hall of the four courts. An election petition cause was the first professional business in which he had an opportunity of distinguishing himself; and he did this so effectually, that he never afterwards wanted briefs.

Three jokes only are recorded as preceding this commencement of professional elevation. Mr. Charles Phillips tells them ill; nevertheless, as they are good jokes in themselves, we shall extract them.

“When he was in college, the Rev. Dr. Hailes, one of the fellows, during a public examination, continually pronounced the word *nimirum* with a wrong quantity: it was naturally enough the subject of conversation, and his Reverence was rather unceremoniously handled by some of the academic critics. Curran affected to become his advocate—‘the Doctor is not to blame,’ said he—‘there was only one man in all Rome who understood the word, and Horace tells us so—

‘Septimius, Claudi, *nimirum* intelligit unus.’

“At another time, when an insect of very *high birth*, but of very democratic habits, not without a natural celebrity in *Scottish verse*, was caught upon the coat, about the appearance of which he was never very solicitous, his friend Egan, observing it, maliciously exclaimed from Virgil—‘Eh! Curran:

‘Cujum pecus? an Melibœi?’

at the same time turning with a triumphant jocoseness to the spectators. But Curran in the coolest manner taking up the line immediately retorted,

‘Non, verum *Ægonis*—nuper mihi tradidit *Ægon*.’

It is unnecessary to say against whom the laugh was turned; but we must not anticipate. While, however, we are on the subject of his classical witticisms, his bon mot upon a brother barrister of the name of *Going* certainly deserves a place. This gentleman fully verified the old adage, that a story never loses in the telling; he took care continually to add to every anecdote all the graces which could be derived from his own embellishment. An instance of this was one day remarked to Curran, who scarcely knew one of his own stories, it had so grown by the carriage. ‘I see,’ said he, ‘the proverb is quite applicable—‘*Vires acquirit eundo*’—it gathers by *Going*.’” P. 13.

The cross examination witticisms which follow are sufficiently insipid: and Mr. Charles Phillips should have paused

before he transferred to another soil the tobaccoist's motto *quid rides*, which every *Budget of Momus*, for the last half century, has assigned to Foote.

The first of the following sarcasms was delivered in good humour, and was received as it was given. The second was in the bitterest strain of indignant invective. They are, perhaps, neither of them precisely adapted to the juridical climate of Westminster Hall. In 1803 Mr. Curran was addressing a jury on a state trial ;

“ The judge, whose political bias, if any a judge can have, was certainly supposed not to be favourable to the prisoner, *shook his head* in doubt or denial of one of the advocate's arguments. ‘ I see, gentlemen,’ said Mr. Curran, ‘ I see the motion of his Lordship's head ; common observers might imagine that implied a difference of opinion, but they would be mistaken—it is merely accidental—believe me, gentlemen, if you remain here many days, you will yourselves perceive, that when his Lordship *shakes his head* there's *nothing in it !* ’ ” P. 48.

On another occasion, in combating some opinion of the opposite counsel, he observed, that he had consulted all his law books, and could not find a single case in which the principle contended for was established. Judge Robinson, who was supposed, with what degree of truth we know not, to have risen to the bench by writing political pamphlets, remarked, with no little coarseness, that he suspected the learned advocate's law library was rather contracted. Curran

“ eyed the judge for a moment in the most contemptuous silence :—‘ It is very true, my Lord, that I am poor, and the circumstance has certainly rather curtailed my library ; my books are not numerous, but they are select, and I hope have been perused with proper dispositions ; I have prepared myself for this high profession rather by the study of a few good books, than *by the composition of a great many bad ones*. I am not ashamed of my poverty, but I should of my wealth, could I stoop to acquire it by servility and corruption. If I rise not to rank, I shall at least be honest ; and should I ever cease to be so, many an example shows me, that an ill-acquired elevation, by making me the more conspicuous, would only make me the more universally and the more notoriously contemptible.’ ” P. 51.

Of an officer, of the name of Sellinger, whom he fought, he remarked, that it was unnecessary to return his (Sellinger's) fire, for he died in three weeks after the duel of the report of his own pistol.

In 1783 Mr. Curran was returned to Parliament for the borough of Kilbeggan ; and, like most others of his profes-

sion, his powers of oratory were found wanting when translated from the bar to the senate. After the fashion of that day and that assembly, however, he never failed to speak with as much personal bitterness over-night, nor to fire as many cases of pistols next morning, as the most distinguished among his contemporary orators: and these were the qualifications most needed in an Irish M.P.

Several of the leading rebels found an able advocate in Mr. Curran: and his exertions in behalf of Oliver Bond, Rowan, and Jackson, were among those which will be longest in remembrance. When the last expired under his own hands in the dock, Lord Clonmell was presiding on the bench. Curran disliked this judge's conduct on the trial. A friend said to him,

" 'Never mind it, Curran; he'll soon follow your client—he's dying.'—'He!' said Curran, 'by the Lord, he's such a fellow, that he'll *live or die*, just as it happens to *suit his own convenience*.'" P. 197.

The measure of union, of course, was an abomination in his eyes.

"He was one day, shortly after the debate, setting his watch at the Post-office, which was then opposite the late Parliament-house, when a noble member of the House of Lords, who had voted for the union, said to him, with an unblushing jocularly, 'Curran, what do they mean to do with that useless building? for my part, I am sure I hate even the sight of it.'—'I do not wonder at it, my Lord,' replied Curran, contemptuously; 'I never yet heard of a *murderer* who was not afraid of a *ghost*.'" P. 226.

On his visit to England much of Mr. Curran's time was passed with Horne Tooke and Godwin. With the "principles" of the first Mr. Charles Phillips remarks, that those of Mr. Curran "very much coincided;" and the last has declared, in a dedication, that Curran was "the sincerest friend he ever had." Every body knows what the "principles" of Horne Tooke were; and every body must have a just value for the "friendship" of Godwin, who, in print, has avowed, that friendship gives no consolation. It is not the first time that these philosophical worthies have stood in close conjunction.

"All I view afflicts my sight,
All that Horne Tooke can plot or Godwin write."

With Lord Erskine, also, Mr. Curran was in habits of some

P

intimacy; and, in one instance at least, we think he fairly distanced his Lordship.

"Some time afterwards they met at the table of an illustrious personage. The royal host, with much complimentary delicacy, directed the conversation to the profession of his celebrated visitors. Lord Erskine very eloquently took the lead. He descanted in terms which few other men could command on the interesting duties of the bar, and the high honours to which its success conducted. "No man in the land," said he, "need be ashamed to belong to such a profession: for my part, of a noble family myself, I felt no degradation in practising it; it has added, not only to my wealth, but to my dignity." Curran was silent; which the host observing, called for his opinion. "Lord Erskine," said he "has so eloquently described all the advantages to be derived from the profession, that I hardly thought my poor opinion was worth adding; but perhaps it was—perhaps I am a better practical instance of its advantages even than his Lordship—he was ennobled by birth before he came to it; but it has," said he, making an obeisance to his host—"it has in my person raised the son of a peasant to the table of his prince." " P. 230,

Mr. Curran was *not* advocate for Robert Emmett, and therefore Mr. Charles Phillips, in writing Mr. Curran's life, takes occasion to give a long defence of that unhappy young man, to re-print the justification of treason which he pronounced before sentence was passed on him; and to transfer to his own pages the epitaph which, in compliance with the request of his dying friend, that no man should write one on him, Mr. Moore, "the inspired author of *Lalla Rookh*," has inserted in the *Irish Melodies*. This is all of a piece.

"When I was concerned for the plaintiff," said Mr. Curran, "I always perused my briefs. It was unnecessary to do so for the defendant, because, you know, I could always pick up the facts from the opposite counsel's statement." We like the honesty of this confession.

During the short-lived administration of the Talents, Mr. Curran obtained the Mastership of the Rolls, a post for which he was unqualified, which he disliked, and the attainment of which created a lasting breach between himself and Mr. Ponsonby. He held it about six years and then resigned it. The close of his life was marked by a distressing melancholy, and a confirmed hypochondriasm was terminated by apoplexy on the 13th of October, 1816. He died in lodgings at Brompton.

Mr. Curran's speech against the Marquess of Headfort, which is printed in the Appendix, gives us a higher notion of his powers than any thing else which Mr. Charles Phillips has

recorded. Even in this, however, our admiration must be measured. We can scarcely imagine a more dangerous model than Mr. Curran's style presents to an unfledged orator; and he who attempts to follow his course will do well to bear in mind that the waxen wings of Icarus were melted in an attempt to outsoar the high-flying of his elders.

ART. X. *Reminiscences of Charles Butler, Esq. of Lincoln's Inn.* 8vo. 328 pp. 8s. 6d. Murray. 1822.

THERE are few individuals belonging to any of the learned professions, who have made the business of their profession the serious object of their lives, that have distinguished themselves more favourably in the general walks of literature than the venerable author of the volume before us. Mr. Butler explains to us in his preface, the means by which he has been enabled to devote so much of his life to the study and composition of works connected with criticism and the belles lettres, without having been seduced, or "suspected of having been seduced by his professional friends, for one moment, from professional duty." He tells us that

"Very early rising—a systematic division of his time,—abstinence from all company and from all diversions not likely to amuse him highly,—from reading, writing, or even thinking on modern politics,—and, above all, never permitting a bit or scrap of time to be unemployed,—have supplied him with an abundance of literary hours.—His literary acquisitions, whatever they are, may, perhaps, be principally owing to the rigid observance of four rules:—to direct his attention to one literary object only at a time; to read the best book upon it, consulting others as little as possible;—where the subject was contentious, to read the best book on each side;—to find out men of information, and, when in their society, to listen, not to talk." P. 3.

Now these rules do really appear to have been wise and praiseworthy; and we make no doubt that there is hardly any individual, but might, by steadily following them, find abundance of literary leisure, however occupied or engaged in the business of his profession, be the nature of it what it may. The wonder is, in the instance of Mr. Butler as in every other similar instance, not that he found *time* to read

and write so much upon topics of merely literary interest, without sacrificing his legal studies, but that amidst such incessant occupation, in one particular and paramount pursuit, he was able to preserve his *taste* for literature unimpaired. Had Mr. Butler's literary compositions displayed the same extent of research and labour of thought, which we believe to be evinced in some of his professional productions, he certainly would deserve to be considered as something higher than merely a person of extraordinary activity of mind and of unusually versatile tastes; but we confess that in general we have seldom seen any thing that particularly excited our astonishment in the *holiday tasks*, if we may so call those *opera subserua*, which he seems, as we collect from a hint in the work before us, to have set himself, as the amusement of his vacations. Every thing which he has written displays great quickness of apprehension, and bears the marks of a mind always working upon a systematic plan, with a view to be informed of what is known, free from any ambition of enlarging the stock of general information, or of throwing any original light upon his subject. But for this very reason many of his writings are particularly useful as elementary books; and they are invariably recommended by an agreeable turn of thinking, and a disposition singularly disposed to be upon good terms, if possible, with every body and every persuasion. The vanity of being thought a man of universal talents and information, peeps out now and then through the natural and harmless complacency, which is one of the pleasant things sure to be engendered by the consciousness of regular and useful occupation; but it is a self-satisfaction fairly earned, and which is mixed up with no unkindly feelings; and upon the whole promotes the good will of the reader rather than his spleen.

The character which we are here giving of what has always been the impression made upon our minds by Mr. Butler's literary writings, is, we think, not a little borne out by the project of the volume before us; which is neither more nor less than the *private history* of his works; telling us how they originated, and when and where they were composed, and various other particulars connected with the author's "*Reminiscences*" of them, which we really have read with great pleasure and good humour, but not always without a smile, when we remembered what the greater number of those writings are, the birth, baptism and education of which are here so carefully registered.

These "*Reminiscences*" are divided into chapters, or

sections, the subjects of which are arranged according to the chronology of the publications, to which the anecdotes are referred. But as this is by no means a logical or philosophical arrangement; and as the value of the work, which is undoubtedly agreeable and entertaining, results entirely from the merit of the *bon mots*, and characteristic traits, which are recorded, of the friends and acquaintance, among whom the "Reminiscent," as Mr. Butler calls himself, happens to have been thrown, we shall content ourselves with selecting a few anecdotes, as specimens of the work; and if the reader is pleased with those which we shall extract, we can safely recommend him to procure the volume. We doubt much, whether all the statements and facts, which Mr. Butler records, can be received as implicit truths; in one or two instances, indeed, we know, that he has been misinformed or mistaken; but we have no doubt he is never intentionally untrue, and we are fully persuaded that, in general, his anecdotes may be relied upon. The following is an account of the "Heirship and Venality of Judicial Officers in France."

"For some centuries before the French revolution, it was conducted on the following plan:—when the king established a new court of justice, the edict of its creation fixed the number of the magistrates or judges, and the specific sums to be paid by them for grants of the offices, which they should fill. The candidates petitioned the king for them; the grants of them were made by letters under the great seal; and, from that time, the offices were hereditary in the family of the grantee. Where a court was already established, the possessor of any of the offices of which it was composed, might, in his life-time, and his heirs might, after his decease, dispose of it by sale; or he might direct by will that it should be sold. When the sale of an office took place, the purchaser petitioned the crown for a grant of it; and, when the grant was signed, he paid, besides the price which the vendor was to receive for it, a sum of money into the royal treasury. The amount of that sum varied from 1000 to 2000 French crowns. The sum which he paid into the royal treasury, was, on a subsequent sale of the office, returned to him or his heirs. Thus the purchaser of an office virtually paid for it no more than the accruing interest of the purchase-money from the time of its payment until the return of it on a resale. But great care was exerted to ascertain that the person, to whom the office was granted, should be properly qualified for the discharge of its duties. It was always required that he should have taken the degree of licentiate both in the civil and the canon law; and the taking of such a degree, in a French university, was far from being a matter of course. As soon as the grant of the office was delivered

to the purchaser; he presented it to the tribunal to which the office belonged, with a petition, stating generally, his qualifications, and expressly averring that the money, which he had paid for the office, was his own money, and had not been borrowed by him for the purpose. Then a commission issued, composed of lay and ecclesiastical lawyers and other persons of rank, who were to inquire and report upon the learning, morals, political conduct and general idoneity of the purchaser. The procureur-general of the parliament, within whose resort the office lay, presided over the commission. If the inquiry was favourable to the purchaser, they chose, out of the digest or code, some point of law, upon which, at the end of eight days, he was to come prepared with complete legal information; and he was also then expected to answer, with general sufficiency, on the civil and canon law, and on the ordinances and customary law of the country. Sometimes, he was declared incapable of the office; sometimes, a term for further probation was allowed him. Till the middle of the last century these examinations were conducted with great strictness. Sometimes the chancellor himself examined the persons appointed to offices, on their competency. 'One day,' says Brantôme, 'I called on M. le Chancelier de l'Hôpital, with Mareschal Strozzi, who was among his favourites, and he invited us to dine. For our dinner he gave us an excellent bouillie, and nothing more; but his conversation was excellent; fine words, fine sentences in abundance, and now and then a gentle joke. After dinner, a couple of counsellors, just chosen into their offices, were announced; he ordered them in, and, without desiring them to sit down, called for the code, and put several questions upon different articles in it to the two gentlemen, who all the while trembled as a leaf. Their answers did not show much knowledge; and he gave them such a lecture! Though the youngest of them was fifty years old, he sent them back to their studies. Strozzi and I stood by the fire-side highly diverted with the scene, and particularly with the woeful countenances of the two magistrates; they had all the appearance of men going to be hanged. At length the chancellor packed them off with a frown; and assured them that he would inform the king how ignorant they were, and would see that their charges should be given to others. As soon as they were out of hearing, he told us they were two great asses; and that it was against conscience that the king should name such persons for judges. We suggested to him that the game which he had offered them was too strong for their palates. 'Far from it,' said the chancellor, 'I questioned them on no point, on which a tyro in the law should not be fully informed.'

"It should be added, that, in general, the magistrates were chosen from families of great respectability, and possessed fortunes, which placed them considerably above want. No one was admitted into the parliament of Brittany who could not prove that he was noble by race and extraction, or in other words, who could not prove a century of nobility in his family." P. 29.

∴ It seems strange to an Englishman, that such a practice as the above quotation refers to, even supposing it free from abuse, and that all the regulations were truly and effectually observed, should have found an advocate in a man like Montesquieu: his remarks upon the subject are, however, weighty and perhaps true, as far as they go.

“ ‘The venality of charges,’ says he, (*Esprit des Loix*, l. v. c. 19.) ‘cannot exist in despotic states; as it is essential to despotism, that every officer should be liable to be instantaneously placed, and instantaneously displaced, at the mere will of the prince. It is proper for monarchies, as it makes the study of the law a kind of qualification, which otherwise the party would not be at the pains of acquiring, to enable him to hold a family dignity. It gives an early direction to duty; and tends to confer permanence on an order of great public use in the state. It is a just observation of Suidas,’ continues Montesquieu, ‘that, by the sale of offices, the Emperor Anastasius converted the empire into an aristocracy.’ P. 33.

Among the great variety of individuals to whose acquaintance our author's love of knowledge appears to have led him, was Mr. Wilkes; of whom he gives us some particulars, which, for the most part, are not of any considerable interest. Mr. Butler tells us that,

“ In his real politics he was an aristocrat, and would much rather have been a favoured courtier at Versailles, than the most commanding orator in St. Stephen's chapel. His distresses threw him into politics; he assumed the character of a staunch whig, and all must admit his consistency.

“ He thought highly of the talents and firmness of the late king, — and was persuaded that a ministry protected by him could not, without some singular blunder, or some event singularly unlucky, be shaken by any opposition. He predicted that the coalition between Lord North and Mr. Fox would produce a total disbelief of the public virtue of the Corinthian order of politicians, and create a party equally hostile to ministers and the opposition-aristocracy.” P. 73.

“ Mr. Wilkes abounded in anecdote; and wit was so constantly at his command, that wagers have been gained, that from the time he quitted his home near Story's Gate, till he reached Guildhall, no one would address him, who would leave him without a smile, or a hearty laugh. Notwithstanding their feuds, Lord Sandwich and he were partial to each other. On one occasion, the Reminiscent, not having been quite punctual in time to an appointment, which Lord Sandwich had made for him, it was, (not good-naturedly), mentioned to his Lordship, that the Reminiscent dined

with Mr. Wilkes :—‘ Well then,’ said Lord Sandwich, ‘ the fascination of Wilkes has made me break appointments so often, that it is but fair he should make a person once break his appointment with me.’ ” P. 75.

“ Mr. Wilkes had written the history of his life ; and earnestly requested the Reminiscent to be his executor, under a condition of printing it entire and unaltered. With this view he indulged the writer with the perusal of it ; the writer declined the charge : he has been informed that, on the death of Mr. Wilkes, the cover of the book was found with all the leaves of it cut out.” P. 76.

On occasion of our author's having to mention the edition which he published of Fearne's “ *Contingent Remainders*,” he gives us some particulars which are curious and striking.

“ Mr. Fearne was a general scholar ; he was profoundly versed in mathematics, chemistry and mechanics. He had obtained a patent for dying scarlet, and solicited one for a preparation of porcelain. A friend of the Reminiscent having communicated to an eminent gunsmith, a project of a musket, of greater power and much less size than that in ordinary use, the gunsmith pointed out to him its defects, and observed, that ‘ a Mr. Fearne, an obscure lawyer, in Bream's-buildings, Chancery-lane, had invented a musket, which, although defective, was much nearer to the attainment of the object.’ ”

“ Mr. Fearne had composed a treatise in the Greek language, on the *Greek Accents* ; another on the *Retreat of the Ten Thousand*. He mentioned to the Reminiscent, that, when he resolved to dedicate himself to the study of the law, he burned his profane library, and wept over its flames : and that the works, which he most regretted, were the Homilies of St. John Chrysostom to the people of Antioch, and the comedies of Aristophanes.

“ Of the transcendant merit of the *Essay on Contingent Remainders*, there is but one opinion : the writer's edition of it appears to have been favourably received : he cannot flatter himself that it has added much to the intrinsic value of the work, unless it has been by pointing out its beautiful method and analytical arrangement, which, except by persons familiar both with the subject and the work, were, from the mode of its publication, scarcely to be observed.” P. 123.

We were pleased with the following account of Lord Mansfield ; the character of his eloquence is stated with much discrimination.

“ In all he said or did, there was a happy mixture of good-nature, good-humour, elegance, ease and dignity. His countenance was indescribably beautiful ; it was an assemblage of genius, dignity and good-nature, which none could behold without reverence and re-

gard. An engraving by Bartolozzi of a portrait of his Lordship by Sir Joshua Reynolds, presents a strong resemblance of him in a very advanced age. Nature had given him an eye of fire; its last lingering gleam is exquisitely exhibited in the engraving. His voice, till it was affected by the years which passed over him, was perhaps unrivalled in its sweetness and the melifluous variety of its tones. There was a similitude between his action and Mr. Garrick's; and, in the latter part of his life, his voice discovered something of that gutturalness, by which Mr. Garrick's was distinguished. He spoke slowly, sounding distinctly every letter of every word. In some instances he had a great peculiarity of pronunciation, 'authority' and 'attachment,' two words of frequent use in the law, he always pronounced *awtawrity* and *attaichment*. His expressions were sometimes low; he did not always observe the rules of grammar; there was great confusion in his periods, very often beginning without ending them, and involving his sentences in endless parentheses: yet, such was the charm of his voice and action, and such the general beauty, propriety and force of his expressions, that, while he spoke, all these defects passed unnoticed. No one ever remarked them, who did not obstinately confine his attention and observation to them.

"Among his contemporaries, he had some superiors in force, and some equals in persuasion; but in insinuation, he was without a rival or a second. This was particularly distinguishable in his speeches from the bench. He excelled in the statement of a case: Mr. Burke said of it, 'that it was, of itself, worth the argument of any other man.' He divested it of all unnecessary circumstances; brought together all that were of importance; placed them in so striking a point of view; and connected them by observations so powerful; but which appeared to arise so naturally from the facts themselves, that frequently the hearer was convinced before he began to argue. When he argued, he showed equal ability, but it was a mode of argument almost peculiar to himself. His statement of the case predisposed the hearers to fall into the very train of thought he wished them to take, when they should come to consider his arguments. Through these he accompanied them, leading them insensibly to every observation favourable to the conclusion he wished them to draw, and diverting every objection to it; but, all the time, keeping himself concealed; so that the hearers thought they formed their opinions in consequence of the powers and workings of their own minds, when, in fact, it was the effect of the most subtle argumentation and the most refined dialectic." P. 128.

The following anecdotes of Lord Chatham exhibit the character of a very different orator—of one whose talent was, that he principally addressed himself to the eyes and ears of his audience: faculties with which all were equally endowed:—and troubled himself but little, about those arts of rhetoric,

which address themselves solely to the understanding, and which for that reason only the few can appreciate.

"On one occasion, Mr. Moreton, the chief justice of Chester, a gentleman of some eminence at the bar, happened to say, 'King, lords, and commons, or,'—directing his eye towards Lord Chatham,)—'as that right honourable member would call them, commons, lords, and king.' The only fault of this sentence is its nonsense. Mr. Pitt arose,—as he ever did,—with great deliberation, and called to order: 'I have,' he said, 'frequently heard in this house, doctrines, which have surprised me; but now, my blood runs cold! I desire the words of the honourable member may be taken down.' The clerks of the house wrote the words. 'Bring them to me,' said Mr. Pitt, in a voice of thunder. By this time, Mr. Moreton was frightened from his senses. 'Sir,' he said, addressing himself to the Speaker, 'I am sorry to have given any offence to the right honourable member, or to the house: I meant nothing. King, lords and commons,—lords, king and commons,—commons, lords and king;—*tria juncta in uno*, I meant nothing! Indeed I meant nothing.'—'I don't wish to push the matter further,' said Lord Chatham, in a voice a little above a whisper:—then, in a higher tone,—'the moment a man acknowledges his error, he ceases to be guilty.—I have a great regard for the honourable member, and, as an instance of that regard, I give him this advice:—a pause of some moments ensued,—then, assuming a look of unspeakable derision,—he said in a kind of colloquial tone,—'Whenever that member *means* nothing, I recommend him to *say* nothing.' " P. 152.

"On another occasion, immediately after he had finished a speech, in the house of commons, he walked out of it; and, as usual, with a very slow step. A silence ensued, till the door was opened to let him into the lobby. A member then started up, saying, 'I rise to reply to the right honourable member.'—Lord Chatham turned back, and fixed his eye on the orator,—who instantly sat down dumb; then his lordship returned to his seat, repeating as he hobbled along, the verses of Virgil:

'Ast Danaum progenes, Agamemnoniæque phalanges,
Ut vidère virum, fulgentiaque arma per umbras,
Ingenti trepidare metu,—pars vertere retro;
Seu quondam petière rates,—pars tollere vocem
Exiguam,—inceptus clamor frustratur hiantes.'

"Then placing himself in his seat,—he exclaimed, 'Now let me hear what the honourable member has to say to me?' On the writer's asking the gentleman from whom he heard this anecdote,—if the house did not laugh at the ridiculous figure of the poor member?—'No, sir,' he replied, 'we were all too much awed to laugh.'

“ But the most extraordinary instance of his command of the house, is, the manner in which he fixed indelibly on Mr. Grenville, the appellation of ‘ the gentle shepherd.’ At this time, a song of Dr. Howard, which began with the words, ‘ Gentle shepherd tell me where,’—and in which each stanza ended with that line,—was in every mouth. On some occasion, Mr. Grenville exclaimed, ‘ Where is our money? where are our means? I say again, where are our means? where is our money?’ He then sat down,—and Lord Chatham paced slowly out of the house, humming the line, ‘ Gentle shepherd tell me where.’—The effect was irresistible, and settled on Mr. Grenville the appellation of ‘ the gentle shepherd.’ ” P. 153.

We confess that we think it a subject of congratulation to the country, that Lord Chatham lived when he did, and not in our times. What the true tone of his politics would have been, had he flourished now, it is not difficult to divine: he was too arrogant and overbearing in his opinions, both of himself and of others, to have remained long on any but the opposition bench: and what a dangerous power, would his theatrical talent for brow-beating his adversaries, have put into his hands, distinct as it was from all purely intellectual superiority! The true model of the English ministerial debater was Lord North, who had, to be sure, nothing so tragical in his eloquence, as the above anecdotes attribute to Lord Chatham, but who, out of the House of Commons, was probably his superior in every respect. The following short and picturesque account of the most amiable man of his day, contains an anecdote which is quite new to us.

“ A very expressive word in our language,—which describes an assemblage of many real virtues, of many qualities approaching nearly to virtue, and an union of manners at once pleasing and commanding respect,—the word ‘ gentleman,’ was never applied to any person in a higher degree, or more generally, than it was to Lord North, and to all he said or did in the house of commons.

“ His lordship did not aspire to the higher eloquence, but the house never possessed a more powerful debater; nor could any one avail himself of the strong part of a cause with greater ability, or defend its weak, with greater skill; no speaker was ever so conciliating, or enjoyed a greater proportion of the esteem and love of the house. Among his political adversaries, he had not a single enemy. With an unwieldy figure and a dull eye, the quickness of his mind seemed intuition. ‘ I,’—Lord Sandwich once said to the Reminiscent,—‘ must have pen and ink, and write down, and ruminate: give Lord North a bundle of papers, and he’ll turn them over,—perhaps, while his hair is dressing; and he instantly

knows their contents and all their bearings.* His wit was never surpassed, and it was attended with this singular quality, that it never gave offence, and the object of it was sure to join with pleasure in the laugh. The assault of Mr. Adam on Mr. Fox, and of Colonel Fullarton on Lord Shelbourne, had once put the house into the worst possible humour, and there was more or less of savageness in every thing that was said:—Lord North deprecated the too great readiness to take offence, which then seemed to possess the house. ‘One member,’ he said, ‘who spoke of me, called me ‘that thing called a minister:—to be sure,’—he said, patting his large form,—‘I am a thing;—the member, therefore, when he called me a thing, said what was true; and I could not be angry with him; but, when he added, that thing called a minister, he called me that thing, which of all things, he himself wished most to be, and therefore,’ said Lord North, ‘I took it as a compliment.’—These good-natured sallies dropped from him incessantly.—On his resignation, he should have retired: many things, which may be defended, cannot be applauded: the coalition between his lordship and Mr. Fox was of this description.” P. 158.

With these extracts we close our review of the volume before us; it is, probably, we are told by its author, “the last occasion,” on which any production of his pen will solicit the attention of the public; we hope, that what we have said of it, and what we have extracted from it, will contribute to whatever popularity it may be destined to enjoy.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Letter to the Rev. Solomon Herschel, D.D. Chief Rabbi of the German and Polish Jews in London, from the Rev. George Hamilton, M.A. Rector of Killermogh: shewing that the Resurrection of Jesus from the Dead is as credible a Fact as the Exodus of the Israelites from Egypt; and that the Account of the Resurrection in the Tract entitled Toldoth Jesu, is no more worthy of Credit than that which Tacitus has given to Exodus. 1s. 6d.

The Christian's Exercise under Affliction: a Sermon preached in the Parish Church of Chelsfield, in the County of Kent, on Sunday, April 21, 1822, on Occasion of the Death of Mary Ann Davies, who departed this Life in the 26th Year of her Age. To which is added, Extracts from her Letters, Prayers, and Meditations. By the Rev. James Williams, A.B. Curate of Chelsfield and Farnborough. 6d.

Select Passages from the Bible, arranged under distinct Heads, for the Use of Schools and Families. By Alexander Adam, Teacher, Edinburgh. 12mo. 4s. 6d. bound.

The peculiar Character of the Church of England, independently of its Connection with the State, considered, in a Sermon preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, July 3, 1822, in the Church of Newport, in the Isle of Wight, and published by his Lordship's Command. By Walter Farquhar Hook, B.A. Student of Christ Church, Chaplain to his Grace the Duke of Argyle, and Curate of Whippingham. 8vo. 1s. 6d.

A Letter to a Friend at Saffron Walden, touching some recent Disputes amongst the Dissenters in that Place. By a Member of the Church of England. 3d.

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A Sermon, on the Liturgy of the Church, preached in the Parish Church of Ashby de la Zouch, in the County of Leicester, on Thursday, the 4th of July, 1822, being the Anniversary of their Institution, before the Committee for the Deanery of Ackley of the Society for Promoting Christian Knowledge, and published by their Desire. By the Rev. William M'Doual, M.A. Vicar of Ashby de la Zouch. 1s. 6d.

On the Corruption of Human Nature, a Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge, on Tuesday, May the 7th, 1822. With an Appendix. By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. Published at the Request of the Clergy. 3s.

A Charge delivered in July, 1822, at Stokesley, Thirsk, and Malton, to the Clergy of the Archdeaconry of Cleveland; and published at their particular Desire. By the Ven. and Rev. Francis Wrangham, M.A. E.R.S. 3s.

A Sermon preached at Grosvenor Chapel, in St. George's Parish, Hanover-square, on Sunday, the 7th of July, 1822, in Behalf of the distressed Irish, and published for their Benefit. By the Rev. G. Marsh, A.M. 1s.

A Sermon upon the present Distress in Ireland; preached to a country Congregation, chiefly of the labouring Class, at Highclere, in the County of Hants. By the Rev. A. Dallas, Curate of Highclere. Published by particular Request, and for the Benefit of the Irish. 1s. 6d.

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The Christian Minister's living and dying Testimony to the true Grace of the Gospel, a Sermon preached in the Parish Church of Bray, Berks, on Sunday, August the 4th, 1822, occasioned by the Death of the Rev. Edward Townshend, A.M. thirty-four Years resident Vicar of that Parish, and thirty eight Years Rector of Henley on Thames. By the Rev. George Welford, A.M. Curate of Bray. 1s.

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A Digest of the Three Acts (58th and 59th Geo. III. and 3d Geo. IV.) for Building additional Churches: comprising the whole Substance of the Acts in a compressed Form, classed under distinct Heads, arranged alphabetically according to their Subject Matter. By George Bramwell, of the Inner Temple. 8vo. 2s. 6d.

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the House of Lords, and of the Protests entered on the Lords' Journals; and an Index to the whole. By Robert Philip Tyrwhitt, Esq. of the Middle Temple. 1s. 6d.

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The Study of Medicine. By John Mason Good, M.D. F.R.S. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia. 4 vols. 3l. 4s.

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An Historical Review of the Spanish Revolution, including some Account of Religion, Manners, and Literature, in Spain; illustrated with a Map. By Edward Blacquiere, Esq. Author of Letters from the Mediterranean, &c. 8vo. 18s.

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On the Depressed State of Agriculture. By James Cleghorn. Being the Essay for which the Highland Society of Scotland, at their General Meeting on the 1st of July, 1822, voted a Piece of Plate of Fifty Guineas Value; and published by Order of the Society. 8vo. 3s.

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Mr. *Elme's Memoirs of the Life and Works of Sir Christopher Wren*, are in great forwardness, and will be published early in the ensuing Winter.

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Dr. *Carey* has in the Press a small neat Edition of *Statius*, as an Addition to the Forty-five Volumes of the *Regent's Pocket Classics* already published.

THE
BRITISH CRITIC,
FOR SEPTEMBER, 1822.

ART. I. *A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July, 1822. By William, Lord Bishop of London.* 4to. pp. 22. 1s. 6d. Rivingtons. 1822.

THIS is the third Charge for which we are indebted to the distinguished Prelate, whose name is prefixed to the present article. And it may be said, without any derogation from the merits of its predecessors, that it is in many essential respects, the most important. This is partly proved by the lively impression which it appears to have produced; and the view which we propose to take of its contents, will probably confirm the reader in our opinion.

Taking the Clergy as a body, we believe that the Church of England may justly boast of having sent forth a greater number of learned and able divines, in proportion to the extent of its establishment, than any which has ever existed. This is true, in a great degree, even with respect to works of mere erudition which it has produced; with respect, however, to works of professed utility, the remark may be made with perfect safety; and indeed, so far as it regards the past, will probably not be contested. But we have more than once heard it made a question, whether our Church can claim the same pre-eminence in the present day; and at first sight we must confess that there would appear to be some room for the dispute. Compared with the other national Churches, her cotemporaries, never perhaps was her superiority so marked and decisive as it is at this time: the doubt has been, whether she would be equally secure in a comparison with herself.

The truth is, that without supposing any positive change for the worse, in the learning of the Clergy, it is not difficult to perceive several circumstances in the character of the

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present times, which conspire to diminish the appearance which it makes to the eye of the mere superficial observer. A very slight observation of the state of knowledge among the general classes of society at this time, as compared with what it was some years ago, will easily satisfy us, that the learning which is in the Church may be less conspicuous than formerly, without necessarily being less solid or extensive in reality. The number of the Clergy is the same now, or very nearly so, as it was in the days of Charles; but the number of educated persons among other classes of the community is probably, at least, ten times as many. So that even supposing the absolute quantity of knowledge which is possessed by the first, to be the same, its relative quantity would still be less; and of course it would require higher attainments than were before necessary, in order to retain their comparative superiority. Besides this, we may observe, that Theology is not in the same situation as other sciences. Not only is it a subject in which no discoveries can be made, but the legitimate objects of it, are moreover plainly exhaustible; and would even seem to be in some degree actually exhausted. It would be difficult to name any important province in which room is left, perhaps, even for novelty of argument; still less upon which any new light could be thrown by what is properly called Learning. In the field of controversy, indeed, the subject is still so far open, that many discussions would seem to be at this day no nearer to their determination, than at the time when they were originally started. But fortunately, perhaps, for mankind, the rage for religious disputes is fast subsiding. The great questions which were formerly debated against the Church of Rome, have almost entirely lost their interest; and as to those by which Protestants are still divided, most of them are of that sort, which men of real learning are least willing to engage in. So that in fact, the learning which the Clergy possess is not put in the same requisition as formerly. It is not the doctrines nor the discipline of the Church which are now called in question—the enemies of the Establishment care little about these—it is the Church itself. The Clergy are attacked not as Theologians but as Pastors; it is their influence among the people, their importance in the Constitution, which is now the object of contention; and the danger to which these are exposed furnishes at present the more immediate occasion of anxiety.

We have no wish to enter into a formal discussion: we merely wished to shew that the present position of the Clergy in society is in many essential points different from

that which they held in times past. This being admitted, it cannot be necessary to adduce any argument to prove that the several duties which they have to discharge, must also in some corresponding degree have changed their relative importance. Still less can it be necessary to prove, that an enquiry into the particulars of this change, so far as respects the objects towards which the exertions of the Clergy should, in consequence, be principally directed, involves considerations of the highest importance. This then is the object of enquiry to which the Bishop of London has turned our attention in the admirable Charge of which we are about to present our readers with an analysis; and it is a subject which in connection with such a name, cannot fail to excite a more than merely common interest, among all who have the welfare of the Church at heart.

The professed subject which forms the ground-work of the Charge, is the "Present state of society in its immediate bearings upon Religion." Of course it was not the intention of the Bishop to produce a general dissertation, but only to consider so much of the subject, as involved an examination of the peculiar duties which the existing state of society would seem to impose upon the Clergy. Proceeding upon this view, the basis of the remarks which follow is founded by the Bishop, upon the admitted fact, that a great and general diffusion of knowledge, through almost every rank of society, has of late years taken place, both in this country and abroad. It is, moreover, evident from experience, were the matter otherwise doubtful, that the increase of general information, whether in society at large, or among particular classes of it, by no means necessarily supposes a proportionate degree of wisdom, in the application of it to useful and virtuous ends; and consequently that without great care on the part of those upon whom the responsibility devolves, of instructing and rightly directing the public mind, the progress of civilization, instead of being a blessing either to individuals or to the community, may become the fruitful parent of intolerable evils to society.

The truth of these positions will readily be assented to; they are exemplified by the Bishop in the instance of the French Revolution, and he proceeds to observe, that it was only to the higher state of public morals in this country, at that period, resulting from the superior wisdom of our institutions in Church and State, that we stood indebted for our safety, amid the heavy calamities with which every other country in Europe was overwhelmed. If we wish to be convinced how important a part it was which the Clergy of

this country sustained during the progress of that great crisis, or how important a part it is, which they have still to sustain, we are directed to turn our attention to the conduct of those who are the professed enemies of social order;—who, however they may differ in other respects, all agree in one point—that of discouraging any mode of instruction which instils fixed principles of religion, or any preference to this or that mode of worship; and by consequence any mode of instruction which may be supposed to favour the influence of the Clergy, over the minds of the great body of the people.

“The immediate danger,” says the Bishop, alluding to the times of the French Revolution, “is now past: but when we direct our attention to the systematic culture of intellect introduced in the course of a few years among all classes, we cannot but feel an anxiety lest the balance of society should suffer disturbance from this sudden increase of its momentum. In proportion as these additional energies imparted to the mass of the people are under the direction of good principles, they will give stability to the government, advance the cause of religion and morals, and contribute to the general advantage. But there is no necessary connection between knowledge and goodness, between the possession of intellectual power, and a disposition to apply it to its proper ends. Its legitimate *use* may exalt us to heights of civilization and happiness, as much above our present condition, as that condition excels the state of society at the commencement of the fifteenth century: its *abuse* may be fatal to our existing establishments, may demolish the bulwarks of strength and security, erected by the wisdom of our ancestors, and consolidated during a succession of ages by their continued labours. The enemies of religion and order are so well aware of these consequences, that, while they profess an earnest desire to enlighten the people, they encourage that mode of instruction alone, which instils no fixed principles of Religion, no preference to any form of worship. It therefore must be our object, on the other hand, to maintain the proportion which should always exist between the active powers of the public mind and the control and direction of their exercise by the operation of moral causes. And this we must do, not by discouraging the acquisition of knowledge, or the cultivation of understanding, among the lower orders, but by taking effectual methods to supply their minds with just notions of their duty towards God and man, and place them under the habitual direction of sound principles and good feelings.” P. 10.

If, then, the Clergy wish to know to what object their vigilance should be more immediately directed, the conclusion is evident: they have only to observe which are the points to which the adversaries of social order principally direct their hostility. It is not, argues the Bishop, against the doctrines or the discipline of the Church that the enemies of religion now

aim their principal efforts; but it is against the peculiar advantages which the Clergy of the Establishment possess, from their learning, their weight and character, and their station in society. To degrade and to undermine these in the opinion of the public, is the manifest principle which now guides the policy of our adversaries; and by consequence, the line of conduct which is dictated to the Clergy is equally manifest; viz. to use every means which their opportunities afford, of consolidating and extending, both individually and as a body, that character in society, that respect and influence among the great mass of the people, to which the country has once already stood indebted for its preservation, and to which alone it can securely look for safety against the evils, which still continue to menace its institutions.

The above is, in brief, the *hypothesis*, if we may so speak, of the excellent Charge before us; it is upon the truth of the views which the Bishop takes of this part of the subject, that the force of his exhortations, in the latter part of the Charge, derive their immediate importance. It is to these, that we shall now direct our attention; and we trust, that after what has been said, the reader will be at once enabled to enter into the spirit of the extracts which we shall proceed to give, and in which the principles before laid down are applied to the practical guidance of the Clergy, in the exercise of their sacred functions.

The influence of the Clergy generally in society must depend, we are told, upon two considerations—"the estimation in which their character is held," and, "the manner in which they discharge their duties." To each of these points the Bishop successively directs our attention: and it is perhaps the highest compliment that we can pay to his remarks, when we say, that there is not in this part of the Charge, a single proposition, to which the mind does not immediately assent, as manifestly founded in truth; nor, we may add, a maxim of prudence, the wisdom of which is not instantly apparent. To turn a common place into a paradox is a very easy effort; but to place new and original remarks in a point of view at once striking and obvious, requires no ordinary talent.

In reference to the effect which is produced upon society, in difficult times more particularly, by the estimation in which the character of the Clergy is held, the first point to which the Bishop directs his observations, is to the obligation which the present general diffusion of knowledge imposes upon the Clergy, to multiply and extend their attainments in learning and piety, in order that they may retain that relative superiority in these respects, which the Bishop

shews, both from reason and history, to be essential to the continued existence of any religious establishment.

“ The laity have a right to expect that the attainments, in learning and piety, of the Clergy, considered as a body, should rise, at the least, above the ordinary level of other classes of society. Such comparative excellence I believe to have been found in every country where the discipline or doctrine of the Church has been maintained in tolerable purity. I even think it essential to the continued existence of any religious establishment. It was one of the most efficient causes of that respect for the sacred order, which occasioned their gradual advance in riches and power, and was long retained amidst gross abuses of both, in the middle ages. If, in that period of darkness, ecclesiastics were licentious and illiterate, the body of the people was still more deeply immersed in vice and ignorance. It is true, that the scandal occasioned by the remissness of discipline, and the immoralities which infected the Church, undermined by degrees the foundations of the ecclesiastical power, and at length brought about the Reformation. Yet it does not appear that the Clergy in that day were less respectable in attainments or morals than in several preceding centuries. The number of ecclesiastics distinguished by learning and sanctity who respectively supported the Reformation, or adhered to the Church of Rome, abundantly proves the contrary. But of the general improvement which took place in society at the revival of letters, the largest proportion had fallen to the share of the laity : the Clergy, from various causes, were not benefited in an equal degree : and from this alteration in their relative circumstances, and its effect on the feelings of the public, they necessarily lost the ascendancy, which had been preserved without difficulty by their less meritorious predecessors in a darker age. In referring to these historical facts, it is simply my object to urge the necessity of maintaining our proper position in relation to the mass of society ; to press the important truth, that, if other classes advance in knowledge, intelligence, virtue, and piety, and the Clergy, whatever are their positive merits in all these respects, continue stationary, they are placed on a different level in regard to their flocks, and will suffer a proportionate loss in their credit and weight with the public, and consequently in their professional utility. It is incumbent on us to advance with the progress of the times ; and every individual should act as if the whole interests of religion depended on his personal character, and the faithful exertion of his powers within his allotted sphere. In all ranks of society are numbers of persons who are qualified to judge of our learning, of the soundness of our doctrine, and the efficiency of our instructions, and who regard with disgust even the slightest inattention to duty, or impropriety of moral conduct. And far be it from us to consider this as an evil. If such conscientious censors had the direction of public opinion, their honest

inspection would be of the greatest advantage to all classes of men, and, without offence be it said, to the Clergy. But where knowledge is extensively spread, the power it gives will be often exerted detrimentally. Even the spirit of piety will sometimes act on erroneous views, will be found in combination with attachment to party, which gives an obliquity to its motions, or defeat its own intentions by an alliance with enthusiasm or folly." P. 11.

The Bishop then proceeds to press these considerations upon the attention of the Clergy, from a view of the general state of religious parties, and from the jealous eye with which their conduct is in consequence now looked upon. The deportment which, as Christians and Churchmen, it behoves them to sustain amid the difficulties with which they are surrounded, is then adverted to; and the observations which the Bishop makes upon this delicate subject furnish in themselves an example of that mixture of firmness and moderation, which it will be well for them to imitate.

"It is not easy to calculate the multiplied difficulties which, from these and similar causes, increase on the Clergyman; as the world advances in knowledge, and create a corresponding necessity of discretion in his conduct, and energy in the discharge of his duties. There have perhaps been times in the Church, when reverence to official station might protect the infirmity, or throw a veil over the failings of the Minister: but now, when he is subjected at every step to the scrutiny of inquisitive malice; when opposition is created to his honest endeavours to be useful, from so many various causes; when the establishment of a School, or the enlargement of a Church, is resisted by one man from some wretched political prejudice, by another through caprice or perverseness, and by a third in resentment for some fancied neglect, which disposes him to mortify the pastor in the tenderest point by defeating his schemes for the benefit of his flock, we see how great the necessity of the utmost assistance which personal qualifications can lend to his sacred function. But if the Minister has on the one side to contend with the opposition of adversaries, he is assailed on the other by the injudicious zeal of real or apparent friends; who, pursuing beneficial objects without due regard to the means which they employ, or sacrificing general principles to the prospect of some immediate good, are disposed to accuse him of indifference, or bigoted attachment to forms, if, through regard to good order or apprehension of distant consequences, he refuses to co-operate in their favourite schemes. In the midst of these difficulties our only real security will be found in a fixed resolution to act in every instance on deliberate views of duty, and a sincere and sober love of truth, under a controlling sense of that Supreme authority, from which we derive our commission, as the guides and teachers of our brethren. The natural tendency of these principles, to

enlighten and tranquillize the mind, affords the strongest of safeguards as well against error and indiscretion (more frequently the effects of some undue bias on the affections, than of natural weakness of judgment) as against the transports of passion, which irritate, offend, and disgust, and produce lasting resentments and divisions. A Clergyman who acts on these motives, will have the advantage of moving with authority, dignity, and freedom; he will retain his influence over his friends, though he may refuse compliance with their prejudices; he will treat the gainsayer with kindness, whilst he exposes the unsoundness of his principles; and will shew courtesy and friendliness to the dissenter, without being supposed to approve his errors. The general rule of his proceedings will be, to 'overcome evil with good,' by conciliation to all men, as far as it is consistent with the interests of truth, and that enlightened attachment which he feels to the Church, from a thorough persuasion that the best interests of religion are concerned in its stability, and that no particular advantage which can be expected from popular favour, or the exertions of irregular piety, would counterbalance the evils arising from the neglect of its discipline and ordinances, or the diminution of its salutary influence. This, I conceive, is the genuine liberality, which is the grace and ornament of the true Christian; a virtue, as far removed from indifference, as from the contentious spirit which assumes the disguise of zeal. The sentiment misnamed *liberality*, which looks with equal approbation on every sect that professes Christianity, is, in its most innocent form, a low and contemptible vanity; it is more frequently, perhaps, a profligate indifference to religion, or insidious hostility intending its ruin, by depressing the established Church. But true liberality is firm in its own principles, while it looks with indulgence on the mistaken views of others; and never approaches so near to perfection, as in union with zeal, under the direction of charity and prudence. It would ill deserve the character of a Christian virtue, if it could lend its countenance, however indirectly, to error or falsehood, or shrink from the defence of truth." P. 13.

Having thus enlarged upon the qualities which it is the true interest, and therefore the duty of the Clergy to cultivate, in order to give due effect to the important character which they have to sustain: the next topic to which the Bishop directs his attention, is the manner in which they should execute some particular duties, belonging to their parochial charge, which would seem more immediately to affect the present question. The remarks which are made upon this subject, are of striking importance. It is to the question of the education of the poor, that they are principally directed; and they place the duties of a Clergyman, with respect to this object, in a point of view in which we

do not remember to have ever seen them considered. The conclusion which the Bishop draws, as to the importance of these duties, is deduced from the principles which had been laid down in the former part of the Charge. But the grounds to which he refers the especial obligation to fulfil them, which lies upon every minister of a parish, though they certainly never before occurred to us, are yet such as plainly take away from those who neglect their duty, in this particular, all possible pretext or apology. If we were called upon to say, which part of the Charge before us, would seem to be the most important, we should perhaps fix upon the observations which are made by the Bishop upon this deeply interesting subject.

It is evident from the extracts which we have already made, that the Clergy of the present day, are acting under a more than ordinary degree of responsibility. If the general spirit of improvement which is now abroad, should unfortunately take a turn unfavourable to human happiness, there can be no doubt that the consequences, at least, in this country, will, in no inconsiderable degree, be imputable to their want of vigilance in the momentous charge which Providence has entrusted to their care. Be the degree of this responsibility, however, what it may, of course the event of the present unsettled state of things must materially depend upon the principles instilled into the minds of the rising generation. And this consideration alone, were there no others, would be sufficient to justify those who have the direction of the Church, in recommending the Clergy to avail themselves of every opportunity which circumstances afford, for personally interfering in whatever concerns the religious education of the poor. By such interference they will have the means, also, of drawing closer the ties which connect them with their parishioners, and of cultivating in the minds of the younger part of their flock more particularly, a habit of affection for the Church, in contradistinction from all other forms of worship, which alone, after all, forms the proper basis of her security. Independently, therefore, of the direct benefits which must accrue to the community from the active exertions of the Clergy in this field of duty, it is evident that no means could be devised, better calculated to encrease the estimation in which the Clergy are held, and to strengthen their influence over the minds of the people.

We hope and believe that the Bishop might safely have trusted to these arguments alone, for the event of his exhortations among the great majority of the Clergy; and in fact, we have no doubt, that it is by these considerations alone

that the majority of the Clergy have actually been excited; in the great and surprizing exertions which they have made, to spread the national system of education throughout the country. Still, however, the conscience is commonly casuist enough, to make a distinction between obligations which are founded merely upon general considerations of duty, and those which are imposed by the stipulations of an express contract. And in this point of view it is, that we particularly recommend the passage which we are about to extract, to the serious attention of such among our readers, as may happen to have the care of a parish committed to their charge. It will abundantly convince every conscientious Churchman, that if he neglects to give that personal attention to the management of the schools already established in his parish, or to use every proper means in his power to establish them, where they are not, he is acting in direct defiance of obligations, which he has not only contracted to fulfil, but which, by a very slight alteration in the mere letter of the law, he might even be amenable to ecclesiastical censure for neglecting. In justification of these strong expressions, which we conceive ourselves to be warranted in using, from the new light in which this subject is placed in the Charge before us, we shall first extract the remarks which the Bishop makes upon the injunction which the Church imposes upon its ministers to attend to the catechizing of the children.

“ The allegiance you owe to the Church obliges you in every particular of your professional conduct to look to her for direction, and where she either affords no definite rule, or custom has superseded her original practice, to yield substantial obedience at least, by taking her principles for your guide. Her wisdom, indeed, might of itself command our attention, if her claim to authority were less. In her Canons, which are a body of laws for the general regulation of her discipline, we find many directions of the greatest importance, which ought to be familiar to the parish-priest. Her liturgical formularies not only supply a collection of prayers, instructions, and offices, adapted to all the solemnities of religious worship, to the exigencies of every age and every condition, to the uses of every day, to all the contingencies of life, but virtually establish a system of parochial discipline, conceived on an accurate notion of the relation between the pastor and his flock, designed to connect them by a regular intercourse, and to direct the conduct of both parties in the performance of their respective duties. As the groundwork of this plan, it is her peculiar object to bring the parishioner from his earliest days into immediate contact with his spiritual teacher and guide. In the tenor of the rubricks annexed to the Catechism, and the Offices of Baptism and

Confirmation, compared with the several Canons relating to the same points, we have connected indications of this design. Whether we look to the dedication of the ~~infant to God~~ by the ministry of the priest, to the ~~profession of~~ faith and obedience which is made in his ~~presence~~ by the sponsors, or to the exhortation ~~which designates~~ their duties, and specifies the instruction to be given to the child, we discern the pervading intention of placing the rising generation in the view of the minister, of giving them in the tenderest infancy the advantage of his paternal protection, and sending them to the Church to be publicly instructed by him in faith and morals, till he is so well satisfied with their proficiency as to recommend them for Confirmation to the Bishop. And here I will remark by the way, that the suretiship of the Godfathers and Godmothers, which is now too often regarded as a decent formality, a relic of primitive ordinances preserved from respect to antiquity, may be made of substantial use by a judicious minister, in promoting religious instruction in families. It surely is not too much to suppose that out of three persons, obliged by a solemn engagement 'to see that the child be brought up to lead a godly and Christian life,' he might at least prevail upon *one* to second his remonstrances with a parent who should forget his duty.

" But the most important part of the system is that which insists on the *catechizing* of young persons in the Church, and strictly enjoins 'all fathers and mothers, masters and mistresses, to cause their children, servants or apprentices, which have not learned the Catechism, to come to the Church, obediently to hear and to be ordered by the Minister, till they have learned the same.' I use the language of the Canon, which is confirmed by more than one Rubrick. The great importance attached to this practice at the time when these laws were framed, appears in the extreme severity of the punishments denounced on the several parties, as also on the minister himself, for any neglect of duty in this respect*.

" The general disuse into which this practice has fallen, I consider as calamitous to the interests of piety in the highest degree, not only by removing one of the strongest excitements to the parents to teach, and to the children to learn, the doctrines and laws of their Christian profession, but still more by its fatal effect in

* " And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint; and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise, if any of the said fathers, mothers, masters or mistresses, children, servants or apprentices, shall neglect their duties, as the one sort, in not causing them to come, and the other in refusing to learn as aforesaid, let them be suspended by their Ordinaries (if they be not children;) and if they so persist by the space of a month, then let them be excommunicated."—(39th Canon.)

frustrating the purpose, which it was the principal object of the ordinances relating to these points to attain. If at the age when the mind is susceptible of the strongest impressions, the young are regularly brought into personal intercourse with their minister, and accustomed to receive their instructions from his lips, they will naturally imbibe a respect for his person, and a reverence to the sacred character of his office, which will prove the strongest of barriers against immorality and vice, as well as dissent and infidelity. They will regard with deep veneration the truths which they have received upon his authority, and will feel, what reasoning can hardly make clear to the ignorant, the danger no less of guilt than of error, in deserting the appointed guide of their youth for intrusive and unknown teachers. The discontinuance of this salutary practice is imputable, neither to the neglect of the ecclesiastical Governors,—for they have constantly remonstrated against it—nor to the indolence of the parochial Clergy; but was a concession most reluctantly yielded to the fastidious impatience of their congregations.” P. 15.

Now it is perfectly evident, as the Bishop justly remarks, that wherever the Church “affords no definite rule, or where custom has superseded her original practice,” it is the duty of the Clergy to look to the spirit of her directions; and when a technical compliance with the rubrics has become inexpedient or impossible, to “yield substantial obedience” to the *principles*, at least, upon which they were constructed. The principle on which the Church proceeded in laying such strict injunctions upon the Clergy to catechise the children of their parish, cannot be mistaken: it was the duty of attending to the religious instruction of the younger members of their flock, which it was the real object of the rubric to enforce: the particular means which it enjoins were chosen, merely as being the easiest to practise, or most suitable to the manners of the times. The substantial duty, however, contemplated by the Church, was the religious instruction of the poorer classes: and this obligation is not affected by any merely accidental changes in the external habits of society. If any doubts should, nevertheless, remain as to the force of this reasoning, they will quickly be removed from the mind of every one who shall read, with attention, the remarks which are made upon the subject in the Charge before us. Not only the duty itself is clearly asserted and the importance of it explained, but the means which the Clergy now possess of putting it into practice are likewise pointed out; and such a view of the whole question is taken by the Bishop, as must make every friend of the Church desire to see the time, when the National System of Education shall become an integral part of our Ecclesiastical establishment.

“ I am not so fondly attached to ancient usages, however beneficial in themselves, as to press the crude and hasty revival of a method of teaching, which, at least in its ordinary form, has proved on experience unsuitable to the habits and feelings of modern times. To ensure success to the experiment, much judgment would be requisite in preparing the way by the previous removal of objections, and improving the practice itself by such modifications as would render it popular as well as useful. But I feel it my duty to say, that if we would give an effectual check to the alarming diffusion of impious principles among the lower ranks, and secure their adherence to the Establishment, we must act in this respect on the views of the Church, in substance, if not in form. The instruction which was formerly given by this simple method in our Churches, is now more expeditiously, and, as far as regards the mere communication of knowledge, more effectually taught in the National Schools. I have seen with unmixed satisfaction the growth of these excellent institutions, and I think, have already observed the commencement of those beneficial effects, which, for obvious reasons, are less distinctly perceptible at present than we justly expect them to become at a future season. But amidst their numerous excellencies, I consider as one of their chief, I may say the greatest of all their advantages, the opportunity which they give to the Clergy in populous places, of becoming known to the rising generation in the character of Pastors, invested by lawful authority with the charge of their spiritual interests, and having a right to their attention and obedience. And I will not conceal my opinion, that if by any fatality (which I am far from anticipating) the parochial Clergy should become so indifferent to their interests and duties, as to resign the superintendence and control of establishments of this kind, the result would be not merely injurious to the efficiency of the schools, but the instruction received in them might lead to effects the most prejudicial to the order and safety of our civil and ecclesiastical government. Under the constant and vigilant inspection of the authorized and legitimate guide, the education which this system alone can ensure to places of large population, cannot fail to be powerfully instrumental in perpetuating the knowledge of pure Christianity, and preserving the National Faith from decay. Believing this to be the case, I observe with concern that there are some populous parishes in the Diocese, which have not yet followed the example of their more considerate and liberal neighbours, and are still without schools of this description; a want, which your exhortations and their own benevolent feelings—I might add, a sense of their duty towards the poor, will, I trust, induce them to supply. But I can in no case advise you to countenance any plan of education, which does not conform, in every particular of religious instruction, to the principles of the Church of England, or admit the superintendence of the regular Clergyman of the parish. The natural tendency of such modes of instruction is to render your ministry useless, and to multiply divisions and

errors, already too numerous, among the people. In poor and thinly-inhabited villages, there is often a difficulty in maintaining a daily school. In such cases, I would recommend to the Clergyman to consider whether the benefit of a Sunday school, which I presume he would be anxious at any rate to establish, might not be materially promoted, if according to the mode prescribed by the 59th Canon, he would devote a short space, before or after the Church Service, to the examination of the children; and I think the want of farther instruction would hardly be felt, if the latter part of the Saturday could be allotted, under his immediate care, to the same purpose. This appears to have been, even in places of greater importance, the ancient practice *, till the polity of the Church was dissolved by the Puritans in the great Rebellion. I am even inclined to believe, that in many situations the system of catechising in Church might at once be restored with good effect, if discretion were used in disposing the parents to enforce the attendance of their children, and the examination were judiciously interspersed with short explanations, which might be generally edifying to the congregation. But, leaving these matters to the judgment of individual Clergymen and the suggestions of local circumstances †, I must still insist on the general necessity of providing some mode of education, which, in conformity to the plan laid down by our Church, shall unite the double advantage of training up children in the principles of sound religion, and in the habit of regarding the parochial Clergy with affection and reverence, as the only safe and lawful teachers. It is only by the personal discharge of this duty that you can hope to succeed in convincing the people, that if it is the office of the minister to teach, they are under an equal obligation to attend on his ministry and receive his doctrine. And proportioned to the effect of your endeavours in the accomplishment of these purposes, will be the proficiency of the people at large in the principles of pure religion, and their attachment to that form of doctrine, discipline, and worship, which, established as it is by the laws of our country, has still a stronger claim to their preference in its intrinsic excellence." P. 18.

We have now brought to a close our account of the leading argument and of the principal topics contained in this truly admirable, and we had almost said, apostolical address. The importance of the questions upon which it touches, the manner in which they are discussed, the general tone of the composition, would any of them be sufficient to entitle it to a

* See Nicholls on the Common Prayer, Note (b) at the end of the Catechism."

† In the former Charge, adverting to this subject of catechising as connected with the National Schools, I expressed my opinion as to the expediency of reviving the system, without the qualifications which farther consideration of practical difficulties has suggested."

more than ordinary share of attention. But when to these recommendations, we add the high and distinguished name of its author, it would almost seem like an impertinent waste of the reader's time, to offer any general remarks upon its merits. The high quarter from which it proceeds, would indeed of itself, have claimed for it a prominent station in our pages; but the reader will readily discover from the tenor of our review, that it is not this consideration which has been uppermost in our thoughts, in the process of our remarks.

Before we conclude, however we may observe, that there is one topic more upon which the Bishop touches in the opening of his Charge, and which, though distinct from the general subject of it, is yet of too much importance to be passed over by us without notice,—it is on the subject of the reciprocal regard which are mutually due from incumbents and curates towards each other. A nicer or more difficult matter to handle, it would not be easy to name; and it is impossible not to admire the delicacy with which the subject is managed. We should quote the passage as a specimen of refined and graceful composition, if it had not merits of a graver kind to recommend it.

There is, perhaps, no example to be found, in any case, in which public duties are in question, where the relative subordination of those by whom they are to be discharged, is so imperfectly defined, and where so many claims and rights are left to be adjusted by the individuals themselves, as in the case of curates and incumbents. The reason of this policy is not difficult to trace. Situated as society is at present, it is plainly an object of great importance to uphold the weight and influence of the unbeneficed Clergy: the more so, because their inferior position in respect to preferment, might easily lead people to look upon them as an inferior order in the Church; and because they require every aid in order to enable them to occupy that station in society, to which, in general, without the rank of their office, it would, perhaps, be difficult for them to maintain. That inconveniences have arisen, in many instances, from the absence of express regulations, cannot be made a question; but still, upon the whole, the present policy is the wisest and most expedient. It would evidently be hardly possible to devise any enactments defining the subordination of the rights and duties of the unbeneficed Clergy, as Curates, without, at the same time, assigning them a subordination of rank as members of the Establishment; and without an equal dignity, in this last respect, much of their peculiar usefulness, as we before said, would obviously be destroyed. So careful, therefore, has the

wisdom of the legislature been, to abstain from whatever might affect the respectability of our stipendiary Clergy, that in its anxiety to preserve the equality of station between them and their incumbents, it has even made them independent of each other; and has determined that the licence by which a Curate holds his office, shall not be liable to be revoked at the mere personal convenience of the Rector, but that the ground of removal shall always be subject to the judgment of their common superior. The advantages of this are obvious, not only with respect to the importance which it gives the Curate, but even to the effectual discharge of the duties which they have, in common, to fulfil. Unless harmony and good will exists between those by whom these duties are to be performed, no legal enactments would be of any effectual avail; and the only way of securing that, is to make it the interest, as well as the duty of *both parties* to cultivate a right understanding by mutual courtesy and respect. But although the Curate is, by law, made independent of the mere arbitrary will or caprice of his Rector, it does not therefore follow that he is independent of his advice and wishes. The licence of the Bishop does not give the Curate a property in his stipend; it is at all times revocable; and whenever the manifest interests of the parishioners make it expedient that it should be revoked, it is plainly the duty of the Bishop to revoke it, without regard either to the interests of the Curate or his Rector. The character of the Church, and the spiritual interests of its people, must not be compromised by the indecent disputes of those who ought to support both. And since whenever such disputes unfortunately arise, the concession of the Curate, even supposing him to be right, can never involve him in the same responsibility for the consequences, as would be the case with the Rector, upon the same supposition, the Bishop justly argues, that as a general rule, the duty of giving way plainly devolves upon the former. But all that we are now saying, is placed in so clear a point of view in the Charge before us, that the reader will be better pleased to have the Bishop's own words. What we have been saying has rather been with a view of recommending the subject to the attention of our readers, than of throwing any additional light upon it.

“ On the general obligation to *Residence*, I will not repeat what I have said in former addresses, and have never failed to inculcate, as opportunity offered, upon individual Clergymen, in private. You cannot be ignorant that, whatever exemptions are allowed by the law, or left to the consideration of the Bishop, the responsibility of declining the personal discharge of your duties must rest

with yourselves ; and that if you would stand absolved at a higher tribunal, you must be well assured that the grounds of your proceeding are such as will abide the scrutiny of your own conscience. In determining a point of so much importance, you should be careful to understand your motives, and not be lightly discouraged by apprehensions for your health or comfort, from the performance of a bounden duty. I do not press the invidious topic of abandoning your charge to a ' hireling.' The expression involves an affront to a highly meritorious portion of the Clergy, engaged in the active and faithful discharge of the most useful professional duty, and supplying a succession of ministers for the higher departments of the Church. The ' hireling' is he, whether beneficed or not, who acts on personal views of pleasure or profit, without concern for the welfare of his flock ; and nothing can be less consistent with truth than the imputation of such criminal profligacy to any description of the Clergy. The distinction of *beneficed* and *stipendiary* is accidental and external, affecting in no way the intrinsic dignity of the priesthood, which is neither increased nor diminished by the proportions of honour or emolument attached to different situations in the Church : nor do I know of any inferiority of the Curate to his Rector beyond the subordination resulting from this particular relation. This view of the case supplies infallible rules for the regulation of their mutual intercourse. The beneficed Clergyman contracts an engagement with a brother, on whom he devolves a most sacred and important trust ; and not, it is to be presumed, without proper regard to the requisite qualifications of attainments, temper, morals, and piety. From a fellow-labourer of such a description in the care of his vineyard, it is hardly conceivable that he should withhold the liberal treatment, the offices of courtesy, the marks of attention, which are necessary to make the situation of a Curate agreeable to himself, and respectable in the eyes of his parishioners. In return, he has a right to expect equal civility, a friendly and zealous concern for his reputation and interest, a ready attention to his advice, a respectful deference to his suggestions. The Curate is without excuse, if he loses sight of the subordination implied in his office, and of his obligation, both in duty and decency, to comply, in all things honest and lawful, with the directions of a principal, who cannot divest himself of the right of control over his parish, or of responsibility for the conduct of his substitute.

“ I have been led to these reflections, from the desire of rectifying the preposterous notion, which, I am told, has been sometimes entertained, that the Curate is rendered independent of the Rector by the Bishop's *licence*, and cannot be justly displaced, except for such flagrant misconduct as would render him altogether unworthy of any professional employment. The enactment of the 36 Geo. 3, since re-enacted in the Clergy Consolidation Act, empowers the Bishop of the Diocese ' to license any Curate actually

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employed, without express nomination, and to revoke summarily and without process the licence of any Curate, and remove him from the curacy, for any cause which shall appear to the Bishop good and reasonable.' The obvious intent of these enactments was, on the one hand, to give protection to the Curate, with ample security against any injustice on the part of the Incumbent; and on the other hand, to provide for the Incumbent an immediate and effectual remedy against the vexatious obstinacy of a perverse or unworthy Curate. In the exercise of the discretionary powers which are vested in the Bishop by this law, it will always be my endeavour to keep the objects in view, which I believe to have been in the contemplation of the Legislature. On no account can I shrink from the duty of protesting and sustaining the Curate in the full enjoyment of his rights, while he attends with fidelity to the duties of his care, and to the relation in which he stands to the Incumbent. But I trust it will not be imagined, that the Diocesan's licence will uphold the Curate, who gives just cause of dissatisfaction, by insufficiency, negligence, or indecorous behaviour in his official functions, or by personal disrespect or hostility to the Incumbent, whether shewn by direct opposition, or by secret endeavours to diminish his influence in the parish. The best interests of the parishioners will suffer, when discord prevails between the ministers who have joint cure of their souls; and since regard to personal feelings must yield to considerations of public utility, it may be sometimes expedient to dissolve the connection, and thus put an end to a scandalous contest, though it may be difficult to apportion the blame between the contending parties." P. 7.

We now take leave of this excellent Charge, by joining our thanks to those of the great body of the Clergy, for the valuable service which the publication of it cannot fail to confer upon the Church. Those to whom it is more immediately addressed will learn from the perusal of it, what are the peculiar objects for which the necessity of the present times calls upon them more especially to contend; and the public at large will see in it a proof, that those objects are not exclusive or intolerant; they have simply in view the respectability, the usefulness, and the security of the Established Church, without any bigotry of opinion, or bitterness of feeling towards those who conscientiously dissent from her authority. Whether our Church establishment be an institution in itself expedient or otherwise, is a point, the discussion of which belongs not to the Clergy in particular. The question has been decided in the affirmative, by those to whose wisdom we are indebted for our Constitution, and until that decision be recalled, the Clergy have a right to take for granted that it has been decided wisely. Assuming,

however, the necessity of some establishment for religion, there can be no question that it is the duty of its ministers to co-operate zealously and strenuously in every object which has a tendency to fix the minds of the great majority of the people in their attachment to its interests; and no less their duty, steadily and firmly to oppose whatever measures have a tendency to defeat those objects. This indeed is no argument against those who are hostile to the Establishment; but it affords a full justification of the conduct of the Clergy; and with a view to this purpose, we know of no publication which we would put into the hands of a candid Dissenter more confidently than the present. It will point out to him clearly and convincingly the true motives by which the Clergy have been actuated in the resistance which they have offered to various schemes for the promotion of religious objects, which have of late been recommended. To have pursued any other line of conduct, would in them have been a proof, not of liberality, but of want of principle.

ART. II. *Travels in Syria, and the Holy Land.* By the late John Lewis Burckhardt. 4to. pp. 694. 2l. 8s. Murray. 1822.

OF the loss which all who are interested in Geographical discoveries sustained by Mr. Burckhardt's premature death, we have already had occasion to express our opinion; (B. C. Feb. 1820.) and the curiosity with which we looked forward to any new volume of his researches was proportioned to the high estimate which we had formed of his character and qualifications. If we have been some little disappointed in the pages now before us, it should be recollected that they are in reality only episodical;—that Mr. Burckhardt considered the tours to which they relate as subservient to the main object of the grand mission which he was preparing to undertake; that he was deprived of many of the advantages which other travellers have possessed; and above all, that his intention was to collect information, not to write a popular work. We cannot pretend to call the present volume a book of amusement; but it by no means pretends to call itself such: and it would be unjust to quarrel with it for not being that which it does not assume to be.

When the African Association had succeeded in obtaining Mr. Burckhardt's services, it was resolved, that neither time

nor expence should be spared to enable him to support the character of an Arabian Mussulman, without fear of detection in the interior of Africa. Aleppo was considered to be a spot affording great facilities for the study of Eastern languages, and for intercourse with varieties of Arabian manners. During three years he made this city his headquarters; and he directed his occasional tours from it, through districts which hitherto have been little visited by European travellers. The proceedings of the subsequent five years which he passed in Egypt and the adjacent countries, have been for some time before the public: the African Association having very justly given them the priority, as belonging more immediately to the particular countries which it professes to investigate. The present volume, as next in succession, contains a journal of a tour from Damascus in the countries of the Libanus, and Anti-Libanus; of an excursion into the Haouran in 1810; of a tour from Aleppo to Damascus through the valley of the Orontes, and mount Libanus; of a second excursion into the Haouran, and the mountains to the east and south-east of the Lake of Tiberias in 1812; of a journey from Damascus through the mountains of Arabia Petræa, and the Desert El Ty to Cairo, and of a tour in the Peninsula of Mount Sinai. To these are annexed an appendix containing a copious and detailed account of the Ryhanlu Turkmans; a dissertation upon the political divisions of Syria, and the recent changes in the government of Aleppo; and an abstract of three routes; the Hadj route from Damascus to Mekka; the route from Boszra in the Haouran to Djebel Shammon; and a route to the eastward of the Castle El Hassa.

It is stated by Colonel Leake, the Editor, that there is still sufficient matter in manuscript to fill two additional volumes; one relating to Arabia, particularly the Hadjaz, or Holy Land of the Mussulmans; the other containing copious remarks on the Arabs of the Desert; especially the Wahabys.

The first journey from Damascus to the range of Libanus, was undertaken at the close of September, 1810. Baalbec, of course, was one of the traveller's leading objects; he had recently seen 'Edmor, to the entire view of which, at a certain distance, he readily assigns a great superiority; but he contends that there is no single spot in 'Edmor so imposing as the interior view of the temple of Baalbec; and he thinks, the architecture of the latter city richer than that of the former. The circuit of ancient Baalbec is between three and four miles.

Volney, after his fashion, has sneered at mount Libanus as no longer possessing cedars; Mr. Burckhardt did not view the holy mountain with the same eyes as Volney. He counted about twelve of the "oldest and best looking trees;" twenty-five very large ones, fifty middling sized, and upwards of three hundred younger. None of them, as he says, had leaves which touched the ground, "like those in Kew Gardens."

The neighbourhood of Hasbeya, Mr. Burckhardt remarks, is interesting to the mineralogist. If the next sentence is to be considered as giving the reason why it is thus "interesting," truly mineralogists, as we have often thought are very easily interested. I was told by the priest that "a metal was found near it, of which *nobody knew the name, nor made any use.*" The western country through which Mr. Burckhardt passed in this tour, is for the most part, perfectly secure to a stranger; and he believes, he might have visited it alone, unarmed, and without a guide. Some of the mountains abound in tigers; and in all the wild boar is found.

Indisposition detained Mr. Burckhardt for more than a fortnight at Damascus: but in the beginning of November he undertook to penetrate the plain of Haouran, the *Auranitis* of ancient geography, to the south of Damascus. The Pasha furnished him with a general passport couched in strong terms; and the Greek Patriarch with a circular letter to all the priests of the Haouran, which was found to be of greater weight among the Greeks than the passport was among the Turks. Mr. Burckhardt assumed the native dress, and threw a large sheep-skin over his shoulders. His saddle bag contained one spare shirt, one pound of coffee beans, two pounds of tobacco, and a day's provender of barley for his horse. He then joined a few Felahs of Ezra, and hired an ass of one of them; not so much to convey his baggage as to secure company and protection. The owner of the ass attended upon his beast gratuitously, whereas he would not have let out himself singly, under triple the sum which was paid for both. In his girdle Mr. Burckhardt concealed eighty piastres (about four pounds sterling.) He had a few more loose in his pocket, and his equipage was completed by a watch, a compass, a journal-book, a pencil, and a tobacco purse.

At Ezra he obtained the guidance of a Greek priest, whom he agreed to pay by the day. In order to protract the time as long as possible, this excellent divine loaded his horse with church furniture, and fitted up a room in every village

through which he passed, to say mass. His description of Mr. Burckhardt to the natives varied with circumstances. Sometimes he spoke of him as a Greek lay brother sent by the Patriarch, sometimes, as a physician in search of herbs, and it was but occasionally that he admitted that his object was to examine the country. The jealousy with which his real intentions would have been viewed, and indeed, were frequently viewed, as we shall have occasion to shew, made the two first pretexts highly necessary. When he alighted at Medjee to copy some inscriptions, the Druse Sheikhs immediately sent to know what he was about. The natives believe that inscriptions indicate hidden treasure, and that the reader or copyist obtains a knowledge of the site of this treasure. Mr. Burckhardt's plain argument in reply was thrown away upon them: namely, that if their forefathers had taken the trouble of hiding their money under ground, they never would have been so imprudent as plainly to inform strangers where it lay.

At Aaere, Mr. Burckhardt was much pleased with his reception by the second chief of the Druses of the Haouran. His anxiety for information was very unusual in an Asiatic. He one day begged to have the Greek, English, and German Alphabets written down with their corresponding sounds: and by the following morning he had transcribed them. These Druses, as well as those of Kesrouan, firmly believe that there are a number of Druses in England; a belief originating from the declaration of the Christians in those countries that the English are neither Greeks nor Romanists.

In the middle of February 1812, Mr. Burckhardt left Aleppo for Damascus. The country through which he first passed, the Ghab, abounds in wheat and dhourra, and is tenanted by numerous herds of a small breed of buffaloes. The Turks believe that the whole animal kingdom was converted to the true faith by their prophet, except the wild boar and the buffalo, which still remain unbelievers; and on this account they frequently stigmatize both these animals by the name of Christians. This is the more singular as it regards the buffalo, the flesh of which, as well as its sour milk they esteem a dainty; but its disgrace probably arises from a habit, which it possesses in common with the hog, of rolling in the mud, and plunging into the slimy ponds in summer, with nothing but its elevated snout visible above water.

At Tripoli Mr. Burckhardt passed ten days. The commerce of this place has recently decreased, and there are no

longer any Frank establishments in it. Mr. Guys, the French consul, an able antiquary, who has a large collection of Syrian medals, continues to reside there; and Mr. Catziflis, a Greek who rendered considerable services to the English army during the war in Egypt, still shews much attention and hospitality to travellers of our nation. Silk is the chief article of exportation. About eight hundred quintals, at 80*l.* sterling a quintal are annually exported. The French used to be the great purchasers, but since the ruin of French commerce the Moggrebyns have superseded the former merchants, and barter for silk with colonial produce, indigo, and tin, which they bring from Malta. The sale of West India coffee has of late increased greatly in Syria; the Turks having universally adopted its use, because its price is not more than half that of Mokka coffee. Sponges form the next chief article of exportation: they are procured on the sea shore; but the best are found at a little depth below water. The demand for them for the last two years has been trifling; but fifty bales of twelve thousand sponges each might be yearly furnished, at from twenty five to forty piastres a thousand. Soap and alkali are also exported to Anatolia and the Greek islands; and soap moreover is imported from Candia. The reason for this double traffic is, that the Cretan soap contains very little alkali; one fourth of its weight of alkali is added to it in Tripoli; and thus it is exported with advantage. Galls, yellow wax, madder, scammony, and tobacco are also exported in small quantities.

There is scarce an instance of any Christian or Jew in Syria being long permitted to enjoy the power or riches which he may have acquired. The Christian Abd el Ahad, resided at Djebail, a few years ago; his brother Djordjos Das, at Deir el Kammar; they were the head men of the Emir Beshir, and in fact, were more powerful than their master. They were both put to death in the same hour, by the Emir's orders. Abd el Hak, at Antioch, Hannah Kubbe, at Ladakie, and Karally, at Aleppo, furnish similar examples. The Jew Hayne, the banker at Damascus, and Acre, is supposed to be worth 800,000*l.* sterling. He has lost his nose, his ears, and one of his eyes in Djezzar's service: "yet," says Mr. Burckhardt, "his ambition is such, that he prefers a precarious existence with power, in Syria, to the ease and security which he might enjoy by emigrating to Europe."

On the breaking out of the war between England and the Porte, the Emir Beshir offered Mr. Barker, the English Consul at Aleppo, a refuge in the Franciscan Convent of

Harissa, within his territory. Mr. Barker accepted the offer, and resided there two years with great advantage to the English name, from his prudence and liberality. The French consuls on the coast, by express orders from their government, repeatedly applied to the Emir, to remove Mr. Barker. He twice tore their letters in pieces, and returned them by the messenger, as his only answer.

The district of Kesrouan, is about three hours and a-half in length, and two and a-half in breadth. It is exclusively inhabited by Christians. The principal and almost sole production is silk, so that mulberry trees are the chief growth of the soil. Three hundred and thirty quintals are produced annually; a man's wealth is estimated by the number of rotolas of silk which he makes, and his taxes also are calculated in proportion to them. Eight or ten mulberry trees yield a mule's load of leaves, and upon the number of these, the miri, or land-tax, is estimated. The extortions of the government are excessive; but though the inhabitants of this district live in greater misery than any other Christians under the Turkish yoke, the predominance of their Church more than consoles them under all their wretchedness.

For the last one hundred and twenty years, the Pashas of Acre and Tripoli, have entrusted the government of the whole mountain, from Acre to Belad Akkar, to some individual of the family of Shehab; who by playing the Christians against the Druses, preserves both in their allegiance to the Pashas. The present Emir Beshir of this family, though outwardly conforming to the Mohammedan rites, has, with his whole household, secretly embraced Christianity. He is an amiable man, and a friend to the English; and dwells upon no topic with greater pleasure, than his alliance with Sir Sidney Smith. His income is about 10,000*l.* per annum. Building is his favourite expenditure; and his only amusement is sporting with a hawk and a pointer.

Concerning the Druses, whose religion is involved in deep obscurity, Mr. Burckhardt's inquiries were very particular. He believes the notes which he collected, may be deemed authentic, as he was most careful in selecting his authorities. None but a learned Druse can satisfy questions respecting the true religious opinions of his sect. Their custom, however, is to adopt the practices of the strongest party in the country which they inhabit; so that in Syria, they all profess Islamism. In private they infringe the Ramadhan, curse Mohammed, drink wine, and eat meats forbidden by the Koran. They inveterately hate all religions but their own, especially that of the Franks, from a tradition, that their

commonwealth will some day be overthrown by Europeans: so that the most unpardonable insult which one Druse can offer another, is to say, "May God put a hat on you!" Of their public reputation, they are most keenly jealous; never failing to revenge an affront offered before witnesses. In their private morals, they are equally lax; and no father ever allows an adult son to remain alone with any of the females of his family. Their priests are termed *Aakel*. The superintendence of divine worship, and of education, is entrusted to them. They are required to abstain from swearing and abusive language; and they are not permitted to wear any article of gold in their dress. Women may be admitted to this order; and strange to say, many claim the privilege, in order to avoid the expensive style of dress, which is the fashion of the country.

A father cannot wholly disinherit his son; but he may leave him a single mulberry tree for his portion. Circumcision is not practised among them. Their fidelity to a guest who has placed himself under their protection, is most strictly inviolable; and Djezzar Pasha himself never could procure the surrender of any individual, who had fled to them from his tyranny. The Druses are extremely fond of raw meat; and whenever a sheep is killed, the raw liver, heart, &c. are considered great dainties. The Christians qualify their similar *omophagism* by brandy, between each slice. Throughout Syria, raw meat is a favourite food, particularly with the women.

The Emir attached himself much to Mr. Burckhardt. They conversed freely in Arabic, without an interpreter: and he greatly wished to detain the traveller longer. But it was at the close of March, and every day made the route to Damascus more difficult. As it was, the summit of *Djebel Barouk* was covered with snow, and enveloped in thick fog. Had it not been for the footsteps of a man who had passed a few hours before, the path would have been undiscoverable; and the party frequently sank up to their waists in snow; nevertheless, caravans pass it in winter; and in the more difficult places, the muleteers spread carpets before their mules. On the summit of *Anti-Libanus*, is a singular rock, called *Shekeik el Donia*: on passing it, Mr. Burckhardt's guide assured him, that the time would certainly arrive, when some Frank nation would invade this country, and that on reaching this rock, they would be completely routed.

The second journey into the *Haouran*, was undertaken in April, 1812, with a view to explore *Djerash* and *Amman*, in the *Decapolis*, which had been already visited by Mr. Scot-

zen. A Damascene, who had been seventeen times at Mekka, was Mr. Burckhardt's companion. The first castle on the Hadj road from Damascus is El Mezarib. Here the caravan halts ten days to collect the pilgrims; and the warehouses are well stocked for the Pasha's suite. The expences of the pilgrimage are very great. The journey cannot be performed in the most humble way, on a single camel, under 2500 piastres, (125*l.* sterling.) A camel, with a litter, costs 3000. The majority of pilgrims contract with the Mekoham, or great undertakers; and those who do not engage with them, are subject to gross ill treatment. They are compelled to march last, and to encamp on the worst ground, and they are not permitted to fill their water skins, till all the rest of the caravan is supplied. The whole march is attended with robbery and plunder, in which the protecting Pasha's troops largely participate. Scarcely a morning passes without some delinquent being impaled alive; the caravan moves on, and the malefactor is left to be devoured by the birds of prey. Near the head of the Red Sea, the bones of dead camels are the only guides of the pilgrims through the waste of sand. The caravan often loses its way, and overshoots the day's station. If in such cases the waterskins are exhausted, many perish through fatigue and thirst.

The ruins of Djerash stand forty miles to the westward of the spot which D'Anville has assigned for *Gerasa*. Nevertheless, the modern name, and the magnitude and importance of the remains, tend to a belief that Djerash is the real site of the ancient city. The ruins are nearly an hour and a quarter in circumference; and from the description given of them, betoken great magnificence. They consist of a temple, with nine entire Corinthian columns, the shafts forty feet in height. Mr. Burckhardt conjectures, that the temple, and its area, could not originally have been adorned with less than two hundred and fifty columns; and he considers the building to have been superior to any other in Syria, excepting the Temple of the Sun at Palmyra. A second smaller temple has three Corinthian columns standing. From it leads a street, with a colonnade on each side; and at the point in which this is crossed by the principal street of the town, stand four large cubical masses of stone, about seven feet in height, probably intended to support statues. The long street terminates in a large open space, inclosed by a magnificent semicircle of columns, of which fifty-seven are now standing. Some of them are fifteen feet in height: all are Ionic. The radius of this semicircle is 105 paces. On a rising ground, beyond the semicircle, stands another Corinthian temple, from which a

side-door leads to a large theatre, containing twenty-eight rows of seats. The south-western gate of the town is a fine and entire arch, flanked with a smaller one on each side. A rotunda, a smaller theatre, and an aqueduct, are the other principal remains, of which the cowardice of his guides, who refused to enter the town, and the short time allotted him, not above four hours, permitted Mr. Burckhardt to make only a very cursory survey.

The Haouran is inhabited by Turks, Druses, Christians, and Arabs. Its population is from 50 to 60,000; of whom 6 or 7000 are Druses, and 3000 Christians. The Turks and Christians live and dress alike; and religion seems to create very little difference in their respective conditions. The Christian, if he quarrels, strikes the Turk without fear, a liberty which in every town in Syria, would expose him to death, or a heavy fine.

“The Druses of the Haouran, like those in Mount Libanus, have the class of men called Akoul (sing. Aakel), who are distinguished from the rest by a white turban, and the peculiarity of the folds in which they wear it. The Akoul are not permitted to smoke tobacco; they never swear, and are very reserved in their manners and conversation. I was informed that these were their only obligations; and it appears probable, for I observed Akoul boys of eight or ten years of age, from whom nothing more difficult could well be expected, and to whom it is not likely that any important secret would be imparted. I have seen Akouls of that age, whose fathers were not of the order, because, as they told me, ~~they~~ they could not abstain from smoking and swearing. The sheikhs are for the greater part Akouls. The Druses pray in their chapels, but not at stated periods; these chapels are called Khalawe, i. e. an insulated place, and none but Druses are allowed to enter them. They affect to follow the doctrines of Mohammed, but few of them pray according to the Turkish forms: they fast during Ramadan in the presence of strangers, but eat at their own homes, and even of the flesh of the wild boar, which is frequently met with in these districts. It is a singular belief both among the western Druses, and those of the Haouran, that there are a great number of Druses in England; an opinion founded perhaps upon the fanatical opinions of the Christians of Syria, who deny the English to be followers of Christ, because they neither confess nor fast. When I first arrived at the Druse village of Aaere there was a large company in the Medhafe, and the sheikh had no opportunity of speaking to me in private; he therefore called for his inkstand, and wrote upon a piece of paper the following questions, which I answered as well as I could, and returned him the paper: ‘Where do the five Wadys flow to in your country?—Do you know the grain of the plant Leildedj; and where is it sown?—What is the name of the Sultan of

China?—Are the towns of Hadjar and Nedjran in the Yemen known to you?—Is Hadjar in ruins, and who will rebuild it?—Is the Moehdy (the Saviour), yet come, or is he now upon the earth?" P. 304.

Mr. Burckhardt set out from Damascus for Cairo in June 1812. Having to pass through a great variety of Bedouin tribes, he assumed the common Bedouin dress, took no baggage, and mounted a very unattractive mare; at Tabaria he first attempted to house himself in the church, for which purpose he obtained the keys from the Catholic priest, but being dislodged by the vermin he speedily removed into the open church-yard. The church in this town is dedicated to St. Peter, and stands, according to the legend, on the spot from which the apostle threw his net. The population is 4000, one-fourth of whom are Jews. The Christians consist of a few families only, but they enjoy great liberty and are on a footing of equality with the Turks. The Jews esteem Tiberias as one of the four holy cities of the Talmud; the others being Szaffad, Jerusalem, and Hebron. Here Jacob is said to have resided, and it is from the Lake of Gennesareth that the Messiah is expected to rise. The greater part of the Jews residing in these holy places are religious devotees, who hold that unless prayers are addressed twice a week at least from them, the world will return to its primitive chaos. Missionaries collect alms in all quarters of the globe to support these religious fraternities. The whole day is passed by the residents, in the schools or the synagogue, where they recite the Old Testament and the Talmud, both of which many of them know by heart: of the contents of the sacred books beyond the mere words they are supremely ignorant.

"They observe a singular custom here in praying; while the Rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice or gestures, the meaning of some remarkable passages; for example, when the Rabbin pronounces the words, 'praise the Lord with the sound of the trumpet,' they imitate the sound of the trumpet through their closed fists. When 'a horrible tempest' occurs, they puff and blow to represent a storm; or should he mention 'the cries of the righteous in distress,' they all set up a loud screaming; and it not unfrequently happens that while some are still blowing the storm, others have already begun the cries of the righteous; thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity." P. 326.

In his excursions from Tabaria, Mr. Burckhardt was frequently reprov'd by his guide for carelessness respecting

the lighted tobacco which fell from his pipe. The whole of one mountain in the neighbourhood is thickly covered with dry grass, which readily takes fire, and the slightest breath endangers the peasants' harvest. In the valley of Jordan the innocent cause of conflagration is invariably punished with death; and by a public law, even in the height of intestine warfare, no one attempts to set fire to his enemy's corn.

At Nazareth Sir Sidney Smith will be long remembered with gratitude. After the retreat of the French, Djezzar Pacha resolved to massacre all the Christians in his Pashalik, and sent orders to that effect to Jerusalem and Nazareth. The British commander remonstrated in the strongest terms, and menaced Acre with a bombardment unless the bloody mandate was revoked. Djezzar gave way without hesitation. Mr. Burckhardt frequently heard both Turks and Christians say of Sir Sidney Smith, "His word was like God's word, it never failed!"

The remains at Amman are a spacious church, several temples, a stoa, a bridge, and the largest theatre which Mr. Burckhardt saw in Syria. It has forty rows of seats; and in its front was a colonnade consisting of at least fifty columns. The traces of fresh horse-dung in the neighbourhood warned the guides to abridge their visit to these ruins. In descending the northern bank of Wady Modjeb, the footpath winds among masses of rock, behind which robbers often lurk to waylay travellers, not making their spring till their prey is too close to escape. Upon many large blocks by the side of the path lie heaps of small stones, placed as weapons for travellers in need. No Arab passes without adding to these heaps.

A little beyond this defile Mr. Burckhardt passed the night in an Arab encampment. He alighted at the tent of a sheikh, who was dying of a lance wound which he had received a few days before: but such was the hospitality of his entertainers that he did not learn the sheikh's misfortune till the following day. The sick man lay in the women's apartments, a lamb was killed, and a friend of the family did the honours of the table. It was in Thessaly that Hercules found similar delicacy of treatment; and the classical reader will be impressed by the striking illustration which this reception of Mr. Burckhardt affords to a passage in the *Alcestis* of Euripides, which without it may appear repugnant to European feelings. After plentiful *comessation* the hero in the play discovers that something is out of order in his host's family. The servants deal with him at first somewhat ænigmatically: but, upon being pressed, they at last plainly tell him the loss of Admetus.

ΘΕΡ. γυνὴ μὲν ἐν ὁλώλει Ἀδμήτῳ, ζῆν.

ΗΡ. τί φῆς; ἔπειτα δῆτα μ' ἐξενίζετε;

ΘΕΡ. ἡδεῖτα γάρ σε τῶνδ' ἀποσώσθαι δομῶν.

At Kerek an unhappy letter which Mr. Burckhardt delivered to the sheikh, frustrated his intention of visiting the borders of the Dead Sea. The sheikh would not hear of his proceeding with a single guide, and very troublesomely offered his own protection and company in a few days. The consequences were extortion, delay, and ultimate disappointment. The Christians of Kerek are excellent marksmen and distinguished for their courage. Not long since a party of the Rowalla on Sunday, when the men were absent, robbed the Christian encampment of all their cattle. Seven and twenty young men, on the first alarm, pursued the thieves, in number 400, mounted on camels and many of them armed with firelocks. The battle lasted two hours, when the Rowalla fled with the loss of 43 killed, a great many wounded, all their booty and 120 camels. The Christians lost only four men killed.

“ Their custom of entertaining strangers is much the same as at Szalt; they have eight Menzels, or Medhafs, for the reception of guests, six of which belong to the Turks, and two to the Christians; their expenses are not defrayed by a common purse: but whenever a stranger takes up his lodging at one of the Medhafs, one of the people present declares that he intends to furnish that day's entertainment, and it is then his duty to provide a dinner or supper, which he sends to the Medhafs, and which is always in sufficient quantity for a large company. A goat or a lamb is generally killed on the occasion, and barley for the guest's horse is also furnished. When a stranger enters the town, the people almost come to blows with one another in their eagerness to have him for their guest, and there are Turks who every other day kill a goat for this hospitable purpose. Indeed it is a custom here, even with respect to their own neighbours, that whenever a visitor enters a house, dinner or supper is to be immediately set before him. Their love of entertaining strangers is carried to such a length, that not long ago, when a Christian silversmith, who came from Jerusalem to work for the ladies, and who, being an industrious man, seldom stirred out of his shop, was on the point of departure after a two months residence, each of the principal families of the town sent him a lamb, saying that it was not just that he should lose his due, though he did not choose to come and dine with them. The more a man expends upon his guests, the greater is his reputation and influence; and the few families who pursue an opposite conduct are despised by all the others.” P. 384.

It is considered an unpardonable meanness at Kerek to sell or exchange butter for any of the necessaries of life. Their

consumption of this article is very great, one of their commonest dishes being a pudding made of sour milk and a profusion of butter. There are families who thus devour upwards of ten hundred weight of butter in a year. If a man is known to have sold or exchanged this article, his daughters or sisters remain unmarried, for no one would dare to connect himself with the family of a *Baya el Samin*, or seller of butter, the most insulting epithet which can be applied to an inhabitant of Kerek. This custom is peculiar to this one place and is unknown to the Bedouins.

Concerning the Dead Sea, Mr. Burckhardt does not appear to have acquired any fresh information. The wonders of it, for the most part, are now exploded, and in spite of the ocular testimony of Josephus, Julius Africanus and Pausanias, it is proved that its streams do not make it an *Avernus*, and that its waters are not destructive to all vitality. M. Seetzen's correspondence with Mr. Zoch, is said to have been printed by the Palestine Association in a quarto pamphlet of a few pages. After much inquiry we have been unable to meet with this little work; and it is deeply to be regretted that the public have not had larger communications, from the only European whose authority can be trusted, who has visited the Dead Sea in modern times.

The sheikh of Kerek with whom Mr. Burckhardt travelled proved an arrant knave. Not content with his original bargain, which was thrice as much as it ought to have been equitably, he took an opportunity, under a menace of desertion, of privately securing fifteen piastres more. He then, before the whole company, proposed an exchange of saddles. The comparative values were very much

ἑκατόμβοι ἐννεαβοίων .

and Jupiter had by no means deprived Mr. Burckhardt of his sense of this inequality: but the sheikh assured him that he would find the country saddle much more agreeable than the town saddle; and that unless he gave it up now the sheikh of the Howeytat would infallibly take it away afterwards. All the bystanders seconded the request. "Is he not your brother?" said they. "Are not the best morsels of his dish always for you? Does he not continually fill your pipe with his own tobacco? Fie upon your stinginess." Mr. Burckhardt had calculated upon paying part of the hire of a guide to Egypt by the sale of this saddle, but the arguments employed against him were irresistible, and he was content to surrender it. The sheikh was still bent upon obtaining the stirrups also for his son, and after two days altercation he

gained this point also, though the pair given in exchange were almost useless, and wounded the ancles of the wearer.

In descending the valley of El Ghoeyr, a troop of horse appeared at a distance encamped near a spring. They mounted their horses and pursued Mr. Burckhardt's party.

"The general opinion was that the horsemen belonged to the Beni Szakher, the enemies of the Howeytat, who often make inroads into this district; there was therefore no time to lose; we droye the cattle hastily back, about a quarter of an hour, and hid them, with the women and baggage, behind some rocks near the road, and we then took to our heels towards the village of Dhana, which we reached in about three quarters of an hour, extremely exhausted, for it was about two o'clock in the afternoon and the heat was excessive. In order to run more nimbly over the rocks, I took off my heavy Arab shoes, and thus I was the first to reach the village; but the sharp flints of the mountain wounded my feet so much, that after reposing a little I could hardly stand upon my legs. This was the first time I had ever felt fear during my travels in the desert; for I knew that if I fell in with the Beni Szakher, without any body to protect me, they would certainly kill me, as they did all persons whom they supposed to belong to their inveterate enemy, the Pasha of Damascus, and my appearance was very much that of a Damascene. Our fears however were unfounded; the party that pursued us proved to be Howeytat, who were coming to pay a visit to the Sheikh at Tafyle; the consequence was that two of our companions, who had staid behind, because being inhabitants of Maan, and friends of the Beni Szakher, they conceived themselves secure, were stripped by the pursuers, whose tribe was at war with the people of Maan." P. 409.

In order to visit Wady Mousa, Mr. Burckhardt pretended to his guide that he had made a vow to slaughter a goat in honour of Haroun (Aaron) whose tomb he knew was at the extremity of the valley. This pretext was necessary, as an excursion from the high road always looks suspicious in the eyes of the Arabs. The payment was a pair of old horse shoes. A close examination of the ruins of Wady Mousa was impossible, for it would have led to a belief that the visitor was a magician in search of treasures. At the point in which the valley becomes narrow are many sepulchral vaults. The high rocks, as you proceed, nearly touch each other, and the rivulet which flows beneath issues through a chasm called El Syk, not above fifteen feet in breadth. About fifty paces below this chasm a bridge of one arch, still entire, is thrown across the valley. Below it, on both sides, large niches are worked in the rock; but the guide assured Mr. Burckhardt that the bridge itself was inaccessible, and therefore was the work of evil Genii. Where the valley

again opens, on the side of a perpendicular rock is an excavated mausoleum, in a state of preservation resembling that of a building recently finished, and in itself one of the most elegant remains of antiquity in Syria. The principal chamber is sixteen paces square, and about twenty-five high. The entrance is approached by steps, and supported by four Corinthian columns about thirty-five feet high, and three in diameter, between antæ. The whole height to the top of the pediment exceeds sixty feet. The doors are profusely covered with the richest carving. There are some sculptures on the exterior wall at the end of the vestibule; but though in perfect preservation, Mr. Burckhardt's time was too closely limited to permit him to determine their meaning. The natives call this monument Pharaoh's castle, and pretend that it was the residence of a prince. It is manifestly a tomb. Many more excavated sepulchres of inferior beauty, are scattered in the course of the valley. The common form resembles several of the tombs at Palmyra; a truncated pyramid, with a pilaster on each side following the angle of the pyramid. In some places three sepulchres are excavated each above the other, and the mountain is so perpendicular that the uppermost appears inaccessible. Beyond the sepulchres where the valley widens, is a theatre capable of holding three thousand persons, cut with all its benches out of the solid rock: and still farther to the right and left, the ground is covered with innumerable fragments of columns and buildings.

“ Near the west end of Wady Mousa are the remains of a stately edifice, of which part of the wall is still standing; the inhabitants call it Kasr Bent Faraoun, or the palace of Pharaoh's daughter. In my way I had entered several sepulchres, to the surprise of my guide, but when he saw me turn out of the footpath towards the Kasr, he exclaimed, ‘ I see now clearly that you are an infidel, who have some particular business amongst the ruins of the city of your forefathers; but depend upon it that we shall not suffer you to take out a single para of all the treasures hidden therein, for they are in our territory, and belong to us.’ I replied that it was mere curiosity, which prompted me to look at the ancient works, and that I had no other view in coming here, than to sacrifice to Haroun; but he was not easily persuaded, and I did not think it prudent to irritate him by too close an inspection of the palace, as it might have led him to declare, on our return, his belief that I had found treasures, which might have led to a search of my person and to the detection of my journal, which would most certainly have been taken from me, as a book of magic. It is very unfortunate for European travellers that the idea of treasures being hidden in an,

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cient edifices is so strongly rooted in the minds of the Arabs and Turks ; nor are they satisfied with watching all the stranger's steps ; they believe that it is sufficient for a true magician to have seen and observed the spot where treasures are hidden (of which he is supposed to be already informed by the old books of the infidels who lived on the spot) in order to be able afterwards, at his ease, to command the guardian of the treasure to set the whole before him. It was of no avail to tell them to follow me and see whether I searched for money. Their reply was, ' of course you will not dare to take it out before us, but we know that if you are a skilful magician you will order it to follow you through the air to whatever place you please.' If the traveller takes the dimensions of a building or a column, they are persuaded that it is a magical proceeding. Even the most liberal minded Turks of Syria reason in the same manner, and the more travellers they see, the stronger is their conviction that their object is to search for treasures, ' Maou delayl' ' he has indications of treasure with him,' is an expression I have heard a hundred times." P. 428.

Mr. Burckhardt was much fatigued by his examination of these magnificent remains ; but it was necessary that he should perform his sacrifice. The goat was killed in sight of Aaron's tomb, and while he struck it, the guide exclaimed among other ejaculations, " O Haroun, be content with our good intentions, *for it is but a lean goat !*" There appears to be little doubt that Wady Mousa is the ancient Petra ; at least Mr. Burckhardt is convinced that there are no other ruins between the extremities of the Lacus Asphaltites and the Red Sea of sufficient importance to answer to that capital.

Mr. Burckhardt stopped a single day in an encampment of the Howeytat. He flattered himself that he was reduced to that state which can alone secure tranquillity to the traveller in the desert, and that he had no single article which could excite the cupidity of the Bedouins.

" My clothes and linen were torn to rags ; a dirty Keffye, or yellow handkerchief, covered my head ; my leathern girdle and shoes had long been exchanged, by way of present, against similar articles of an inferior kind, so that those I now wore were of the very worst sort. The tube of my pipe was reduced from two yards to a span, for I had been obliged to cut off from it as much as would make two pipes for my friends at Kerek ; and the last article of my baggage, a pocket handkerchief, had fallen to the lot of the sheikh of Eldjy. Having thus nothing more to give, I expected to be freed from all further demands : but I was mistaken ; I had forgotten some rags torn from my shirt, which were tied round my ankles, wounded by the stirrups which I had received in exchange from the sheikh of Kerek. These rags happening to be of white linen,

some of the ladies of the Howeytat thought they might serve to make a Berkoa, or face veil, and whenever I stepped out of the tent I found myself surrounded by half a dozen of them, begging for the rags. In vain I represented that they were absolutely necessary to me in the wounded state of my ancles; their answer was, 'you will soon reach Cairo, where you may get as much linen as you like.' By thus incessantly teasing me they at last obtained their wishes; but in my anger I gave the rags to an ugly old woman, to the no slight disappointment of the young ones." P. 438.

We are not much used to hear of petticoat government in the East: but Mr. Burckhardt was doomed to feel the ill effects of it. He alighted at a Heywat tent under the promise of a roasted lamb for breakfast: but he soon heard the Sheikh roundly scolded by his wife for his unseasonable liberality: and this notable lady would by no means permit the animal to be slaughtered for "such miserable ill looking strangers." Yet casual hospitality is all that the natives rely upon in these deserts. In the midst of his next day's march, Mr. Burckhardt met a poor Bedouin woman, who begged some water of him. She was going to the tent of her family, and had neither provision nor water; though she seemed "as unconcerned as if she were merely taking a walk for pleasure." The Hadj road bears marks of the perils of the desert by the heaps of stone on either side, which distinguish the tombs of the pilgrim. Among others is shewn that of a woman who died in labour, and whose infant was carried the whole way to Mekka and back to Cairo in good health. Fatigue and hunger however are not the only dangers of the road.

"During this night's march my companions frequently alluded to a superstitious belief among the Bedouins, that the desert is inhabited by invisible female demons, who carry off travellers tarrying in the rear of the caravans, in order to enjoy their embraces. They call them Om Megheydan, from Ghoul. The frequent loss of men who, exhausted by fatigue, loiter behind the great pilgrim caravans, and are cut off, stripped, and abandoned, by Bedouin robbers, may have given rise to this fable, which afforded my companions a subject of numerous jokes against me. 'You townsmen,' said they, 'would be exquisite morsels for these ladies, who are accustomed only to the food of the desert.'" P. 451.

On the 4th of September, before sun-rise, Mr. Burckhardt entered Cairo. In 1816, while the plague raged in that city, instead of shutting himself up to avoid it, he determined to pass his time among the Bedouins of Mount Sinai. A bitter well is still found at a place called Howara, corresponding in distance and probable course with the Mara of

Holy Writ. Above a valley beyond it, just over the road, a place is shewn, from which some years since a Bedouin of the Arabs of Tor precipitated his son, bound hand and foot, because he had stolen corn out of a magazine belonging to a friend of the family. Yet these very men, who punish a violation of domestic honesty so severely, are nationally and professionally public robbers.

The convent of Mount Sinai has been often described; and has little in it worth description. Mr. Burckhardt endeavoured to penetrate from it to the castle of Akaba, which hitherto has not been visited by any European. On his road he contracted an acquaintance with two old Bedouin fishermen, Hamd and Ayd, the latter was nearly seventy years of age, and had been a noted robber in his youth. In an attempt to carry off the baggage of a French officer he was detected, and so severely beaten that his back had been bent ever since. But he was still shrewd, hardy, and in excellent spirits. Of his intelligence, and his peculiar sense of honor, he gave a striking proof soon after he had joined company with Mr. Burckhardt. He pointed to a mountain at some distance, and affirmed that in it was a reservoir of rain water: but his description was so confused and so pompous, that Mr. Burckhardt discredited it, and called him a babbler.

“ ‘ A babbler!’ he exclaimed; ‘ min Allah, no body in my whole life ever called me thus before. A babbler! I shall presently shew you, which of us two deserves that name.’ He then seized one of the large water skins, and barefooted as he was, began ascending the mountain, which was covered with loose and sharp stones. We soon lost sight of him, but saw him again, farther on, climbing up an almost perpendicular path. An hour and a half after, he returned by the same path, carrying on his bent back the skin full of water, which could not weigh less than one hundred pounds, and putting it down before us said, ‘ There! take it from the babbler!’ I was so overcome with shame, that I knew not how to apologize for my inconsiderate language; but when he saw that I really felt myself in the wrong, he was easily pacified, and said nothing more about it till night, when seeing me take a hearty draught of the water, and hearing me praise its sweetness, compared with the brackish water of the coast, he stopped me, and said, ‘ Young man, for the future never call an old Bedouin a babbler.’ ” P. 503.

Akaba was not to be approached. The guide whom Mr. Burckhardt had hired, deceived him; he knew nothing either of the road or of the tribe of Haywat: and to proceed without acquaintance with the last was to rush upon certain destruction. Even the enterprizing Ayd would venture no

farther than Wady Taba ; and their return was indispensable. Ayd had seen on the shore the footsteps of a man which he knew to be those of a fisherman, a friend of his, who had probably passed in the course of the day ; and a little farther on, under a date-bush, he found a pair of leathern sandals, which also he knew belonged to his friend. Being barefooted and sore, he borrowed the sandals, and in order to let their owner know by whom they were taken, he impressed his footstep in the sand just by, which he declared his friend would recognise : taking particular care to turn the toes southward, to indicate the direction in which he had gone. A fearful adventure ensued.

“ We now returned across the plain to the before-mentioned basalt cliffs, passed the different small bays, and turned up into Wady Mezeiryk. We had descended from our camels, which Szaleh was driving before him, about fifty paces in advance ; I followed, and about the same distance behind me walked Hamd and Ayd. As we had seen nobody during the whole journey, and were now returning into the friendly districts of the Towara, we had ceased to entertain any fears from enemies, and were laughing at Ayd for recommending us to cross the valleys as quickly as possible. My gun was upon my camel, and I had just turned leisurely round an angle of the valley, when I heard Ayd cry out with all his might, ‘ Get your arms ! Here they are ! ’ I immediately ran up to the camels, to take my gun, but the cowardly Szaleh, instead of stopping to assist his companions, made the camels gallop off at full speed up the valley. I, however, overtook them, and seized my gun, but before I could return to Hamd, I heard two shots fired, and Ayd’s war-hoop, ‘ Have at him ! are we not Towara ? ’ Immediately afterwards I saw Hamd spring round the angle, his eyes flashing with rage, his shirt sprinkled with blood, his gun in one hand, and in the other his knife covered with blood ; his foot was bleeding, he had lost his turban, and his long black hair hung down over his shoulders. ‘ I have done for him ! ’ he exclaimed, as he wiped his knife ; ‘ but let us fly. ’ ‘ Not without Ayd,’ said I : ‘ No indeed,’ he replied ; ‘ without him we should all be lost. ’ We returned round the corner, and saw Ayd exerting his utmost agility to come up with us. At forty paces distance an Arab lay on the ground, and three others were standing over him. We took hold of Ayd’s arm and hastened to our camels, though we knew not where to find them. Szaleh had frightened them so greatly by striking them with his gun, that they went off at full-gallop, and it was half an hour before we reached them ; one of them had burst its girths, and thrown off its saddle and load. We replaced the load, mounted Ayd, and hastened to pass the rocks of Djebel Sherafe. We then found ourselves in a more open country, less liable to be waylaid amongst rocks, and better able to defend ourselves. Hamd now told me

that Ayd had first seen four Bedouins running down upon us; they had evidently intended to waylay us from behind the corner, but came a little too late. When he heard Ayd cry out, he had just time to strike fire and to light the match of his gun, when the boldest of the assailants approached within twenty paces of him and fired; the ball passed through his shirt; he returned the fire but missed his aim; while his opponent was coolly reloading his piece, before his companions had joined him, Ayd cried out to Hamd, to attack the robber with his knife, and advanced to his support with a short spear which he carried; Hamd drew his knife, rushed upon the adversary, and after receiving a wound in the foot, brought him to the ground, but left him immediately, on seeing his companions hastening to his relief. Ayd now said that if the man was killed, we should certainly be pursued, but that if he was only wounded the others would remain with him, and give up the pursuit. We travelled with all possible haste, not knowing whether more enemies might not be behind, or whether the encampment of the wounded man might not be in the vicinity, from whence his friends might collect to revenge his blood.

“Ayd had certainly not been mistaken last night; these robbers had no doubt seen our fire, and had approached us, but were frightened by the barking of the dog. Uncertain whether we were proceeding northward or southward, they had waited till they saw us set out, and then by a circuitous route in the mountains had endeavoured, unseen, to get the start of us in order to waylay us in the passes of the Wady Mezeiryk. If they had reached the spot where we were attacked two or three minutes sooner, and had been able to take aim at us from behind the rock, we must all have inevitably perished. That they intended to murder us, contrary to the usual practice of Bedouins, is easily accounted for: they knew from the situation of the place, where they discovered us, as well as from the dress and appearance of my guides, that they were Towara Bedouins; but though I was poorly dressed, they must have recognized me to be a townsman, and a townsman is always supposed by Bedouins to carry money with him. To rob us without resistance was impossible, their number being too small; or supposing this had succeeded, and any of the guides had escaped, they knew that they would sooner or later be obliged to restore the property taken, and to pay the fine of blood and wounds, because the Towara were then at peace with all their neighbours. For these reasons they had no doubt resolved to kill the whole party, as the only effectual mode of avoiding all disclosures as to the real perpetrators of the murder. I do not believe that such atrocities often occur in the eastern desert, among the great Aeneze tribe; at least I never heard of any; but these Heywat Arabs are notorious for their bad faith, and never hesitate to kill those who do not travel under the protection of their own people, or their well known friends. Scarcely any other Bedouin robbers would have fired till they had summoned us to give up our baggage, and had received a shot for answer.

“ I had at first intended to visit, on my return, the upper mountains, to which there is a road leading through the Wady Mokabelat; but Ayd dissuaded me. He said that if the party from which we had just escaped meant to pursue us, they would probably lay in wait for us in some of the passes in that direction; as he did not doubt that it would be their belief, that we were bound for Tor or Suez, the nearest road to which places lies through the Wady Mokabelat. I yielded to his opinion, and we returned along the coast by the same road we had come. Hamd's wound was not dangerous; I dressed it as well as I could, and four days afterwards it was nearly healed.” P. 513.

The travellers hastened onward through a narrow plain, covered with sand and loose stones. Ayd said that here in summer, when the wind is strong, a hollow sound is sometimes heard as if coming from the upper country. The Arabs believe that the spirit of Moses then descends from Mount Sinai, and in flying across the sea bids a farewell to his beloved mountain.

Mr. Burckhardt, in order to avoid suspicion, had never yet allowed his companions to see him write, lest he should be thought a necromancer or a searcher for treasures. When mounted on his camel, at an easy walk, by throwing his mantle over his head, as if to ward the sun, he could sometimes write unobserved. His journal-books were small, they could be carried in his waistcoat pocket, and when taken out they might be concealed in the palm of his hand. Sometimes pretending to sleep, and covered with his mantle, and at others going apart for a few minutes, and crouching under his cloak, he continued his notes.

“ This evening I had recourse to the last method; but having many observations to note, I remained so long absent from my companions, that Ayd's curiosity was roused. He came to look after me, and perceiving me immovable on the spot, approached on tip-toe, and came close behind me without my perceiving him. I do not know how long he had remained there, but suddenly lifting up my cloak, he detected me with the book in my hand. ‘ What is this ?’ he exclaimed. ‘ What are you doing? I shall not make you answerable for it at present, because I am your companion.’ but I shall talk further to you about it when we are at the convent;’ I made no answer, till we returned to the halting-place, when I requested him to tell me what further he had to say. ‘ You write down our country,’ he replied, in a passionate tone, ‘ our mountains, our pasturing places, and the rain which falls from heaven; other people have done this before you; but I, at least, will never become instrumental to the ruin of my country.’ I assured him that I had no bad intentions towards the Bedouins, and told him he must be convinced that I liked them too well for that; ‘ on the

contrary,' I added, 'had I not occasionally written down some prayers ever since we left Taba, we should most certainly have been all killed; and it is very wrong in you to accuse me of that, which if I had omitted, would have cost us our lives.' He was startled at this reply, and seemed nearly satisfied. 'Perhaps you say the truth,' he observed; 'but we all know that some years since several men, God knows who they were, came to this country, visited the mountains, wrote down every thing, stones, plants, animals, even serpents and spiders, and since then little rain has fallen, and the game has greatly decreased.' The same opinions prevail in these mountains, which I have already mentioned to be current among the Bedouins of Nubia; they believe that a sorcerer, by writing down certain charms, can stop the rains and transfer them to his own country. The travellers to whom Ayd alluded were M. Seetzen, who visited Mount Sinai eight years since, and M. Agnelli, who ten years ago travelled for the Emperor of Austria, collecting specimens of natural history, and who made some stay at Tor, from whence he sent Arabs to hunt for all kinds of animals. P. 518.

Mr. Burckhardt never recovered Ayd's confidence; but he kept him in tolerable good humour; this was no difficult matter, for he was an easy tempered man, fond of plentiful fare; and he used to boast that once, in his younger days, he and three other Bedouins had eaten, at a single meal, the whole of a mountain goat, although his companions, as he added, had but moderate appetites.

In the convent at Sinai are preserved pompous memorials of several European travellers who had visited it; and Mr. Seetzen does not rank last in the enumeration of his titles, or of the countries which he has traversed. An inscription in modern Arabic might have shamed this vanity. It runs as follows. "To this holy place came one who does not deserve that his name should be mentioned, so manifold are his sins. He came here with his family. May-whosoever reads this beseech the Almighty to forgive him. June xxviii. 1796."

The Arabs believe that the tables of the commandments are buried beneath the pavement of the Church on Djebel Mousa, or Mount Sinai, and they have excavated it on all sides in the hope of finding them. They are persuaded also that the Monks are in possession of the Taourat, a book sent down to Moses from heaven, upon the opening or shutting of which depend the rains of the Peninsula. This reputation occasionally is troublesome. Some years since, after a violent flood, a Bedouin, whose camel and sheep had perished in it, fired his gun at the walls of the convent, saying, you have opened the book so much that we are all drowned. After he

had been pacified by presents, he earnestly requested that for the future they would never more than half open the Taourat.

The following testimony upon a point, which in our opinion never admitted controversy, is, as we think, most conclusive. We shall present it to our readers without a single comment. Mr. Burckhardt is speaking of the gross ignorance of the priests of Sinai on scriptural subjects.

“ I believe there is not a single individual amongst them, who has read the whole of the Old Testament; nor do I think that among Eastern Christians in general there is one in a thousand, of those who can read, that has ever taken that trouble. They content themselves, in general, with their prayer-books, liturgies, and histories of saints; few of them read the gospels, though more do so in Syria than in Egypt; the reading of the whole of the Scripture is discountenanced by the clergy; the wealthy seldom have the inclination to prosecute the study of the Holy writings, and no others are able to procure a manuscript copy of the Bible, or one printed in the two establishments in Mount Libanus. The well-meant endeavours of the Bible Society in England to supply them with printed copies of the Scriptures in Arabic, if not better directed than they have hitherto been, will produce very little effect in these countries. The cost of such a copy, trifling as it may seem in England, is a matter of importance to the poor Christians of the east; the Society has, besides, chosen a version which is not current in the east, where the Roman translation alone is acknowledged by the Clergy, who easily make their flocks believe that the Scriptures have been interpolated by the Protestants. It would, perhaps, have been better if the Society, in the beginning at least, had furnished the eastern Christians with cheap copies of the Gospels and Psalms only, which being the books chiefly in use among them in manuscript, would have been not only useful to them, but more approved of by the directors of their consciences, than the entire Scripture. Upon Mohammedans, it is vain to expect that the reading of the present Arabic version of the Bible should make the slightest impression. If any of them were brought to conquer their inherent aversion to the book, they could not read a page in it without being tired and disgusted with its style. In the Koran they possess the purest and most elegant composition in their language, the rhythmical prose of which, exclusive of the sacred light in which they hold it, is alone sufficient to make a strong impression upon them. The Arabic of the greater part of the Bible, on the contrary, and especially that of the Gospels, is in the very worst style; the books of Moses and the Psalms are somewhat better. Grammatical rules, it is true, are observed, and chosen terms are sometimes employed; but the phraseology and whole construction is generally contrary to the spirit of the language, and so uncouth, harsh, affected, and full of foreign idioms, that no

Musselman scholar would be tempted to prosecute the study of it, and a few only would thoroughly understand it. In style and phraseology it differs from the Koran more than the monkish Latin from the orations of Cicero.

“ I will not take upon me to declare how far the Roman and the Society's Arabic translation of the Old Testament are defective, being unable to read the original Hebrew text; but I can affirm that they both disagree, in many instances, from the English translation.” P. 584.

In the bay of Birket Faraoun, according both to Egyptian and Arabian tradition, Pharaoh and his hosts were overwhelmed. The continual motion of the waters in this bay, which is occasioned by “ its exposure on three sides to the sea,” as Mr. Burckhardt remarks, (though we have some difficulty in picturing to ourselves a bay so formed) is ascribed by the natives to a more poetical cause;—the turmoil of the spirits of the drowned who are restless beneath the water.

With one more striking extract from an account of the Ryhanlu Turkmans in the Appendix, we must conclude.

“ The Turkman women do not hide themselves, even before strangers, but the girls seldom enter the men's room, although they are permitted freely to talk with their father's guests. I was much struck with the elegance of their shapes and the regularity of their features. Their complexion is as fair as that of European women; as they advance in age the sun browns them a little. As to their morals, chastity becomes a necessary virtue where even a kiss is punished with death by the father or brother of the unhappy offender. I could mention several instances of the extreme severity of the Turkmans upon this subject; but one may suffice. Three brothers taking a ride, and passing through an insulated valley, met their sister receiving the innocent caresses of her lover. By a common impulse they all three discharged their fire-arms upon her, and left their fallen victim upon the ground, while the lover escaped unhurt; my host, Mohammed Ali, upon being informed of the murder, sent his servant to bring the body to his tent, in order to prevent the jackalls from devouring it: the women were undressing and washing the body to commit it to the grave, when a slight breathing convinced them that the vital spark was not yet extinguished; in short the girl recovered. She was not sooner out of immediate danger, than one of Ali's sons repaired to the tent of his friends, the three brothers, who sat sullen and silent round the fire, grieving over the loss of their sister. The young man entered, and saluted them, and said, ‘ I come to ask you, in the name of my father, for the body of your sister; my family wishes to bury her.’ He had no sooner finished, than the brothers rose, crying ‘ if she was dead, you would not have asked for her, you would have taken the body without our permission.’ Then seizing their arms, they were hurrying out of

the tent, in search of the still living victim; but Mohammed, Ali's son, opposed the authority of his father, and his own reputation of courage to their brutal intentions; he swore that he would kill the first who should leave the tent, told them that they had already sufficiently revenged the received injury, and that if their sister was not dead it was the visible protection of the Prophet that had saved her: and thus, he at last persuaded them to grant his request. The girl was nursed for three months in Mohammed Ali's family, and married after her complete recovery to the young man who had been the cause of her misfortune." P. 368.

Our article has already exceeded the limits which we proposed to ourselves in its commencement: and we hold this unintentional extension of it to be a sufficiently fair proof of the value affixed by us to the book which forms its subject.

ART. III. *Julia Severa; ou l'An quatre cent quatre vingt douze. Par M. Simonde de Sismondi.*

WHEN we see a work of fiction advertised from the pen of a philosophical historian, and political economist, our first feeling is regret, that the author should have forsaken the scientific and eminently useful course in which he has deservedly required a distinguished reputation, to stray amidst the flowery, but devious and hazardous paths of fancy. M. Simonde de Sismondi appears to have anticipated this regret, if he does not even participate in it; and he urges, in a sort of apologetical preface, that when the scene of a romance is laid in very remote ages, a degree of laborious research is requisite, to give a due colouring and costume to the pictures delineated, which can only be expected from those to whose severe studies such information is indispensable. Be this, however, as it may, JULIA SEVERA, OU L'AN QUATRE CENT, QUATRE-VINGT DOUZE, has nevertheless considerable merit, as every work of M. Sismondi must have; it affords, we have no doubt, a faithful picture of the state of France at the end of the fifth century, and makes us better acquainted with the evils, disorders, and sufferings then prevalent, than the concise, condensed sketches we read in history. The chief fault is a degree of heaviness pervading the whole, and reminding us at every instant that the author is not labouring in his vocation. We will give a short analysis of the story, and extract some of the most striking passages.

The first chapter presents us with a detailed description of the desolation of Gaul after the death of Attila, part subjugated by the Visigoths and Burgundians, part already invaded by the Franks, and the part that still remained, nominally, a Roman province, divided amongst a few enormous proprietors and the church; the native population almost extinct, its remnant reduced to slavery, and tilling for masters the land which had been their own; but so inadequate to this office, that they were intermingled with purchased slaves from every barbarous tribe in Germany, Sarmatia, and Scythia. All these oppressed, degraded, and indignant beings, imperfectly restrained by a few settlements of Legionary and Federated soldiers. Obligated to be confined nightly, for the security of their tyrants, in dungeons called *ergastula*, whilst even the slaves selected for domestic offices were regarded as so inimical, that no master durst lie down to sleep till he had strongly barricadoed his apartments against their attacks.

Sylvia Numantia, mother of the hero Felix Florentius, had obtained from her uncle, the Emperor Marjorian, during his short reign, the grant of an immense district south of the Loire, which she had endeavoured to repeople with soldiers and slaves; she resided in her castle of Noviliacum, upon the banks of that river, and had there educated her son, with the assistance of a very learned grammarian called Eudoxus, and her chaplain Father Martin. When he grew up, she had conducted him, for farther improvement in the arts of peace, to Arles, the capital of the Roman province, and in those of war, to Toulouse and Vienne, the courts of Euric, king of the Visigoths, and Gondebaud, king of the Burgundians.

In the year 492, Felix, his education being completed, was living quietly with his mother at Noviliacum. One morning looking from his terrace, he observed upon the northern bank of the Loire a confused multitude of men, women, and children, on foot and on horseback, intermingled with cattle, sheep, pigs, and beasts of burthen, apparently exhausted with fatigue, terrified, and desirous of passing the Loire, which the horsemen entered at different points, and then returned in despair. Rivers being in those days valuable lines of defence against the barbarians, boats were carefully secured. Felix had many locked up under his castle, but only three sailors near at hand; with these he crossed the stream in a small bark, and, as the following scene is amongst the most spirited in the book, we will give it as nearly as may be in our author's own words.

“ Felix perceived that he could not safely land amongst such a crowd, as the tumultuous rush into his skiff which he saw preparing, would inevitably sink it. When he was near enough to be heard, he ordered his boatmen to rest upon their oars, and enquired of the fugitives whence they came, and what they sought. A thousand voices answered at once, but in the confusion of sounds he could distinguish only the words, *Massacre, fire, barbarians, Franks*. These, however, were sufficient to explain every thing. Clovis, king of a small tribe of Franks, had six years before defeated Syagrius, and taken possession of Soissons; and from that moment the formidable adventurers under his command, or who, without acknowledging him as king, followed him as the ablest and most successful leader of their race, had annually carried terror and devastation into some of the adjacent provinces.

“ ‘ I cannot,’ said Felix, ‘ receive more than twenty persons into this boat; but I have more and larger upon the other side of the river. Are there any good watermen amongst you, capable of managing them?’

“ ‘ I, I,’ exclaimed at once a hundred voices.

“ This eagerness appeared to Felix an indication rather of the dismay than of the skill of the speakers. He repeated his question. ‘ There should be amongst you boatmen from the Seine. Which are they?’

“ ‘ I, I,’ repeated the same voices, whilst several men sprang into the water, making for the vessel. Felix drew his sword, and declared that none should be received into it, save those he should select.

“ But now eight or ten horsemen, known to be shepherds by their sheep-skin cloaks and their long lances, advanced to the shore opposite the bark, and drove back the unarmed throng. In the middle of this group was a woman closely veiled, and covered with a coarse mantle, who had not in any way drawn Felix’s attention. He now observed that she gave orders to one of the shepherds, who instantly quitting her, traversed the crowd, and returned, followed by fifteen men. The woman then addressing herself to Felix, said, ‘ These are the only persons amongst us really capable of managing boats. Take them quickly over, for time presses; the Franks are perhaps not far behind. It must require an hour to cross the river and return, and perhaps in half an hour there may not remain one of all the wretches who now sue for your compassion, alive to profit by it.’

“ The skiff touched the bank, the boatmen entered it. ‘ And you yourself,’ said Felix, offering his hand to the woman who had spoken to him.

“ ‘ I will await your return,’ she replied, ‘ I desire not a safety that is not shared by those who have protected me.’

“ ‘ Then I will also wait,’ exclaimed Felix, springing on shore, and joining her. ‘ Go, Diocles,’ he said to the old soldier who held the rudder, ‘ and mind we are not left long here.’

“ Diocles bowed his head in token of obedience, and the boatmen substituting for oars such implements of husbandry as they could find, the vessel rapidly cut through the water.

“ Felix then approached the woman who had spoken, and who was, as he learned from one of the fugitives, Julia Severa, only daughter of the senator Julius Severus, Count of Chartres. She was concealed by her veil and mantle, but her voice and movements bespoke her youth; her port was lofty, and her actions graceful. ‘I have duties towards these unfortunate people,’ she said to Felix, but you.’——Felix could not indeed well say how he could benefit them by sharing their dangers; but he had felt it impossible to remain safe in his boat, whilst a woman was voluntarily risking her life.—‘Let us consider,’ he answered, how we can defend ourselves for an hour; a longer period is not necessary.’ ”

But we must abridge. Julia expresses her doubts of those fighting now, who had run away from their homes, and accordingly, after many vain efforts to excite them, Felix finds only Julia's few shepherds able or willing to assist him. With their help he raises a sort of barrier across the mountain path, which delays the Sarmatian horse, who had taken the lead of their allies, the Frank infantry, just long enough to effect the embarkation of the whole multitude and their goods, regulated by Julia.

When all are well quartered out among the subjects of Noviliacum, Julia informs her protectors, that her father had endeavoured to form an alliance, for common security, with the Armorican towns, which had long since constituted themselves into a sort of federative republic, under the authority of the emperor; but these free and brave people had refused all connexion with men incapable of defending themselves; that Julius Severus had in consequence repaired to Soissons to make the best terms he could for his own country, and that an independent tribe of Franks had surprised and destroyed Chartres during his absence; when she herself having been preserved by the zeal, courage, and intelligence of her foster-brother Dumnorix, the chief of her party of shepherds, had escaped with her nurse, and joined the rest of the fugitives.

Julia and Felix fall in love; *cela va sans dire*; the reader must clearly have anticipated such an occurrence, and we should scarcely have thought it required mention, did we not wish to remark, that they proceed upon the occasion in a manner according rather with the maxims of parents and philosophers, than with our romance experience; going through a regular course of esteem, preference, liking, &c. before they arrive at any thing in the least resembling

passion. In real life such conduct is certainly very prudent, and frequently prevents much suffering; but the conviction that it must have this effect, is rather injurious to the strong interest we wish to feel in the sorrows of novel-heroes and heroines.

During the foregoing early stages of attachment, Felix determines to concur with Julius Severus, in making terms with Clovis for the remainder of the Roman province, and he visits various cities, to obtain their approbation of his plan and authority to act for them. At Orleans he finds the governor so engrossed by the ceremonies with which he intends to celebrate his own birth-day, that he will not even listen to him. At Tours, he meets with a somewhat better reception from the Archbishop Volusianus, who enters readily into his scheme, but disgusts him by the fanaticism and artful policy which he betrays during their conference. He tells Felix, that Julius Severus is in his heart a Pagan, which indeed Felix had already discovered, and is negotiating his daughter Julia's marriage with Clovis; an event which the Archbishop considers as of all others the most to be dreaded. Felix now obtains all the authority he required through the influence of Volusianus; returns home, learns from Julia that she is a Christian, that she knows nothing of her father's idolatry, and that she is acquainted with, and abhors the intention of marrying her to the barbarian, heathen Clovis. Felix thereupon makes her an offer, is accepted, and sets out for Soissons.

Upon his arrival at the place of his destination, Felix is received by the Count of Chartres, with all the politeness of a Roman courtier, and every expression of gratitude for the services rendered to his daughter, as well as for the hospitality and kindness she was still enjoying under the roof of Sylvia Numantia. This is followed by a political discussion, after which Julius Severus introduces Felix to St. Remi, Archbishop of Rheims, the representative and advocate of the orthodox Church at the Court of the Pagan Clovis. Next day our hero is presented to that youthful barbarian conqueror himself; and the description of the court and audience is striking. Clovis inhabited the Palace of the defeated Count Syagrius, displaying all the luxurious splendour to which Roman refinement and magnificence had attained. The two senators traversed antichambers filled with Frank soldiers, part of whom had slept upon the couches covered with the richest Persian carpets which ran round the rooms, and the remainder upon trusses of straw, which yet remained strewn on the floor, and from which they did not deign to

raise themselves when their own leaders, much less when Roman or Gallic senators passed. The windows were hung with curtains of costly silk, but one which had been torn down was replaced by a soldier's cloak.

The presence chamber was filled with Roman senators clad in the patrician toga, with Christian prelates in their pontifical robes, attended by trains of inferior Ecclesiastics, with the Frank priests of the ancient German deities, and with Frank warriors, whose armour was adorned with the spoils of Gaul. Felix explains his mission, carefully abstaining from saying aught on behalf of the districts south of the Loire, which could offend the Visigoths, their more immediate neighbours and masters. The prelates and senators then compliment Clovis according to their respective professions, whilst such of the Franks as understood Latin, appear to be cutting German jests upon them. Then the Frank Theuderic in a longish speech, insults the Gauls, reminding Clovis that he was made King for war, not for peace, and that if he is tired of fighting there are others of the long-haired race ready to take his place. We need hardly remind our readers, that long hair was the distinction of the Merovingian Princes. Theuderic's harangue is received by his countrymen with loud acclamations, whilst the Gauls and Romans shrink back alarmed. Clovis, in German, promises his warriors, that they shall kill the Gauls by and bye; if they will let him deceive them for the present.—He then dismisses the assembly; wine is handed round prior to separation. Theuderic rejects the cup suspiciously. Clovis drinks of it and then offers it to him, when he accepts it, and Felix wonders to observe that poisoning should seem to be as familiar amongst barbarians as at Constantinople itself. The Franks depart tumultuously, and as the Gauls are more slowly retiring, Clovis stops them to ask Julius Severus if the Ambassador has brought his daughter, and finding he has not, orders her immediate arrival. St. Remi then tries to persuade his Majesty to prefer a niece of the bishop of Meann, to whom Clovis objects for want of birth.

When they have returned home, Felix remonstrates somewhat unsuccessfully with Julius Severus against disgracing his family by a barbarian alliance, and asks Julia's hand for himself. The Count civilly excuses himself, urging the danger of offending Clovis by marrying her of whom he thinks for himself to another. Much time is consumed in negotiations and intrigues. Felix succeeds in his mission, discovers that Julius Severus had made arrangements for immediately

bringing Julia to Soissons, and sets off in all haste upon his return, that he may see her as she quits Noviliacum.

We must here pause to make a remark upon Felix's patriotism. It is probably true that under the circumstances it would have been impossible to defend Gaul, that the best thing to be done was to prevent bloodshed and conciliate the conqueror by submission, and we can forgive the Count of Chartres as an old statesman for acting upon such views. But prudence is not the virtue we love best, or expect to find most in youth, and really in a hero of romance, it is so repugnant to all our notions and feelings, that it quite chills our concern in his fate. We fear the author will think us very juvenile, but we would have had Felix fall in love with less reflection, and have received a very dangerous wound fighting the Franks, if he did not die on the field, even at the expense of deviating from the exact truth of the manners of the age. It is always allowable to make an exception in favor of the hero, and preparation seems to be made for such an exception in the present case, by finishing his education in Barbarian courts. We will now dispatch the two remaining volumes with our best speed.

During her son's absence Sylvia sought to amuse her fair guest by excursions along the banks of the Loire and of the Chez. Upon the latter river the two ladies attended by Eudoxus, visited the settlement of Federated Veterans, where they were entertained with military games. They passed the night in an adjoining castle belonging to Sylvia, but inhabited only by her housekeeper Radebode, the Amazonian widow of a German Federate. Radebode gives them so alarming an account of the ghosts who haunt the castle, that Sylvia makes arrangements for a guard of veterans to watch through the night in the principal passages. The veterans who only like contending with enemies of flesh and blood, frighten each other with stories of apparitions, and retire to their watch-fire in a more comfortable chamber. In the night Julia is alarmed by she knows not whether a dream or vision. A man in the garb of a penitent holding a torch, calls upon her to arise, assume the same dress, and renounce the pomps and follies of the world. He is interrupted by the barking of the watch dogs, and disappears with a comrade who had remained at the door.

Upon their return to Noviliacum, they learn that Julia is to be immediately fetched to Soissons, and to secure a last interview for her with Felix, they determine to meet him at the Druidical ruins of Hesodunum. There they accordingly

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do meet, and Felix who has grown rather more impassioned, urges Julia to fly with him. She represents the evils they would thus bring upon their parents, and he desists. They then agree to contrive delays, and trust to time and St. Remi for disposing otherwise of Clovis. The lovers are slowly following Sylvia and Eudoxus through a subterraneous passage leading to their place of embarkation on the Loire, when Sylvia turning to call them, perceives the cavern closed behind her. Upon examination it appears, that an enormous mass of rock, used by the Druids as a door, and fitting so exactly as to be immoveable from without, has been either casually, or purposely closed. In alarm she sends Diocles and Dumnoris to examine the door by which they had entered. That also is closed, as is every other with which they are acquainted. In an agony of terror she sends to Noviliacum and the camp, for workmen to force a passage, and declares her own resolution not to lose sight of the spot where her children had disappeared. In the morning Julius Severus, who had arrived at Noviliacum to fetch his daughter, joins Sylvia with the workmen. It is now discovered that one of the issues closed over night is open, and the bank of the river near it marked with many feet and the keel of a boat. The caverns in all their ramifications are explored and found empty, though the mechanism by which, and the hiding places from which the masses of rock had been moved are undiscovered. After much discussion it is conjectured, that the lovers have fallen into the hands of the Bagaudæ, and this idea diminishes the fears of the parents. The Bagaudæ were peasants driven from their homes and occupations by oppression, who betook themselves to the woods and lived upon plunder; their only object therefore could be to obtain a ransom. Sylvia now returns home, to dispatch messengers in every direction, whilst Severus visits an old Priestess of Pan, whom he considers as inspired, and who having moreover much intercourse with the Bagaudæ, he thinks may humanly or super-humanly give him information. She after various shrewd questions in conversation, assures him from her tripod, that Julia has been seized by the christian monks, to prevent her marriage with Clovis. That she is in the hands of him who most fears and hates himself, and warns him to beware lest he conceal her from him in the grave. This idea is confirmed by some expressions dropped by the Noviliacum chaplain, who always disliked Julia, and by the style of the letters of condolence which Sylvia receives from Volusianus, the enemy alluded to by the old priestess. In consequence Severus hastens back to Soissons, hoping that

Clovis will be indignant at the seizure of his intended bride. But Clovis had during his absence been induced by St. Remi to select Clotilda, the orthodox niece of the Arian King of the Burgundians, and declines quarrelling with the clergy. Theuderic however claims his right of private war, and after driving a hard bargain as to terms with Severus, accompanies him from Soissons at the head of 300 men. They cross the Loire at Noviliacum, where he then learns that Sylvia has just received from Volusianus a letter bearing an old date, and informing her that her son is possessed with a devil, and is now undergoing the requisite treatment in the monastery of St. Martin, but that of Julia nothing is known. Severus points out to Sylvia the evident hypocrisy of this epistle, and she proceeds with him to Tours.

Julia and Felix had meanwhile been seized by monks after a violent struggle on the part of the lover. They were informed that the intention had been only to secure the idolatrous Julia to prevent her marriage with Clovis, but that Felix having incurred excommunication by striking a priest, must now be taken also. They are carried to Tours and deposited respectively in a monastery and convent. Felix dressed as a penitent is obliged to conform to monastic discipline, and submits the more readily from an idea that persons of his rank and Julia's cannot be very long concealed from the researches of their families, and that their temporary seclusion may indeed preserve her from Clovis. This lasted some time, when one morning as he attended in the choir, he observes an unusual agitation in the congregation, and suddenly hears martial music, which he recognises as that of the Franks. A monk then ascends the pulpit to impart to the faithful a miracle recently wrought by St. Martin. He tells them that Felix Florentius having worshipped idols with Julia Severa in the ruins of Hesodunum, had been seized by demons and conveyed even to the gates of Hell, when a pious monk, Father Andrew, being at prayer at St. Martin's tomb, had a revelation of the misfortune, and by the efficacy of his orisons forced the evil spirit to relinquish his prey, and deposit Felix at the gates of the monastery. Finally he informs the congregation that they will see the unhappy demoniac and judge for themselves, as the Archbishop for the greater glory of religion means to examine him publicly, previous to his being delivered up to the Franks who are come to Tours to claim him; and he exhorts them not to be deceived by the artifices of the evil spirit who being no longer able to employ force, will probably endeavour through the mouth of his victim to give the whole affair a false to-

louring. As the monk concludes, amidst the acclamations of his auditors, Volusianus enters the cathedral by one door, and Theuderic with his Franks, whom the Archbishop had met, caressed, feasted, and somewhat propitiated at another: Julius Severus mingling with them, and Sylvia occupying a distinguished place amongst the women. When all are assembled, a person habited as a Frank, but unknown to Theuderic and his companions, advances from their ranks and lays hands upon a silver chandelier, which he suddenly drops, and falls down in convulsions. The people shout a miracle! a miracle! whilst the monks charitably throwing a cloak over the culprit to save him from the disgrace of recognition, carry him off to their infirmary.

By the time tranquillity is restored, Felix, who had been hurried away to his cell the moment the music of the Franks was heard, and who knew nothing of the subsequent transactions, is brought back, and artfully interrogated by Volusianus. 'The first question is, what woman he met at Hesiodunum, and led from the ruined fortress. He answers, Julia; the daughter of the Count of Chartres: and hundreds of voices from different parts of the cathedral, prompted by the monks, who had mingled with the congregation, exclaim,

" 'The daughter of the apostate, of the idolater.'

" Volusianus proceeds.—'Did you not suddenly find yourself in a cavern whence there was no passage, in impenetrable obscurity?'

" 'Certainly, when the rocky barriers were closed upon us, we remained in perfect obscurity.'

" 'A miracle! A miracle!' shout the multitude. 'You sought the darkness of idolatry, and you found darkness.'

" 'Did you continue alone in this obscurity, or did any being approach you?'

" 'Violent hands seized upon my companion amidst the obscurity, and sought to tear her from me.'

" 'A miracle!' repeated the crowd. 'The Prince of Darkness came for his prey!'

" 'When you were restored to light, what monk did you suppose you beheld?'

" 'He told me his name was Father Andrew.'

" 'Oh, blessed Father Andrew! Intercede for us! Deliver us from all evil!' resounded through the cathedral."

But it is needless to give the whole scene: the examination goes on after the same fashion, till Felix gets irritated, when the crowd exclaim, that the demoniac is beginning to roar, the clergy commence their orisons, sprinkling him with

holy water, and he recollects that he had better restrain his anger. In conclusion he is asked, what he imagines had become of Julia, and answers, that she entered the convent of nuns, at the moment he had entered the monastery; when Volusianus observed, he wished that by this test the illusions to which the unfortunate Felix was a victim should be judged. Julia could not be in the convent without his knowledge and orders; she had never been there, and to convince them of this truth, he would authorise the noble matron, Sylvia Numantia, accompanied by any ladies of Tours she might select, to search the convent. Sylvia does accordingly search the convent; she is scrupulously conducted to the most concealed dungeons, to the burying vaults, every where, and she quits it with the alarming conviction, that Julia is not within its walls.

Felix is now restored to his friends, and they retire to consult what can be done to recover Julia. The case appears desperate, for Severus had, through his friend the priestess of Pan, employed Bagaudæ to watch the roads, and from them, with whom Dumnorix was in constant communication, nothing had been learned. Severus proposes to seize Volusianus as a hostage for his daughter, but Sylvia remarks, that the archbishop is not a man to save his life by confessing an imposture; and Theuderic adds, that he doubts whether his Franks would raise a hand against him, so deeply are they impressed by the scene in the cathedral, and the prelate's previous hospitality. Sylvia next proposes to request a private audience of the archbishop, in the hope that he will not venture to speak to persons of their rank and education the language that was calculated for the vulgar. This is approved and the audience obtained, but Volusianus listens to their solicitations and reproaches with religious humility and zeal, and opposes such piously inflexible fortitude to the menaces of Theuderic, that he evidently gains the respect and good-will of the Frank. Felix, in despair, asks to see Father Andrew the monk, who had brought him and Julia to Tours; to which the archbishop readily consents, observing however, that the father is unluckily travelling over the diocese upon ecclesiastical business, which renders it difficult to say where he may at any precise moment be found. Felix now trusts he has obtained a clue, as it seems highly probable that the same monk who brought Julia to Tours, has been again employed to remove her thence. The Bagaudæ report, that Father Andrew left Tours, and went to Poitiers some days before the arrival of the Franks; and Felix, to whom Severus, resigning all hopes of

allying himself to Clovis, promises to give his daughter's hand the moment she shall be recovered, immediately departs for Poitiers, attended by his faithful Diocles, and a couple of slaves.

At Poitiers Father Andrew is easily found, but he is found an altered man. The serenity of a good conscience, and with it every mark of health had vanished from his appearance. He had executed his commission at Hesodunum, however painful, in the conviction, that implicit obedience to his clerical superior was his chief duty; but his belief in the propriety of his conduct had been shaken, if not overthrown, by the discovery of the deception practised upon him with respect to Julia's religion and disposition, and by the miraculous colouring which Volusianus had chosen to give to so very worldly a transaction. He imparts all this to Felix, adding, that he had been sent to Tours because he refused to confirm the account of the supposed miracle; that he knows nothing of Julia since her entering the convent; but that he is satisfied Volusianus would not be guilty of murder. He offers his services in seeking her as an expiation for the injury he has done her, and suggests, that she is probably concealed in some one of the small and remote religious communities depending upon the diocese of Tours. These he proposes to visit; more especially that assembled around the sanctuary of St. Senoch, a holy man, who had caused himself to be walled up in the ruins of the tower of Loches, leaving out his head at one opening, and his hands at another, by means of which he could ring a bell, but not effect any communication between his hands and head, trusting for his support to the charity of his devotees, who not only brought him food, but put it themselves into his mouth. It is first ascertained by means of the civil authorities, that Julia is not in any convent at Poitiers, and then Father Andrew departs with Felix for Loches.

Upon their road they are surprised by a party of Bagaude. Felix and Diocles prepare to resist, but Andrew will not suffer lives to be risked for the sake of money, and inquires what sum will be accepted for permission to continue their journey. A wild and savage-looking woman comes forward, and answers, that money will not do, they must surrender, her husband having been taken the preceding day, and thrown into prison, she wants a prisoner of consequence to exchange for him. Father Andrew then agrees to the necessity of defending themselves, and manfully aids Felix and Diocles; but they are overpowered by numbers. The monk is killed in the conflict, and all the rest made captives. Ar-

mentaria, the former spokeswoman, who appears to command the troop in the absence of her husband, desires Felix to dispatch Diocles and his slaves to his different friends, to excite them to effect the exchange as speedily as possible, explaining to him, that should her husband be executed she will murder him. She appoints his own deserted castle upon the Cher, as the place where her husband is to be liberated. Diocles and the slaves depart accordingly with letters from Felix, and he himself is compelled to share the hardships and wanderings of the Bagaudæ, with the agreeable assurance, that two men, who constantly accompany him, will instantly plunge their knives in his bosom, upon the slightest symptom of attempting to escape, or to call for assistance.

Our Author now leaves Felix with the Bagandæ, to inquire after the fate of Julia. Upon her first entrance into the convent she had been required by the lady abbess to renounce her idolatry, and become a nun; to which she had replied by professing herself a Christian, but refusing to take the vows. The holy mother in consequence declared her an obstinate idolatress, and ordered her to be confined in a remote cell, and debarred from all intercourse, save with one old nun, who was to accompany the lay sister who once in every four-and-twenty hours would carry her food. Even this nun was forbidden to speak to her. In this solitary confinement Julia's courage at first sank; she thought of her vision in the castle on the Cher, and conceiving that the worldly pomps she had been called upon to renounce, meant her union with Clovis, and the follies, her love for Felix, trembled lest she should indeed be destined to pass the rest of her days in a convent. She soon, however, recovered sufficient energy to struggle against her fate. She resolved to try to awaken an interest in her sufferings in the old nun, who did not pay much attention to the prohibition against speaking. But Sister Mary proved to be a vulgar fool, whose curiosity, though sufficiently insatiate, was confined to the subject of love stories, and of those vices in which she conceived all the laity to indulge, and Julia gave up all hopes that had rested upon her. Meanwhile she was visited at night, through a secret door, by a mysterious woman, who represented herself as an oppressed prisoner, acquainted from long residence with all the secrets of the convent. This person tried to terrify Julia into taking the veil by accounts of the abbess's power and cruelty, and in the end confirmed all the suspicions of her being an emissary of that venerable superior, which the strangeness of the whole circumstances

had excited, by proposing to Julia to offer sacrifice with her to the old gods whom Julia had been reported to worship.

Soon after this Julia was summoned to the lady abbess, and informed, that to prevent her impiety from corrupting this holy sisterhood, she would be removed by Sister Constance, a nun she had not before seen, to a place where she could not injure them, and must herself be improved. Shuddering with dread of a fatal dungeon, of which Sister Mary had spoken to her, Julia followed her conductress, who, to her surprise and joy, led her out of the convent, and got with her into a litter. They were immediately driven from Tours. During their journey Sister Constance proceeded to instruct Julia in the doctrines of Christianity, totally regardless of her assurances, that she was already well acquainted with them, and when satisfied of the docility of her neophyte, she willingly informed her, that they were going to the hermitage of St. Senoch, where her female disciples were to be formed into an affiliated congregation, of which she, Sister Constance was to be the superior. By the way Julia recognizes in the monk who escorts them, the apparition in her supposed vision, and of course the discovery puts an end to all her superstitious fears.

They arrive at Loches, when the appearance of the saint, so immured as to be incapable of all motion, and fed like a baby by his admirers, is curiously described, as well as his conversation; which, consisting as long as the sun is above the horizon, wholly of the gospel appointed for the service of the day, applied *tant bien que mal*, make a strange sort of cross purposes. Here Julia remains some days in tolerable comfort, looking from her window upon the face of nature, and allowed to share in the religious exercises and domestic avocations of the sisterhood. Suddenly, however, she is alarmed by the monk who had accompanied her and Constance. He tells her, that Frank troops and Bagaudæ are in search of her, insinuating their being employed by Clovis, and that it is requisite she should be privately removed to another place of concealment. Julia cannot resist if she would, and is willing enough to fly from the pursuit of Clovis; she, therefore, readily follows the monk. He carries her across the river Indre, upon which St. Senoch's hermitage was seated, places her in the litter which had brought her from Tours, and at night embarks with her upon another stream.

Towards midnight they land upon the right bank, and the monk leads Julia through an apparently deserted chapel, and various subterraneous and other passages, to a bedchamber,

that appears well furnished, though long uninhabited. Here he tells her, he is under the necessity of leaving her till morning in the dark, as a light must not be seen from the window, and locks her in. Not very well pleased with her situation, she tries to look out through the cracks of her window-shutters, and indistinctly as she can thus by the light of the rising moon, distinguish external objects, she is struck by a resemblance to the lawn beneath the castle on the Chér. Whilst she is endeavouring to satisfy herself, whether this likeness be more than fancy, she hears persons enter an adjoining chamber. She listens with suspended breath, and the voice of Felix strikes her ear.

It is of course unnecessary to explain, that it is the castle upon the Cher, the scene of Julia's alarming vision, to which the monk, well acquainted with its most secret passages and recesses, had brought her for concealment; whilst the Bagaudæ had conducted Felix thither to be exchanged for their captain. The captain arrives in the morning, attended by Severus, Sylvia, &c. and all ends happily; Felix settling the Bagaudæ upon his own territories, and reclaiming them to their original peaceful occupations of husbandry.

We hardly know whether the readers who have perused this abstract of JULIA SEVERA, OU L'AN QUATRE CENT QUATRE-VINGT DOUZE, will fully agree in our previous *critique*; for we have strongly felt, whilst writing, that many of the incidents and situations are calculated to excite very considerable interest, and that many of the sketches of manners are striking and curious; yet we certainly were conscious of a decided heaviness in the book itself. In explanation of this apparent anomaly, we have only to observe, that a story may appear lively, and even interesting, when related with great brevity, and when the most strongly marked features are alone brought forward, which proves tedious and uninteresting when given with great minuteness of detail.

In conclusion, we must recur to one of our introductory remarks. M. Sismondi is evidently not in his element in this work, and we, as his sincere admirers, hope that he will rather occupy himself in continuing his valuable HISTOIRE DES FRANÇAIS, than in toiling to convert it into *Romans Historiques*.

ART. IV. Dissertation: exhibiting a general View of the Progress of Mathematical and Physical Science, since the Revival of Letters in Europe. By Professor Playfair. Originally prefixed to the Third Volume of the Supplement to the Encyclopædia Britannica. Constable & Co. Edinburgh. 1822.

Of the history of science prior to the end of the seventeenth century, there remain two articles of which we have not yet spoken, namely, Astronomy and Optics. In regard to the former it has frequently been remarked that the ancients made much more progress in it than in any other of the physical sciences. In the clear sky of the East where astronomical observations were first regularly performed, the heavenly bodies present themselves with a degree of lustre and constancy wholly unknown in the variable climate of these northern islands: and the curiosity which is natural to man to become acquainted with the more striking phenomena of the physical world, was, among the people of Assyria, Persia, and Greece, usually incited by those mystical notions, common to all half-civilized tribes, which connect the destiny of nations or of individuals with the movements of the heavenly bodies.

The earliest opinion respecting the nature and motions of the stars was that which is derived from the impression of the senses. The first astronomers regarded those bright objects, which in a clear night sparkle in the firmament as so many luminous points fixed in the concave surface of a sphere; which, having the earth for its centre, revolved on an axis passing through that centre, in the space of twenty-four hours: and when at length they perceived that some of them did not partake of this diurnal motion towards the west in the same degree, but, on the contrary, moved towards the east, they concluded that there were more spheres than one; and that the stars which are now known by the name of planets, were inserted in the surfaces of spheres peculiar to them, which revolved more slowly than that of the fixed stars. These spheres were, of course, supposed to be homocentric, and as the stars belonging to them all were visible on the earth, it followed that the substance of which they were composed, must be transparent; and hence the origin of the epithet *crystalline*, by which these spheres were distinguished. This system, says Mr. Playfair, though it grew more complicated in proportion to the number and variety of the phenomena observed, was the system of Aris-

telle and Eudoxus, and with a few exceptions of all the philosophers of antiquity.

The progress of observation, however, proved the insufficiency of this hypothesis. It was found that the planets, instead of moving uniformly to the eastward, were every one of them, subject to great irregularity. It was ascertained, for example, that the motion in that direction became at certain periods much slower than it was at others, and at length ceased altogether; so that the planet not only became for a time stationary, but even acquired an apparent motion towards the west. These appearances, we need not remark, were completely irreconcilable with the ideas formerly entertained, of uniform motion in a regular sphere; and as they could not be explained on the principles of Eudoxus, they led, in the course of time, to the substitution of another theory by Apollonius Pergæus, of which we now proceed to give the outlines.

This distinguished geometer conceived that, in the circumference of a circle which had the earth for its centre, there moved the centre of another circle, in the circumference of which the given planet actually revolved. The circle which had the earth for its centre was called the *Deferent*, whilst the other circle which had its centre in the circumference of the former was called the *Epicycle*: and the motion of each, was held to be uniform. Lastly, it was conceived that the motion of the centre of the epicycle in the circumference of the deferent, and of the planet in the circumference of the epicycle, were in opposite directions, the first being towards the east, and the second towards the west. In this way were explained the jarring phenomena of the different kinds of motion, progressive and retrograde, which are exhibited by the planets; and there was no longer any difficulty in conceiving how, from two uniform circular movements, a third apparent motion might be produced which continually changed both its rate and its direction.

Hipparchus soon after applied the same principle to account for the inequality of the sun's apparent motion round the earth. To explain, or at least to express this irregularity, he imagined an epicycle of a small radius, with its centre moving uniformly in the circumference of a large circle, of which the earth was the centre; and he taught that the sun revolved in the circumference of the small circle with the same angular velocity as this same circle itself, but in a contrary direction.

“As other irregularities in the motions of the moon and of the planets were observed, other epicycles were introduced, and Pto-

lemy in his *Almagest* enumerated all which then appeared necessary, and assigned to them such dimensions as enabled them to express the phenomena with accuracy. It is not to be denied that the system of the heavens became in this way extremely complicated: though when fairly examined, it will appear to be a work of great ingenuity and research. The ancients indeed, may be regarded as very fortunate in the contrivance of epicycles, because by means of them, every inequality which can exist in the angular motion of a planet may be at least entirely represented. This I call fortunate, because at the time when Apollonius introduced the epicycle, he had no idea of the extent to which his contrivance would go, as he could have none of the conclusions which the author of the *Mecanique Celeste* was to deduce from the principle of gravitation."

On the revival of learning in Europe the *Almagest* of Ptolemy was translated at Vienna under the protection of the Emperor Frederick the third, and an attempt was made, by the laborious Purbach, to recommend to the learned among the Germans, the study of the Alexandrian astronomy. In the middle ages, even, the pursuit of this delightful science was not altogether intermitted; but it was so closely connected at that period with the illusive dreams of the astrologer, that no traces are left either of principle or mechanical invention, by which its progress could have been promoted. It held, in point of dignity, the same rank with alchemy and magic, and divided with these fanciful studies, the favour of the people and the patronage of the great: and it was not till the age of Copernicus, the true reformer of astronomy, that a new light dawned on this field of natural knowledge, and directed mankind to the only path in which advancement could be either practicable or secure. This great man was born in Prussia, in 1473, and studied at the University of Cracow. His relations at first directed his attention to medicine, though he afterwards entered the Church: and he appears in early life to have acquired a decided taste for astronomical enquiries, as if he had been guided by nature herself to devote his eminent talents to that interesting science, in which he was destined to effect so complete a revolution.

We are unfortunately not supplied with the precise train of thought which first led Copernicus to place the sun in the centre of the system; but we are informed by himself, in his work "*De Revolutionibus Orbium Celestium*," that one of the considerations which mainly impressed his mind was the effect produced when a spectator in motion transfers that motion from himself to the objects observed by him when

in that state, and supposes them to be moving in an opposite direction. From this slight effort of abstraction it immediately appeared to him that the rotation of the earth on an axis from west to east would produce the same phenomena, as the imaginary motion of the heavens in the direction from east to west: and it certainly appears not a little extraordinary, as Mr. Playfair remarks, that so natural a thought should have occurred at so late a period, for the first, or nearly for the first time.

It was not possible even for the strong mind of Copernicus to throw off all at once the prejudices of the age, and particularly such of them as professed to have a foundation in the principles of science. Educated in the belief of Aristotle's doctrines, he occasionally encountered in the physics of that renowned writer the most powerful objections to his new views, as well as some very seducing arguments against the most important of his actual discoveries: and the positions of the Stagyrte, accordingly, were found not less puzzling when urged by his adversaries to discountenance his speculations, than when employed by himself to recommend these last to his own imagination, or to the adherents of the old school, who as yet occupied all the strong places in the land. He fell into a great misconception, for example, in regard to the parallelism of the earth's axis; to account for which he thought it necessary to assume, in addition to the earth's rotation on an axis and revolution round the sun, the existence of a third motion altogether distinct from either of the others. He did not perceive that this parallelism is an immediate consequence of the *inertia* of matter; an oversight for which he was not unjustly accused by Kepler, of not being fully acquainted with the extent of his own riches.

It was in 1543, a few days before the death of the author, that the first edition of his work was given to the public, solicited by Cardinal Schoenberg, and dedicated to the Pope. So little was the Church, at that period, alarmed at the new astronomy! But the book attracted little attention; and the system which it contained, if at all examined by the learned, was almost universally rejected. To use the words of our author,

“It lay fermenting in secret, with other new discoveries, for more than fifty years, till by the exertions of Galileo, it was kindled into so bright a flame as to consume the philosophy of Aristotle, to alarm the hierarchy of Rome, and to threaten the existence of every opinion not founded on experience and observation.”

In the history of astronomy, during the sixteenth century, Tycho Brahé claims a distinguished place, both as a man of scientific views, and also as an excellent observer. His merit, too, is the greater that, in devoting himself to the pursuit of knowledge, he had to overcome a pitiable prejudice, which taught persons of rank to regard the labours of the mind as positively degrading, and altogether unworthy of noble blood or hereditary station. The grandees of Denmark were, at that time, extremely jealous of the privilege of remaining ignorant without disgrace; and the relations of Tycho, therefore, viewed his astronomical enthusiasm as a dereliction of his high birth-right, and as an actual infringement on the patent of their nobility.

Having, notwithstanding, obtained the patronage of the King, he built a splendid observatory in the island of Huenä, and furnished it with instruments of a much larger size, and of a much more ingenious mechanism, than had yet been directed to a survey of the heavens. By means of them, he could measure angles to ten seconds; a degree of accuracy which exceeded sixty times the nicest measurement that could be effected by the instruments of Ptolemy, or any that had belonged to the Alexandrian school.

The command of such apparatus suggested to Tycho the formation of a catalogue of the fixed stars, at once more copious and exact than that of Hipparchus and Ptolemy: and by determining the right ascension of these bodies by a reference to the planet Venus instead of the moon, he finally succeeded in surpassing to a considerable extent the utmost accuracy of the Greek astronomers. He ascertained the places of nearly 800 fixed stars.

His next achievement, as a philosophical observer, was to determine some of the more striking inequalities in the moon's motion. He afterwards turned his attention to the important subject of atmospherical refraction; a physical property, the existence of which was suspected before the time of this philosopher, but never completely ascertained. An instrument, which he contrived on purpose to make the refraction distinctly visible, shews the scale on which his observatory was furnished. It was an equatorial circle of ten feet diameter, turning on an axis parallel to that of the earth. With the sight of this equatorial, he followed the sun on the day of the summer solstice, and found that, as it descended towards the horizon, it rose above the plane of the instrument. At its setting, the sun was raised above the horizon by more than its own diameter.

Tycho made considerable advances, too, in the theory of comets; which, in opposition to the Aristotelian doctrine, he maintained to be bodies placed far beyond the reach of the terrestrial atmosphere, and moving round the sun. With all this astronomical knowledge, however, the Danish philosopher continued to oppose the Copernican system, and to deny the motion of the earth. Misled by certain texts of Scripture, and yielding too much to the impression of the senses, he could not wean himself from the popular belief that the sun performs a daily revolution round our globe; but satisfied, at the same time, from a course of observation, on Mars, that the earth was not the centre about which the planets revolve, he projected the system, which still bears his name, and which teaches that the sun moves round the earth, whilst he is the centre of the planetary motions. It cannot be denied, says our author, that the phenomena, purely astronomical, may be accounted for in this hypothesis, and that the objections to it are rather derived from physical and mechanical considerations than from the appearances themselves. It is simpler than the Ptolemaic system, and free from its inconsistencies; but it is more complex than the Copernican, and it in no respect affords a better explanation of the phenomena. The true place of the Tychonic system is between the two former; an advance beyond the one, and a step short of the other; and such, if the progress of discovery were always perfectly regular, is the place which it would have occupied in the history of science. If Tycho had lived before Copernicus, his system would have been a step in the advancement of knowledge; coming after him, it was a step backward.

About a century after Copernicus, the celebrated Kepler saw the light; a philosopher who was destined to make great improvements in astronomical science in his own times, and to pave the way for still greater advances in an age which, to the highest perfection of mechanical contrivance, was about to add a power of arithmetical calculation formerly altogether unknown. His first discovery respected the orbits of the planets, the planes of which, according to the Alexandrian system, were all supposed to pass through the earth; whereas the more improved observation of Kepler proved to him that their planes passed through the sun, and consequently that the lines of all their nodes intersect one another in the centre of that orb. Pursuing his investigations, he next arrived at the important knowledge, that the orbits of all the planets are not circles but ellipses, and that the sun is placed in their common focus.

“The industry and patience of Kepler, in this investigation, were not less remarkable than his ingenuity and invention. In the calculation of every opposition of Mars, the work filled ten folio pages, and Kepler repeated each calculation ten times, so that the whole work for each opposition extended to one hundred such pages.—In these calculations, the introduction of hypotheses was unavoidable, and Kepler’s conduct in rejecting them, whenever they appeared erroneous, without any other regret than for the time which they had cost him, cannot be sufficiently admired. He began with hypothesis, and ended by rejecting every thing hypothetical. In this great astronomer we find genius, industry, and candour, all uniting together as instruments of investigation.”

It was a happy moment in which Kepler found out that the motion of a planet in its orbit, although not uniform, is yet determined by a fixed law, founded on the rectilineal distance of the moving body from the sun; the rate of motion being every where inversely as the square of the distance; increasing of course, as the distance is diminished, and diminishing as the distance is increased. From this fact an inference was drawn, which is found applicable in every particular case, namely, that the areas described by a line drawn from the sun to any given planet, are proportional to the times in which they are described; the increased rapidity of the motion making up for the shortness of the line, in the one case; whilst, in the other, the greater length of the line compensates for the diminished rapidity of the motion.

The discovery, however, which has principally immortalized his name, is that which explains the relation which subsists between the distance of the several planets from the sun, and the times in which they perform their annual revolutions in their orbits. He was long impressed with the persuasion, that there must be some such law, and that it would be capable of being denoted in the language of arithmetic or geometry. Indeed he seems to have looked towards this object with such earnestness, that so long as he had not attained to it, he regarded all his other discoveries as incomplete. He at last found, says Mr. Playfair, infinitely to his satisfaction, that in any two planets, the squares of the times of the revolution are as the cubes of their mean distances from the sun. This beautiful and simple law had a value beyond what Kepler could possibly conceive; yet a sort of scientific instinct instructed him in its great importance. He has marked the year and the day when it became known to him; it was on the 8th of May, 1618; and perhaps philosophers will agree, that there are few days in the scientific history of the world which deserve so well to be remembered,

So slow is the progress of opinion, where it tends to unsettle established principles and habits of thinking, that even the fine views of Kepler were received with hesitation or regarded with indifference. They were, we are told, but little considered by Gassendi—they were undervalued by Riccioli—and they were never mentioned by Descartes. It was an honour reserved for Newton to estimate them at their true value.

“The discoveries of Kepler,” observes Professor Playfair, “were secrets extorted from nature by the most profound and laborious research. The astronomical discoveries of Galileo, more brilliant and imposing, were made at a far less expense of intellectual labour. By this it is not meant, that Galileo did not possess, and did not exert intellectual powers of the very highest order; but it was less in his astronomical discoveries that he had occasion to exert them than in those which concerned the theory of motion. The telescope turned to the heavens for the first time, in the hands of a man far inferior to the Italian philosopher, must have unfolded a series of wonders to astonish and delight the world.”

It is in the words which we have just quoted, that Mr. Playfair introduces his account of Galileo's discoveries, as well as of the ignorant bigotry with which his splendid views of our planetary system were opposed by the Churchmen of that age. In the year 1609, this celebrated astronomer was first informed of the powerful optical effect produced by a certain combination of glasses, in the course of an experiment which had been attempted in Holland. Urged by that generous desire for knowledge, which is alike patient of labour, and fruitful in expedients, he tasked his ingenuity in mechanical contrivance, till he succeeded in making a telescope, which magnified objects thirty-two times; and upon applying this instrument to the moon, he instantly secured for philosophy some of the most important facts on which the science of modern times is founded, in relation to the planetary bodies in general. This subsequent progress in discovery is well known. The satellites of Jupiter revealed to him new and interesting phenomena, respecting the wisdom and beauty unfolded in the creation. The fine disk of Saturn with a portion of his ring; the moon-like appearance of Venus; and the spots of the sun periodically returning, are some of the facts which rewarded the active genius of Galileo, and opened the wonders of astronomy to all the natural philosophers of Europe.

The invention of the telescope, as we have just observed, was owing to accident, or at least to the experiments of

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men who had little knowledge of the principles of the science on which they were about to confer so great a favour. All that is known with certainty is, that the honour belongs to the town of Middleburgh, in Zealand, and that the date is between the last ten years of the sixteenth and the first ten of the seventeenth century. Two different workmen of that town, Zachariah Jans, and Luke Lapprey, have testimonies in their favour, between which it is difficult to decide; It is not of much consequence to settle the priority in a matter which is purely accidental; yet one, says Mr. Playfair, would not wish to forget or mistake the names of men, whom even chance had rendered so great benefactors to science.

Every step which the Florentine advanced in the path of the new astronomy added a stronger argument for the truth of the Copernican system; and in a work which he published, in the form of dialogues, he boldly set forth the evidence which he had collected in support of the earth's motion, and exposed the errors of the old philosophy. Such unqualified innovation was not to be tolerated. The discoveries of the astronomer were deemed hostile to religious belief, and Galileo was accordingly cited before the tribunal of the inquisition. A council of seven cardinals pronounced on him a sentence which, as Mr. Playfair remarks, for the sake of those who are disposed to believe that power can subdue truth, ought never to be forgotten. It is given in these words :

“ That to maintain the sun to be immoveable, and without local motion in the centre of the world, is an absurd proposition, false in philosophy, heretical in religion, and contrary to the testimony of scripture. That it is equally absurd and false in philosophy to assert, that the earth is not immoveable in the centre of the world, and considered theologically, equally erroneous and heretical.”

At the same time a promise was extorted from Galileo, that he would not either by speaking or writing, teach the doctrine of the earth's motion : a promise which he failed to keep, for not long afterwards he published another dialogue, wherein he gave such a full display of the beauty and simplicity of the new system, and exposed so completely the inconsistencies of all former theories, as entirely secured the triumph of Copernicus. This breach of faith, as might have been expected, drew upon him a greater degree of rigour than he had yet experienced. In the seventieth year of his age he was brought before the Inquisition and forced solemnly to disavow his belief in the motion of the earth, and

then condemned to perpetual imprisonment, a sentence which, however, was not rigidly executed. He was allowed to return to Florence, where he passed the remainder of his life, without again violating his engagement to his ghostly monitors, for he never afterwards either talked or wrote on the subject of astronomy.

There is an anecdote preserved by Mr. Playfair, which we have seen in some other quarter, and, whilst it manifests the narrow spirit at that time cherished by the ecclesiastical order, gives a specimen of the kind of wit which it was thought proper to employ against the pretensions of science. A priest, who felt himself called upon by a sense of duty to put down the new astronomy, and to render its author an object of hatred and suspicion to the people, chose for his text these emphatical words: *Viri Galilæi quid stâtis in cælum suspicientes!* This, no doubt, was a paltry kind of persecution; whilst to compel an old man to lay his hand on the gospels, and swear that he no longer held opinions, which he could only cease to hold with his last hour of reflection, was a profanation of religion for which no consideration, the most sacred and imperative, could possibly either compensate or atone. "Such, however," to use the language of our author, "was the triumph of his enemies, on whom ample vengeance would have long ago been executed, if the indignation and contempt of posterity could reach the mansions of the dead."

The name of Descartes is familiar to every reader. He was justly esteemed a man of great genius, a deep thinker, and a lover of truth; but in the department of astronomy his distinguished talents were misdirected, and produced accordingly no results which can claim either the admiration or the gratitude of posterity. The observations of Galileo had proved that the planets are in their nature, magnitude, and apparent composition, similar to our own globe, and it had therefore now become an object worthy of a great philosopher, to give an explanation of their motions round the sun, in the elliptical orbits in which it was likewise ascertained that their annual revolutions were performed. To Descartes, as is well known, belongs the honour of attempting the solution of this, the most difficult problem that the material world offers to the consideration of philosophy.

As matter and motion are the only two materials, so to speak, which the philosopher has a right to assume for the construction of his hypothesis, the ingenious Frenchman sought no other, by means of which to explain the mechanism of the universe. The matter, indeed, was to be of the most

refined description, having no properties besides extension, impenetrability, and inertia, but possessing the quality of motion in an infinite number of directions. Its subtility and incessant movement fitted it for composing *vortices* of various kinds, in which the planetary bodies were carried through the fields of ether, much in the same way that a cork is whirled round in a tub full of water which has been set in motion in a circular direction. But it is useless to detail all the conditions of an hypothesis which has long been exploded, and which can scarcely be mentioned without creating a feeling of ridicule, and even of contempt, from which the great reputation of its author, in other respects, can hardly protect it. The only good which Descartes did to the cause of astronomy, consisted in pointing out the quarter in which the attempt to explain its phenomena could not be made with success; he was, says the Professor, the forlorn hope of the new philosophy, and was sacrificed for the benefit of those who were to follow.

From this era to the days of Newton, no original or great discoveries distinguish the history of astronomy. Gassendi, indeed was an excellent observer, and performed a number of ingenious experiments with the view of removing certain objections which were occasionally urged, or insinuated against the Copernican system, in reference to the laws of motion. He was the first, too, who observed the transit of a planet over the sun's disk, namely, that of Mercury, which took place in 1631. Kepler, we are told, had predicted this transit, but did not live to enjoy the sight of a phenomenon which proved so satisfactorily the truth of his system, and the accuracy of his astronomical tables.

A young Englishman named Horrox, raised hopes of eminence in this department of science, which his early death too soon disappointed. He trod in the steps of Kepler, adopted his opinions, and set a right value on his discoveries—a proof of discernment or candour which as yet had but few examples. He foretold the transit of Venus, which came to pass in 1639; and more happy in this respect than Kepler, he lived to witness that magnificent and instructive spectacle, and to enjoy the triumph thereby obtained for the principles of Copernicus.

As a remarkable instance of the opposition to which truth is subjected, when it has to combat the prejudices of science, we are induced to name the astronomer Riccioli, a learned and diligent compiler, who has collected in a voluminous work, entitled the *New Almagest*, all that is known of the celestial bodies at the period under consideration. Without

much originality he was a very useful author, having had, as M. Bailly remarks, the courage and the industry to read, to know, and to abridge every thing. He was, however, an enemy to the Copernican system; and the pains which he took to prop the falling edifice of Differents and Epicycles, added to his misapprehending and depreciating the discoveries of Kepler, subject him to the reproach of having neither the genius to discover truth, nor the good sense to distinguish it when discovered. Mr. Playfair, who sometimes expresses the deepest indignation against such Churchmen as value their religious creed more highly than the revelations of science, is pleased to remind his reader that Riccioli was a priest and a jesuit; that he had seen the fate of Galileo; and consequently that his errors may have arisen from want of courage, more than from want of discernment.

We shall refrain from detailing at any length the improvements for which astronomy is indebted to Huygens, as they are more closely connected with apparatus than with principle. Assisted by the use of very superior instruments, he ascertained that the luminous appearance which attached to Saturn was occasioned by a ring, surrounding the planet and seen obliquely from the earth. This discovery led him to another. His telescope was just powerful enough to detect the existence of one of the satellites; and believing that the number now brought to light was perfectly complete, he sought for no more, and imagined not that any more were in existence. The reasoning by which he convinced himself is, as Mr. Playfair well remarks, a striking proof how slowly men are cured of their prejudices, even with the best talents and the best information. The planets, primary and secondary, then discovered, made up twelve; and twelve is the double of six, the first of the perfect numbers; it was not therefore to be expected, that nature had extended her powers any farther in this portion of creation. It fell however to the lot of Cassini, a few years after, to discover four more of the Saturnian satellites; and Herschell, as every one knows, increased their number to seven; thus affording another proof that the business of man is to search and observe, and not to limit the operations of Divine Power by any preconceived notions of fitness or congruity.

There is in this chapter an interesting section on the "Figure and Magnitude of the Earth." On this subject the ancients have left nothing which does not prove at once the poverty of their means, and the carelessness with which they applied them. The measurement of an arch of the meridian by Erathosthenes of Alexandria, is well known to the mathe-

mathematical reader; whilst the total want of accuracy which marked every step of that scientific undertaking, is admitted to be the only circumstance for which it is memorable. Assuming nearly every thing that ought to have been determined by actual mensuration, and, among other things, that Alexandria and Syene were in precisely the same meridian, it is not to be held surprising, that the result of his calculation gave no insight into either the figure or magnitude of the globe.

So great are the improvements made in modern times, both in the apparatus and the methods which are employed for measuring meridional arches, that the more imperfect attempts of the seventeenth century can have no interest, except to those who are curious in the history of science. The expedition of Richer to South America, under the auspices of the Academy of Sciences at Paris, will, indeed, be long remembered, as it was during the residence of that philosopher in Cayenne, that a fact first became known which ultimately led to a correct knowledge of the true figure of the earth. He observed with astonishment, that the clock which he had carried out with him, and of which the pendulum vibrated seconds at Paris, lost about two minutes and a half daily; a circumstance which was not yet explained by a reference to the diminished gravity of the equatorial regions. The accuracy of the fact, had it been called into question, would have been soon thereafter confirmed by the experience of Varien and Deshayes, who in their visits to different places on the coasts of Africa and America, found it necessary, when near the line, to shorten their pendulum, in order to make it vibrate seconds in those low latitudes.

“The first explanation of this remarkable phenomenon was given by Newton in the third book of his *Principia*, published in 1687, where it is deduced as a necessary consequence of the earth's rotation on its axis, and of the centrifugal force thence arising. That force changes both the direction and intensity of gravity, giving to the earth an oblate spheroidal figure, more elevated at the equator than the poles, and making bodies fall and pendulums vibrate more slowly in low than in high latitudes.”

Having brought down the history of Astronomy to the time of Newton, the author of the Dissertation next proceeds to the “Optical Knowledge of the Ancients.”

Euclid and Ptolemy, are the only authors whose works manifest any particular acquaintance with the laws of vision, the latter of whom was supposed to have bequeathed to posterity a very valuable treatise on that subject. Roger Bacon, a man distinguished by his steady pursuit of true philosophy in the midst of much ignorance and error, has frequently

quoted the essay of Ptolemy, and with so much approbation, as to excite no small regret that it could no longer be found among the remains of antiquity. A few years ago, however, a manuscript on optics, professing to be the work of that philosopher, and to be translated from the Arabic, was found in the king's library at Paris; but the recovery of this treatise, instead of confirming the high opinion of it given by the monk of Oxford, has had no other effect than to satisfy every competent judge that the merits of Ptolemy as a writer on optics, have been greatly over-rated. The performance, in the state in which it now appears, is said to be very obscure, the reasoning often deficient in accuracy, and the mathematical part much less perfect than might have been expected.

In the arts connected with optics, the ancients made very considerable progress; being sufficiently acquainted with the laws of reflection to construct mirrors, both plane and spherical. The fire of Vesta, when extinguished, was not allowed to be rekindled, but by the rays of the sun condensed in a copper speculum. The mirrors, again, with which Archimedes set fire to the Roman gallies, were long made subjects of discussion, and their existence disbelieved on the ground of being physically impossible. Nor was it until the experiments of Kircher and Buffon, shewed that the effects ascribed to the contrivance of the Greek geometer might be produced without great difficulty, that full credit was given to this portion of Sicilian history.

“It would be desirable to ascertain the exact period of an invention of such singular utility as that of spectacles; one that diffuses its advantages so widely, and that contributes so much to the solace and comfort of old age by protecting the most intellectual of the senses against the general progress of decay. In the obscurity of a dark age, careless about recording discoveries, of which it knew not the principle, nor the value, a few faint traces and imperfect indications, serve only to point out certain limits, within which the thing sought for is contained. Seeking for the origin of a discovery is like seeking for the source of a river, where innumerable streams have claim to the honour, between which it is impossible to decide, and where the only thing that can be known with certainty is the boundary by which they are all circumscribed.”

Some have claimed the honour of this invention for Roger Bacon, who in more than one passage of his treatise, speaks as if he had made a variety of experiments, on concave and convex glasses, and ascertained the precise effects of each in refracting the rays of light. Dr. Smith, however, in his

Optics, disputes the ground of this claim, and endeavours to prove, that Bacon; so far from having actually performed the experiments of which he speaks, had merely arrived to some plausible conclusions; by reasoning theoretically on the properties of a transparent substance. In the work now mentioned, the reader will find the evidence concerning the invention of spectacles very fully discussed; and, on the whole, the most probable inference seems to be, that the date goes back to the year 1313, and cannot with any certainty be traced farther.

Passing over Maurolycus, to whom science was greatly indebted, we come in the year 1560 to Baptista Porta, a Neapolitan, and possessed of some celebrity as the inventor of the Camera Obscura. Of this contrivance, valuable chiefly for the principle which it illustrates, he published an account in a treatise, to which he gave the fanciful title of *Magia Naturalis*: and as a proof how much curiosity was already excited, and how eager men were to become acquainted with the philosophy of nature, which was now beginning to reveal its inexhaustible stores, we find that Porta's book immediately became popular, and was translated into several modern languages. Being a man of fortune, his house was so much the resort of the learned at Naples, that it failed not to awaken the jealousy with which the Court of Rome, at that period, watched the progress of improvement. "How grievous is it," exclaims Professor Playfair, "to observe the head of the Christian Church in that and the succeeding age, like the *Anarch* old in Milton, reigning in the midst of darkness, and complaining of the encroachments which the realm of light was continually making on his ancient empire."

From the era of Kepler to that of Newton, the name of Descartes unquestionably occupies the largest space, as an enquirer into the science of optics. As to his actual merits as a discoverer, there is no small difficulty in assigning the exact amount which is due to him; because no philosopher has ever incurred a deeper reproach for concealing what was done by others, and for exaggerating his own claims, than that which clouds the memory of this distinguished Frenchman. Of his contemporaries, who urged complaints against him on this head, none had a juster ground than Antonio de Dominis, the Archbishop of Spalatro, and Snellius, a Dutch mathematician; the former of whom had the good fortune to perform an experiment which led to a true explanation of the rainbow, whilst the latter employed his scientific skill so successfully as to discover and illustrate the laws of refraction. Descartes soon afterwards published on both these

subjects, avoiding studiously to make any mention of either of the authors now named; an omission which could not fail to give rise to heavy charges against his candour and integrity. The question after all, perhaps is, as our author observes, one of those where a man's conduct in a particular situation, can only be rightly interpreted from his general character and behaviour. If Descartes had been uniformly fair and candid in his intercourse with others, one would have rejected with disdain a suspicion of the kind just mentioned. But the truth is, that he appears throughout a jealous and suspicious man; always inclined to depress and conceal the merit of others. In speaking of the inventor of the telescope, for example, he has told minutely all that is due to accident; but he has carefully passed over all that proceeded from design; and has, in fact, subjected himself to the reproach of relating the origin of that instrument, without mentioning the name of Galileo. In the same manner he omits to speak of the discoveries of Kepler, so nearly connected with his own; and in treating of the rainbow, as we have already remarked, he has made no mention of Antonio de Dominis. It is impossible that such conduct should not produce an unfavourable impression; and hence it is, that even the warmest admirers of Descartes, do not pretend that his behaviour towards Snellius can be completely justified. Mr. Playfair applies to him the observation that has been made in regard to Aristotle, that he seems to have formed the design of cutting off the memory of all his predecessors; adding, "that the invention of printing had made this a far more hopeless undertaking than it was in the days of the Greek philosopher."

We can merely refer to the labours of James Gregory, Barrow, and Huygens; authors to whom this branch of natural philosophy has very great obligations. The last mentioned, in particular, was not only a man of a scientific head, but he was also distinguished by much practical skill in the formation of optical instruments. He polished lenses, and constructed telescopes with his own hands; and some of his object-glasses were of the enormous focal distance of 130 feet. Professor Playfair, too, gives much praise to his theory of light, and admires its happy adaptation to a variety of facts connected with the phenomena of refraction, and especially with that peculiar or double refraction, which is witnessed in a mineral called Iceland crystal. We do not concur altogether in this eulogy on the theory of Huygens, because it proceeds on an assumption, which is purely gratuitous, having nothing to recommend it to philosophy farther than that it seems to explain some appearances which, we

venture to assert, are not even at the present day well understood. Light, according to the system alluded to, consists in certain undulations communicated by luminous bodies to the etherial fluid, which is supposed to fill all space. This fluid is imagined to be composed of the most subtile matter, to be highly elastic, whilst the undulations are regarded as being propagated through it with great velocity in spherical superficies proceeding from a centre: and it is on this last supposition, that the phenomena of common refraction are explained by Huygens. Double refraction, again, is explained on the supposition, that the undulations of light in passing through the calcareous spar, assume a spheroidal form; and it must be admitted, that when one enunciates the hypothesis of spheroidal undulations, he expresses in one single sentence, all the phenomena of double refraction. The theory of Huygens, in short, is identified with the expression of a general law; but we object to it on the ground that it bends the law too much to meet the facts, and twists the facts too much to comply with the law. Mr. Playfair himself, indeed, admits this objection in substance, when he says:

“To carry the theory of Huygens farther, and to render it quite satisfactory, a reason ought to be assigned, why the undulations of the luminous fluid are spheroidal in the case of crystals, and spherical in all other cases. This would be to render the generalization more complete; and till that is done, and a connection clearly established between the structure of crystallized bodies, and the property of double refraction, the theory will remain imperfect. The attention which at present is given to this most singular and interesting branch of optics, and the great number of new phenomena observed and classed under the head of the *polarization of light*, make it almost certain, that this object will be either speedily accomplished, or that science has here reached one of the immovable barriers, by which the circle of human knowledge is to be forever circumscribed.”

We have now finished our analysis of the First Dissertation; having entered somewhat more minutely into its contents, and, of course, occupied a greater number of pages than we had intended. Our readers, however, if they entertain the same high opinion of its value that we do, will not grudge the labour bestowed on it, and will probably be induced to peruse, as the author gave it, the masterly performance of which we have exhibited so meagre an outline.

The Second Dissertation—unfortunately a mere fragment—comprehends the times and the discoveries of Newton and Leibnitz; including, we need not add, the invention of Fluxions, the Decomposition of Light, and the discovery of the

Principle of Gravitation ; all three within a period of twenty years, and all three the work of the same individual. The characters of the two great men now mentioned, are given with much ability and fairness ; and the disputed claims so long and vehemently urged by their respective partizans for the honour belonging to the inventor of Fluxions, are examined into with singular candour, and with a full knowledge of all the points at issue. The decision is given in favour of Newton ; whose modesty in announcing his discoveries, and whose reluctance to obtrude himself on the public attention, are the sole causes why there was ever any doubt on the subject. Of this great man, Mr. Playfair speaks with an enthusiasm which does him honour, and with an eloquence which warms the heart. His admiration denotes a kindred spirit ; for we cannot help measuring the mind of a philosopher by his appreciation of the rare qualities which raised and adorned that of the immortal Newton. No one ever left knowledge, says he, in a state so different from that in which he found it. Men were instructed not only in new truths, but in new methods of discovering truth : they were made acquainted with the great principle which connects together the most distant regions of space, as well as the most remote periods of duration ; and which was to lead to future discoveries, far beyond what the wisest and most sanguine could anticipate.

ART. V. *Bracebridge Hall; or, the Humourists.* By Geoffrey Crayon, Gent. 2 vols. 8vo. 12. 4s. Murray. 1822.

THIS very agreeable production is so similar in all respects, both of manner and matter, to those for which we are already indebted to the same pen, as to render it unnecessary for us to enter into general criticism upon its merits. Our opinion of the writer was early expressed : and to the praises which we then bestowed, we have little or nothing to subjoin, in the way either of addition or qualification. We need only say, that the style and taste, as well as the matter of the present, as of all our author's compositions, is of the best kind. To say that they are extraordinary, when considered as the production of a person born and educated on the other side of the Atlantic, would be neither gracious nor just ; for they are

strikingly so in themselves. Without this qualification, viewing his productions as compositions only, we much doubt whether we could name any contemporary writer whose attempts, in that light species of writing, of which the first model in our language was furnished by Addison, would easily stand a comparison with those of this American essayist. It may seem strange to bring Addison and a citizen of New York together in the same sentence; and certainly had we been asked which of all our writers would probably be the last, whom our Transatlantic descendants would be likely to emulate with success, it would have been the author of the *Spectator*. In spite, however, of the apparent improbability of the fact, so it is: we know of no author who brings some of the most favourite papers in that delightful work more frequently to our recollection, than the writer of the sketches before us.

Such of our readers as have perused the 'Sketch Book,' may remember a visit which was paid by our author, during the Christmas holidays, to Bracebridge Hall; the seat of an ancient and very worthy family in the north of England, whose humours and peculiarities were there briefly introduced to the knowledge of the public. The chief characters whom our author had there an opportunity of studying, were those of the squire himself, his younger brother, a sort of Will Wimble, known in the family by the name of Master Simon, and the parson of the parish. In consequence, however, of a marriage in the family, between the squire's second son Grey and a Miss Julia Templeton, a ward of his, our author has since spent a couple of months at the Hall; and from this circumstance has been able to give us sketches, not merely of several other members of the house of Bracebridge, but also of some of the most remarkable characters in the neighbouring village: and who all seem more or less to be imbued with the squire's way of thinking.

With respect to the "humours" of the squire and his party, we cannot say that they are of a description extremely probable in themselves; but, however, granting the author's hypothesis of character, his conclusions follow, for the most part, very naturally. His *dramatis personæ* act in a manner which is quite consistent with the parts that are assigned to them, and with the general course of the fable; so that when once the reader's imagination is fairly domiciliated at Bracebridge Hall, from that time it meets with no shocks or interruptions. All is done, and said, and described, just as it should be, and as might be naturally expected in the particular circumstances of the place.

As to story, the author has no more of that to tell his reader, than the "needy knife grinder." The work consists of a series of papers, much in the manner of those in which Addison describes his visit to Sir Roger de Coverley's place in the country; except that here the mottoes are all taken from old plays and scarce books, instead of being chosen from Horace and Juvenal; and that the several parts of the description are given more systematically, and with more regard to arrangement; and that, in order to while away the time of his reader, the author is obliged to introduce at the Hall, the old fashion of telling stories, two of which are pretty long; and what is not always the case with long stories in the same circumstances, they are all of them extremely well worth listening to. The great fault of stories, as they are commonly introduced in novels, is, that they break the thread of the narrative, and impose a very disagreeable check upon the reader's curiosity. Happily, in this case, there was no story to break, nor any curiosity to interrupt, so that the merit of the "Stout Gentleman," and of the tale called "Dolph Heyliger," have no drawbacks in that respect.

The great recommendation of the work before us, consists in the admirable delineations of character with which it abounds. We cannot say exactly that the author is a great master of human nature, but he is an admirable inventor of oddities; and when he has once got his cue, he has a talent, without falling into caricature, of giving such an inimitably humorous expression to his countenances, as it is quite impossible to look at without a strong disposition to laugh. Indeed we hardly know any production better calculated to put people in good humour, and we may add, to teach them the pleasure of looking good naturedly upon life. Every character which is described, however indifferent and exceptionable it may be in some points, is yet always painted on that side at which we can look at it with sympathy. Without sacrificing either the truth of nature or the severity of morals, still the author contrives to make every human being the object of some kindly feeling, some benevolent association. It is true, that considered in the true light in which human nature has of late years been placed by the improvements in philosophy, our author cannot properly be called an enlightened writer. For he seems by no means aware of the interest and importance of the human species, as subjects for experiments in metaphysics and political economy. But, however, he is not the less agreeable for

not being wise 'over much;' and we freely confess that if America would only give us the writer of *Bracebridge Hall* and the *Sketch Book*, we would give them in return, Mr. Malthus and Mr. Ricardo, and Jeremy Bentham, into the bargain.

In presenting our readers with some account of the work, in which the several parts have no more logical connexion than subsists between the portraits in a gallery of family pictures, of course all that we can do will be to detach a few passages, and give them as specimens. In order, however, that the reader may be able to enter in some degree into the spirit in which they were conceived and composed, we shall in the first place extract the general account which the author gives of the Hall and its inmates.

"The family mansion is an old manor-house, standing in a retired and beautiful part of Yorkshire. Its inhabitants have been always regarded through the surrounding country, as 'the great ones of the earth;' and the little village near the hall looks up to the squire with almost feudal homage. An old manor-house, and an old family of this kind, are rarely to be met with at the present day; and it is probably the peculiar humour of the squire that has retained this secluded specimen of English housekeeping in something like the genuine old style." Vol. I. P. 17.

"While sojourning in this strong hold of old fashions, it is my intention to make occasional sketches of the scenes and characters before me. I would have it understood, however, that I am not writing a novel, and have nothing of intricate plot, or marvellous adventure, to promise the reader. The hall of which I treat, has, for aught I know, neither trap-door, nor sliding-pannel, nor donjon-keep; and indeed appears to have no mystery about it. The family is a worthy well-meaning family; that, in all probability, will eat and drink, and go to bed, and get up regularly, from one end of my work to the other; and the squire is so kind-hearted an old gentleman, that I see no likelihood of his throwing any kind of distress in the way of the approaching nuptials. In a word, I cannot foresee a single extraordinary event that is likely to occur in the whole term of my sojourn at the hall.

"I tell this honestly to the reader, lest, when he finds me dallying along, through every-day English scenes, he may hurry ahead, in hopes of meeting with some marvellous adventure further on. I invite him, on the contrary, to ramble gently on with me, as he would saunter out into the fields, stopping occasionally to gather a flower, or listen to a bird, or admire a prospect, without any anxiety to arrive at the end of his career. Should I, however, in the course of my loiterings about this old mansion, see or hear any thing curious, that might serve to vary the monotony of this every-day life, I shall not fail to report it for the reader's entertainment:

“ For freshest wits I know will soon be wearie,
Of any book, how grave so e'er it be,
Except it have odd matter, strange and merrie,
Well saus'd with lies and glared all with glee *.” Vol. I. P. 19.

Having thus put our readers in possession of the *locale* of the ensuing volumes, and of the general composition of the story, we shall now proceed to introduce to their acquaintance some of the inmates of the Hall and the neighbourhood. With respect to the squire, and Master Simon, and the parson, their portraits have been given in a former work, and therefore we shall not bring them forward at present, but proceed to some of those which are new to the reader: and to begin with the servants belonging to this scene of surviving antiquity.

“ By the by, the servants are not the least characteristic part of the household: the housekeeper, for instance, has been born and brought up at the hall, and has never been twenty miles from it; yet she has a stately air that would not disgrace a lady that had figured at the court of Queen Elizabeth.

“ I am half inclined to think that she has caught it from living so much among the old family pictures. It may, however, be owing to a consciousness of her importance in the sphere in which she has always moved; for she is greatly respected in the neighbouring village, and among the farmers' wives, and has high authority in the household, ruling over the servants with quiet, but undisputed sway.

“ She is a thin old lady, with blue eyes and pointed nose and chin. Her dress is always the same as to fashion. She wears a small, well-starched ruff, a laced stomacher, full petticoats, and a gown festooned and open in front, which, on particular occasions, is of ancient silk, the legacy of some former dame of the family, or an inheritance from her mother, who was housekeeper before her. I have a reverence for these old garments, as I make no doubt they have figured about these apartments in days long past, when they have set off the charms of some peerless family beauty; and I have sometimes looked from the old housekeeper to the neighbouring portraits, to see whether I could not recognize her antiquated brocade in the dress of some one of those long-waisted dames that smile on me from the walls.

“ Her hair, which is quite white, is frizzed out in front, and she wears over it a small cap, nicely plaited, and brought down under the chin. Her manners are simple and primitive, heightened a little by a proper dignity of station.

“ The hall is her world, and the history of the family the only history she knows, excepting that which she has read in the Bible. She can give a biography of every portrait in the picture gallery, and is a complete family chronicle.

“ She is treated with great consideration by the squire. Indeed, Master Simon tells me that there is a traditional anecdote current among the servants, of the squire's having been seen kissing her in the picture gallery, when they were both young. As, however, nothing further was ever noticed between them, the circumstance caused no great scandal; only she was observed to take to reading *Pamela* shortly afterwards, and refused the hand of the village inn-keeper, whom she had previously smiled on.

“ The old butler, who was formerly footman, and a rejected admirer of her's, used to tell the anecdote now and then, at those little cabals that will occasionally take place among the most orderly servants, arising from the common propensity of the governed to talk against administration; but he has left it off, of late years, since he has risen into place, and shakes his head rebukingly when it is mentioned.

“ It is certain that the old lady will, to this day, dwell on the looks of the squire when he was a young man at college; and she maintains that none of his sons can compare with their father when he was of their age, and was dressed out in his full suit of scarlet, with his hair craped and powdered, and his three-cornered hat.”
Vol. I. P. 32.

The next person whom we shall present to our readers is a widow lady of some distinction, a sister of the squire's; and in order that she may lose none of her importance, we shall introduce her with the same state in which the author himself presents her.

“ On our return homewards, as we were crossing the lawn in front of the house, we heard the porter's bell ring at the lodge, and shortly afterwards, a kind of cavalcade advanced slowly up the avenue. At sight of it my companion paused, considered it for a moment, and then, making a sudden exclamation, hurried away to meet it. As it approached I discovered a fair fresh-looking elderly lady, dressed in an old-fashioned riding-habit, with a broad-brimmed white beaver hat, such as may be seen in Sir Joshua Reynolds' paintings. She rode a sleek white pony, and was followed by a footman in rich livery, mounted on an over-fed hunter. At a little distance in the rear came an ancient cumbrous chariot, drawn by two very corpulent horses, driven by as corpulent a coachman, beside whom sat a page dressed in a fanciful green livery. Inside of the chariot was a starched prim personage, with a look somewhat between a lady's companion and a lady's maid, and two pampered curs, that showed their ugly faces and barked out of each window.

“ There was a general turning out of the garrison to receive this new comer. The squire assisted her to alight, and saluted her affectionately; the fair Julia flew into her arms, and they embraced with the romantic fervour of boarding-school friends: she was escorted into the house by Julia's lover, towards whom she showed distinguished favour; and a line of the old servants, who had col-

lected in the hall, bowed most profoundly as she passed." Vol. I. P. 28.

Her character is afterwards drawn at greater length, and we would willingly abridge the description, were it practicable without injury to the picture.

"Notwithstanding the whimsical parade made by Lady Lillycraft on her arrival, she has none of the petty stateliness that I had imagined; but, on the contrary, she has a degree of nature, and simple-heartedness, if I may use the phrase, that mingles well with her old-fashioned manners and harmless ostentation. She dresses in rich silks, with long waist; she rouges considerably, and her hair, which is nearly white, is frizzed out, and put up with pins. Her face is pitted with the small-pox, but the delicacy of her features shows that she may once have been beautiful; and she has a very fair and well-shaped hand and arm, of which, if I mistake not, the good lady is still a little vain.

"I have had the curiosity to gather a few particulars concerning her. She was a great belle in town between thirty and forty years since, and reigned for two seasons with all the insolence of beauty, refusing several excellent offers; when, unfortunately, she was robbed of her charms and her lovers by an attack of the small-pox. She retired immediately into the country, where she sometime after inherited an estate, and married a baronet, a former admirer, whose passion had suddenly revived; 'having,' as he said, 'always' loved her mind rather than her person.'

"The baronet did not enjoy her mind and fortune above six months, and had scarcely grown very tired of her, when he broke his neck in a fox-chase, and left her free, rich, and disconsolate. She has remained on her estate in the country ever since, and has never shown any desire to return to town, and revisit the scene of her early triumphs and fatal malady. All her favourite recollections, however, revert to that short period of her youthful beauty. She has no idea of town but as it was at that time; and continually forgets that the place and people must have changed materially in the course of nearly half a century. She will often speak of the toasts of those days as if still reigning; and, until very recently, used to talk with delight of the royal family, and the beauty of the young princes and princesses. She cannot be brought to think of the present king otherwise than as an elegant young man, rather wild, but who danced a minuet divinely; and before he came to the crown, would often mention him as 'the sweet young prince.'

"She talks also of the walks in Kensington Garden, where the gentlemen appeared in gold-laced coats and cocked hats, and the ladies in hoops, and swept so proudly along the grassy avenues; and she thinks the ladies let themselves sadly down in their dignity, when they gave up cushioned head-dresses, and high-heeled shoes.

X

She has much to say too of the officers who were in the train of her admirers ; and speaks familiarly of many wild young blades, that are now, perhaps, hobbling about watering-places with crutches and gouty shoes.

“ Whether the taste the good lady had of matrimony discouraged her or not, I cannot say ; but, though her merits and her riches have attracted many suitors, she has never been tempted to venture again into the happy state. This is singular too, for she seems of a most soft and susceptible heart ; is always talking of love and connubial felicity ; and is a great stickler for old-fashioned gallantry, devoted attentions, and eternal constancy, on the part of the gentlemen. She lives, however, after her own taste. Her house, I am told, must have been built and furnished about the time of Sir Charles Grandison : every thing about it is somewhat formal and stately ; but has been softened down into a degree of voluptuousness, characteristic of an old lady very tender-hearted and romantic, and that loves her ease. The cushions of the great arm-chairs, and wide sofas, almost bury you when you sit down on them. Flowers of the most rare and delicate kind are placed about the rooms and on little japanned stands ; and sweet bags lie about the tables and mantel-pieces. The house is full of pet dogs, Angola cats, and singing-birds, who are as carefully waited upon as she is herself.

“ She is dainty in her living, and a little of an epicure, living on white meats, and little lady-like dishes, though her servants have substantial old English fare, as their looks bear witness. Indeed, they are so indulged, that they are all spoiled ; and when they lose their present place, they will be fit for no other. Her ladyship is one of those easy-tempered beings that are always doomed to be much liked, but ill served by their domestics, and cheated by all the world.

“ Much of her time is past in reading novels, of which she has a most extensive library, and has a constant supply from the publishers in town. Her erudition in this line of literature is immense ; she has kept pace with the press for half a century. Her mind is stuffed with love-tales of all kinds, from the stately amours of the old books of chivalry, down to the last blue-covered romance, reeking from the press ; though she evidently gives the preference to those that came out in the days of her youth, and when she was first in love. She maintains that there are no novels written now-a-days equal to Pamela and Sir Charles Grandison ; and she places the Castle of Otranto at the head of all romances.

“ She does a vast deal of good in her neighbourhood, and is imposed upon by every beggar in the county. She is the benefactress of a village adjoining to her estate, and takes an especial interest in all its love affairs. She knows of every courtship that is going on ; every love-lorn damsel is sure to find a patient listener and a sage adviser in her ladyship. She takes great pains to reconcile all love quarrels, and should any faithless swain persist in

his inconstancy, he is sure to draw on himself the good lady's violent indignation." Vol. I. P. 43.

The next person whose portrait we shall extract, is that of a stout English yeoman: it is drawn with the same knowledge of picturesque effect as is displayed in the character which we last extracted.

"On the skirts of the neighbouring village there lives a kind of small potentate, who, for aught I know, is a representative of one of the most ancient legitimate lines of the present day; for the empire over which he reigns has belonged to his family time out of mind. His territories comprise a considerable number of good fat acres; and his seat of power is in an old farm-house, where he enjoys, unmolested, the stout oaken chair of his ancestors. The personage to whom I allude is a sturdy old yeoman of the name of John Tibbets, or rather Ready Money Jack Tibbets, as he is called throughout the neighbourhood.

"The first place where he attracted my attention was in the churchyard on Sunday; where he sat on a tombstone after the service, with his hat a little on one side, holding forth to a small circle of auditors; and, as I presumed, expounding the law and the prophets; until, on drawing a little nearer, I found he was only expatiating on the merits of a brown horse. He presented so faithful a picture of a substantial English yeoman, such as he is often described in books, heightened, indeed, by some little finery, peculiar to himself, that I could not but take note of his whole appearance.

"He was between fifty and sixty, of a strong, muscular frame, and at least six feet high, with a physiognomy as grave as a lion's, and set off with short, curling, iron-gray locks. His shirt-collar was turned down, and displayed a neck covered with the same short, curling, gray hair; and he wore a coloured silk neckcloth, tied very loosely, and tucked in at the bosom, with a green paste brooch on the knot. His coat was of dark green cloth, with silver buttons, on each of which was engraved a stag, with his own name, John Tibbets, underneath. He had an inner waistcoat of figured chintz, between which and his coat was another of scarlet cloth, unbuttoned. His breeches were also left unbuttoned at the knees, not from any slovenliness, but to show a broad pair of scarlet garters. His stockings were blue, with white clocks; he wore large silver shoe-buckles; a broad paste buckle in his hat band; his sleeve-buttons were gold seven shilling pieces; and he had two or three guineas hanging as ornaments to his watch-chain.

"On making some inquiries about him, I gathered, that he was descended from a line of farmers that had always lived on the same spot, and owned the same property; and that half of the churchyard was taken up with the tombstones of his race. He has all his life been an important character in the place. When a youngster, he was one of the most roaring blades of the neighbourhood. No

one could match him at wrestling, pitching the bar, cudgel play, and other athletic exercises. Like the renowned Pinner of Wakefield, he was the village champion; carried off the prize at all the fairs, and threw his gauntlet at the country round. Even to this day the old people talk of his prowess, and undervalue, in comparison, all heroes of the green that have succeeded him; nay, they say, that if Ready Money Jack were to take the field even now, there is no one could stand before him." Vol. I. P. 80.

By way of shewing off the qualities of our sturdy yeoman, we shall place in contrast with it that of a very different character, but one we fear which will soon become the more common of the two—it is that of a village politician.

"As we approached the inn, we heard some one talking with great volubility, and distinguished the ominous words 'taxes,' 'poor's rates,' and 'agricultural distress.' It proved to be a thin, loquacious fellow, who had penned the landlord up in one corner of the porch, with his hands in his pockets as usual, listening with an air of the most vacant acquiescence.

"The sight seemed to have a curious effect on Master Simon, as he squeezed my arm, and altering his course, sheered wide of the porch, as though he had not had any idea of entering. This evident evasion induced me to notice the orator more particularly. He was meagre, but active in his make, with a long, pale, bilious face; a black beard, so ill-shaven as to bloody his shirt-collar, a feverish eye, and a hat sharpened up at the sides, into a most pragmatistical shape. He had a newspaper in his hand, and seemed to be commenting on its contents, to the thorough conviction of mine host.

"At sight of Master Simon he was evidently a little flurried, and began to rub his hands, edge away from his corner, and make several profound publican bows; while the orator took no other notice of my companion than to talk rather louder than before, and with, as I thought, something of an air of defiance. Master Simon, however, as I have before said, sheered off from the porch, and passed on, pressing my arm within his, and whispering as we got by, in a tone of awe and horror, 'That's a radical! he reads Cobbett!'

"I endeavoured to get a more particular account of him from my companion, but he seemed unwilling even to talk about him, answering only in general terms, that he was 'a cursed busy fellow, that had a confounded trick of talking, and was apt to bother one about the national debt, and such nonsense;' from which I suspected that Master Simon had been rendered wary of him by some accidental encounter on the field of argument; for these radicals are continually roving about in quest of wordy warfare, and never so happy as when they can tilt a gentleman logician out of his saddle.

"On subsequent inquiry my suspicions have been confirmed.

I find the radical has but recently found his way into the village, where he threatens to commit fearful devastations with his doctrines. He has already made two or three complete converts, or new lights; has shaken the faith of several others; and has grievously puzzled the brains of many of the oldest villagers, who had never thought about politics, or scarce any thing else, during their whole lives.

“ He is lean and meagre from the constant restlessness of mind and body; worrying about with newspapers and pamphlets in his pockets, which he is ready to pull out on all occasions. He has shocked several of the stanchest villagers by talking lightly of the squire and his family; and hinting that it would be better the park should be cut up into small farms and kitchen-gardens, or feed good mutton instead of worthless deer.

“ He is a great thorn in the side of the squire, who is sadly afraid that he will introduce politics into the village, and turn it into an unhappy, thinking community. He is a still greater grievance to Master Simon, who has hitherto been able to sway the political opinions of the place, without much cost of learning or logic; but has been very much puzzled of late to weed out the doubts and heresies already sown by this champion of reform. Indeed, the latter has taken complete command at the tap-room of the tavern, not so much because he has convinced, as because he has out-talked all the old established oracles. The apothecary, with all his philosophy, was as naught before him. He has convinced and converted the landlord at least a dozen times; who, however, is liable to be convinced and converted the other way by the next person with whom he talks. It is true the radical has a violent antagonist in the landlady, who is vehemently loyal, and thoroughly devoted to the king, Master Simon, and the squire. She now and then comes out upon the reformer with all the fierceness of a cat-o'-mountain, and does not spare her own soft-headed husband, for listening to what she terms such ‘low-lived politics.’ What makes the good woman the more violent, is the perfect coolness with which the radical listens to her attacks, drawing his face up into a provoking, supercilious smile; and when she has talked herself out of breath, quietly asking her for a taste of her home-brewed.

“ The only person that is in any way a match for this redoubtable politician is Ready-money Jack Tibbets; who maintains his stand in the tap-room, in defiance of the radical and all his works. Jack is one of the most loyal men in the country, without being able to reason about the matter. He has that admirable quality for a tough arguer, also, that he never knows when he is beat. He has half a dozen old maxims, which he advances on all occasions, and though his antagonist may overturn them never so often, yet he always brings them anew to the field. He is like the robber in Ariosto, who, though his head might be cut off half a hundred times, yet whipped it on his shoulders again in a twinkling, and returned as sound a man as ever to the charge.

"Whatever does not square with Jack's simple and obvious creed, he sets down for 'French politics;' for, notwithstanding the peace, he cannot be persuaded that the French are not still laying plots to ruin the nation, and to get hold of the Bank of England. The radical attempted to overwhelm him one day by a long passage from a newspaper; but Jack neither reads nor believes in newspapers. In reply he gave him one of the stanzas which he has by heart from his favourite, and indeed only author, old Tusser, and which he calls his Golden Rules:

'Leave princes' affairs undescanted on,
And tend to such doings as stand thee upon;
Fear God, and offend not the king nor his laws,
And keep thyself out of the magistrate's claws.'

"When Tibbets had pronounced this with great emphasis, he pulled out a well-filled leathern purse, took out a handful of gold and silver, paid his score at the bar with great punctuality, returned his money, piece by piece, into his purse, his purse into his pocket, which he buttoned up; and then, giving his cudgel a stout thump upon the floor, and bidding the radical 'good morning sir!' with the tone of a man who conceives he has completely done for his antagonist, he walked with lion-like gravity out of the house. Two or three of Jack's admirers who were present, and had been afraid to take the field themselves, looked upon this as a perfect triumph, and winked at each other when the radical's back was turned. 'Ay, ay!' said mine host, as soon as the radical was out of hearing, 'let old Jack alone; I'll warrant he'll give him his own!' " Vol. II. P. 76.

The above extracts are really taken with no regard to selection on the score of merit: they will furnish the reader with a just notion of the style and subject of the book, and also of the average entertainment which it will afford. The concluding chapter contains the author's "Farewell" to his reader; from which we collect that he is about to leave England, and, as he seems to suppose, probably for ever. He tells us, but not in the spirit of complaint, that he has resided here "almost unknowing and unknown, seeking no favours and receiving none; a 'stranger and a sojourner in the land,' and subject to all the chills and neglects that are the common lot of the stranger." We are sorry for this. Had some French académician paid us a visit, the doors of every literary circle would have been thrown open to receive him; and certainly on the score of kindred, as well as of talent, the author of the "Sketch Book" had claims upon the hospitality of Englishmen, such as no foreigner, whose name or writings we are acquainted with, could at all pretend to. We use the word "foreigner," as applied to the nations of the continent, in

distinction from the country to which our author belongs, because we are glad to remember that America is a country connected with us by the ties of blood; the country of a people who speak the same language, are educated in the same books, live under the same laws as ourselves. Whatever, therefore, they may achieve in literature or in arts, or even in arms, the honour is in some degree ours. It is a strange perversion of national feeling which should make an Englishman feel any pleasure, still more any pride, in believing that the Americans deserve all the hard names which some writers have heaped upon them. For our own parts, we cordially congratulate them upon the possession of a writer whom England, in the best days of her literature, might have been proud in acknowledging; and hope, most sincerely, that he is only the forerunner of a race of writers who will hereafter enrich our language. For whatever separation may have taken place between the countries in politics and government, their literature must of necessity be ours. It is the language in which a work is composed, that constitutes its nation; not the place where it is written. The *Memoires de Grammont* is not a work belonging to English literature, merely because it was written by an Englishman.

ART. VI. *Sermons on the public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters; and various practical Subjects. By the late Right Rev. Theodore Dehon, Rector of St. Michael's, Charleston, and Bishop of South Carolina. 2 Vols. 8vo. pp. 998. Rivingtons. 1822.*

As there is no human contrivance of which the benefits are not attended with some corresponding disadvantage, we shall not be considered insensible to the blessings which the Protestant Episcopal Church in this country has derived from its intimate alliance with the political constitution, if we admit that there are some consequences of the connection which it is rather desirable than practicable to avoid. Among these, the most serious perhaps are those low notions of the spiritual powers and privileges of its hierarchy, and of its members, which arise in ordinary and ill-informed minds, from confounding them with legal rights and civil immunities. To such persons the cure of souls conveys the idea of a freehold; and admission to the Christian Sacraments is

looked upon as secured by the laws of the realm ; nor have they any conception that, as the Church existed, in its present form, long before its adoption by the Government, so it may very possibly survive its political establishment, without any diminution of its vigour or authority. The Church has indeed conceded to the Legislature the regulation of some of its external ordinances, and has acknowledged Christian Kings as its Chiefs in things temporal ; but its constitution, its power, its rights, its discipline, are all derived from its spiritual head, and may not be abrogated nor even modified by any inferior potentate. In matters purely spiritual, no authority, merely human, has a right to interfere ; nor does the Church depend, for its support, much less for its existence, upon any thing which the Governments of this world can either give or take away.

The secular notions which have too much prevailed respecting the nature of our Ecclesiastical Constitution, will in a great measure be corrected by a better acquaintance with those pure and apostolical branches of Protestant Episcopacy, which exist either wholly unsupported by the state where they are tolerated, or even labouring under positive discouragement. The spiritual independence of our own Church will become better understood in proportion as the public attention is more excited by the growth and improvement of the sister Churches in America and in Scotland ; and it will be perceived that the Church established by law in this kingdom could and would continue unchanged in all things essential to its constitution, whatever might be the fate of the temporal powers. Influences from the gates of Hell may prevail to effect a revolution in the state ; but can never overthrow the Church.

In the United States of America, it is well known that no religion is established :—that is to say, whatever may be the belief of the individual members, the body of the nation, in its corporate capacity, acknowledges no authoritative declaration of God's will to man. And there is too much reason to fear that the result of this public neglect of Christianity has produced the effects which every reflecting and unprejudiced mind would have anticipated : the great mass of the population, deriving from their wild and lawless parents but very rude ideas of faith ; and still more exceptionable systems of conduct, are either destitute of all religious as well as of moral impressions, or bewildered by a fanaticism very little better than the idolatry of the natives whom they have extirpated. The remains of a doctrine, comparatively sound, carried thither by the more respectable dissenters, are crum-

bling into dust, and the Gospel can scarcely be recognized in the opinions, the behaviour, or the worship of its professors.

But amid all this corruption, the salt of the earth hath not lost its savour. A regular Episcopal Communion, formed precisely upon the platform of our own, embraces within its pale a very large and increasing proportion of that respectable class of Americans, who are descended from English settlers of education, property, and character; and who have inherited the honourable feelings, the upright principles, and the wholesome prepossessions of the mother country. Many of these families indeed suffered during the rebellion as loyalists, and more were driven into exile; but a remnant was preserved, which is now taking root downwards, and bearing fruit upwards; and the dawn of this transatlantic Church bids fair not only to enlighten the darkness of the new world, but to dissipate some of the shadows which seem gathering over ourselves. In doctrine, the Episcopal Church of America is sound and scriptural; rejecting, temperately but firmly, the Calvinistic interpretations of the articles, and the attempts that have more recently been made to lower the value of visible ordinances. In discipline, the Clergy, under all disadvantages, are admirably strict: they feel quite as strongly as we do the value and importance of a rigid adherence to the primitive pattern, an inviolable attachment to Apostolical succession, lawful ordination, and appointed means of grace; and they are exemplary in the boldness and the constancy with which they preach and advocate these unpopular opinions. In constitution, as has been observed, the Church differs not from our own, except that the Bishops are really elected by their Clergy, and the legislative power is exercised by an Upper and Lower House of Convocation, instead of being usurped by the Congress. Of the zeal and ability with which the pastoral office is discharged, and the sound views entertained by the Clergy generally on the questions so much agitated amongst ourselves, we were led to entertain a very high opinion by an admirable Ordination Sermon of the distinguished American Bishop Hobart, which met with the unqualified approbation of his brethren; one of whom favoured us with a copy of it. And the success of their meritorious and judicious labours may be estimated from the Journals of the General Conventions from 1784 to 1814, which have also reached us; and which hold out a most encouraging prospect of the gradual extension of pure doctrine, and effective discipline, throughout that vast and daily encreasing population, which is now fainting and scattered, as sheep having no shepherd.

The history of the rise and progress of the Church is briefly this. At the commencement of the American war, near a hundred Ministers of our Church were officiating in America under the direction of the admirable Society for the Propagation of the Gospel in Foreign Parts. By that unhappy event, the connection with the mother country was dissolved, the Ministry were for the most part dispersed, and the Episcopal congregations, chiefly loyalists, were persecuted and driven from their homes. When the storm had subsided, and the scattered members of the flock began to reunite themselves, they laboured under many pressing difficulties; of which the greatest was the want of a competent authority, in a Church professedly episcopal, to regulate the discipline and the services, and to provide a successive supply of Ministers. To remedy this inconvenience, after some discussion, a petition was in 1785 addressed to the English Bench, desiring that proper Priests, chosen by the several American districts, might be consecrated Bishops. The petition was well received in this country, and in the following year a reply was returned, signed by the two Archbishops and by a great majority of their suffragans, assuring the American Church of the warm interest which they felt in their welfare, and of their earnest desire to co-operate in the holy work of rebuilding their Zion; but, with the prudent caution which has always distinguished our excellent Hierarchy, they expressed their intention to postpone the consecration of any persons, subject to a foreign jurisdiction, until the Legislature of this country should have sanctioned their proceeding; and they further desired to have copies of the Articles and Liturgy adopted by the revived Church in America. In the former no change had been attempted or desired; but the alterations in the Prayer Book appeared so important, that the two Archbishops remonstrated against them, as tending seriously to affect the orthodoxy of the infant community. A correspondence ensued, in which the affectionate firmness of the Archbishops prevailed. Every thing which they esteemed essential was restored to the Liturgy; and the forms and regulations recommended by them, were all agreed to. These circumstances unavoidably occasioned considerable delay: yet such was the zeal and activity of the friends of Episcopacy in both countries, that early in 1787, two Bishops, Dr. Provost of New York, and Dr. White of Pennsylvania, received consecration in England; and the validity of the consecration of Dr. Seabury of Connecticut, which had been conferred by the Episcopacy of Scotland in 1784, was unanimously recognized. From these small be-

ginnings, the American Church has, in less than forty years, attained to its present extent and regular form; and promises to increase daily in numbers, as well as in learning, piety, and virtue. It is supported, of course, as our own Church originally must have been, by the voluntary liberality of its members; and that liberality is assuming a shape which will, in process of time, put the Hierarchy in possession of a suitable and * permanent endowment. To this leaven we look with anxious hope that it may prove sufficient to counteract, throughout the whole mass, that double tendency to evil, which is felt in countries where the vices of civilized society are superadded to the crimes of savage life; where commercial finesse and lawless violence; political intrigue and republican ferocity; an insolent assertion of universal equality and the most barbarous tyranny exercised over slaves and natives; together with the immoderate use of ardent spirits, all tend to demoralize the habits, and to degrade the affections.

This cheering expectation receives no trifling confirmation from the publication of which the title stands at the head of this article. Bishop Dehon was a man of very extraordinary natural endowments, which were uniformly stimulated to activity by the most pure and ardent zeal, and cultivated with unremitting industry. Even the defects of his education, and of his taste, rendered him probably more acceptable to the people, whose spiritual welfare was the leading object of his life; and great as his loss must have been to the diocese over which he presided, and deeply as his † premature death was deplored by the whole American Church, we have reason to believe that he has left behind him upon the bench more than one equal in piety, sound doctrine, and persuasive eloquence.

The work before us is reprinted from the American edition, under the auspices of one whose long and useful services to the Church of England have endeared his name to every friend of the Establishment; and it ought to be particularly noticed, that the profits to be derived from the republication are generously devoted to the funds of an American Society, which, in its objects and constitution, bears a strong resemblance to our own unrivalled Society for promoting Christian Knowledge. Dr. Gaskin's principal motive, however, for engaging in the troublesome office of an editor is, as he himself judiciously observes,

* It is not generally known that before the American war, a large sum (we have heard £20,000) was left by a Mr. Paul Fisher of Bristol towards establishing Episcopacy in America, which has never been claimed.

† He died in his 41st year.

"A conviction that the Sermons are well calculated to do credit to the Episcopal Church of the United States of America, and, through God's blessing, to forward the Christian edification of the English reader, by their luminous and energetic enforcement of the doctrines and duties of Christianity, and of the importance of adhering to primitive views of Church Order and Communion."

It would be impossible to give a better summary of the character of the work. It is, indeed, calculated to reflect the highest honour upon the Church which has produced it, and to revive amongst us those spiritual views of ecclesiastical discipline which have certainly suffered from the extension of a latitudinarian liberality, as well as from other causes before hinted at. The style of Bishop Dehon has all those faults which must be expected in a mind whose highly-wrought feelings and powerful imagination, have not been duly chastened by the regular discipline of an English education. In saying this we mean no reflection upon the American Universities, which have thus early matured such valuable fruit; but it is as impossible for a newly-planted seminary to have attained the sound taste and experienced judgment of our venerable seats of learning, as it is for a committee of Frenchmen or Spaniards to hatch a British constitution. In the vigour of manhood, we neither despise nor censure a promising boy for not having acquired that firmness of nerve and muscle which he will enjoy when we shall be in our decrepitude. But besides the effect of a more ripened age of intellect, there is in the English character a peculiar simplicity of sentiment, and in our language a precision and truth of expression, which we look for in vain among writers of any other country; so that "a foreign style" is almost proverbial for exaggeration and exuberance of ornament. To this luxuriance of thought, so congenial to the scenes and the climate of his native country, rather than to any undue compliance with the prurient taste of his hearers, we attribute the loaded and laboured sentences of Bishop Dehon. He has much of the richness of Jeremy Taylor, much of the sweetness of Horne, and sometimes not a little of the splendour of Burke; but the parts are not well blended, the varieties of manner are not melted into each other; there is too much effort for gracefulness, and too little controul for correctness. Individual passages are frequently beautiful, usually forcible, not rarely sublime: but the effect of the whole is not agreeable to that chastised severity to which our own best divines have made us, perhaps, too partial. There are, moreover, certain peculiarities by which the dialect of Americans is becoming daily more distinguishable from the mother tongue;

and it will hardly be expected that these should be considered as improvements on this side the Atlantic: such are the words "obligate" and "realise," as they are used pages 150, 170, 230, 402, Vol. I. *atque alibi passim*; and many turns of phrase which cannot fail to strike the English reader.

But these faults, in the powerful and masculine style of Dehon, are accompanied by no corresponding defects, either in doctrine or in sentiment. On the contrary, we think him singularly happy in combining a bold avowal of strict orthodoxy with a gentleness of manner that must obviate all offence. Without blowing the trumpet of controversy he is the dauntless champion of truth; and remains master of the field without dealing in "blows and blood." The soundness of his theological opinions, the peculiar warmth and energy of his eloquence, and the suavity and gentleness of his temper, concur in impressing his readers at once with firm principles and amiable feelings; and, when aided by the earnest manner resulting from fervent piety and charity, must have sunk deep indeed into the hearts of his hearers. In defending the high ground of Apostolical Church Communion he is among the most felicitous examples of the rule, *suaviter in modo, fortiter in re*.

In the composition of his Sermons he adheres more closely to a formal division of his subjects into heads than has been usual with modern divines; and this has given to many of his best Discourses an old-fashioned air, with which we are not disposed to quarrel, especially when it is considered, that this arrangement affords great advantages to the congregation, for digesting and retaining the valuable matter thus conveyed to them. The unequal length of the Sermons, and the remarkable brevity of the greater number of them, are the effects, probably, of the prevailing habits of the country.—Several of them scarcely exceed, and one or two fall short of, five octavo pages, and could scarcely have occupied more than ten minutes in their delivery: but this circumstance, which renders them unfit for an English pulpit, qualifies them to supply a deficiency which has been long and loudly complained of in religious families; and we know no book more strongly to be recommended to those pious masters who are desirous of reading to their servants what may at once interest and instruct them.

The succession of subjects in these volumes shows that the Bishop preferred a regular system of edification to the practice of preaching desultory and unconnected sermons: and truly, without some such arrangement it must be extremely difficult, if not impracticable, rightly to divide the word of

truth. Where a number of discourses are delivered, without reference to each other, some points of doctrine will be too often repeated, to the neglect of others no less important; and all that clearness of conviction which arises from unfolding doctrines in regular series, as they depend on each other, must be wholly lost. The first nineteen Sermons form a course of instruction, beginning with two sound and argumentative Discourses, to prove the authenticity, and exalt the value of, the Scriptures; and leading us, through the consideration of religious ordinances, the Sacraments, the Sabbath, and the Sanctuary, to the exposition and defence of our Liturgy; and to some very valuable remarks on Psalmody and on Preaching. The second course consists of thirty-five Sermons on the Festivals of the Church, beginning with Advent and ending with Trinity Sunday; besides two for Michaelmas and All Saints. It is much to be regretted that this is not carried on through the other half-year from Trinity to Advent; for the outline of practical teaching, which the Church has appointed for that period, is quite as systematic, and, perhaps, no less important, than the doctrinal subjects of the Festivals, which have been so frequently and so ably treated as to leave little room for originality, and no hope of surpassing what has already been done.

— sibi quivis

Speret idem sudet multum frustra que laboret

Ausus idem—

Then follow thirty-four occasional Sermons on Scripture characters, and on a variety of other subjects, of which we shall say more hereafter.

In the two first Sermons, on the Scriptures, the arguments of the best divines are well selected and ably stated; and, though it is extremely difficult to give much life or interest to a popular summary of this kind, the Bishop has relieved his subject with great skill and judgment. The following passage from Sermon II. is no unfavourable specimen of his manner:

“Imagine yourselves living in that age and state of the world, in which human nature is found unenlightened by revelation. Fancy yourselves, for a moment, encompassed with the darkness of heathenism; the paths of virtue and safety obscured; your Maker hidden from your view; your origin, your duty, your destination unknown; the way to the tomb, your inevitable course, haunted with spectres of doubt and dismay; your spirits turning, on every side, for light and direction; but finding, on every side, darkness and uncertainty. In the midst of this gloom, suppose the heavens opened, and there descended to you a messenger, bringing to you

a book, which informed you of your origin and destiny; which revealed to you the true God, and assured you of his love and favour; which made the path of every virtuous excellence plain before you; and disclosed to you a title, an eternal title, to immortality. With what transports of delight would you receive the messenger! I see you in imagination, falling prostrate at his feet. The book which he gives you, you would press to your lips; you would hold it to your bosom; you would drop on it the tears of excessive joy. As the messenger returned to the skies, you would follow him with benedictions, till he vanished from your view; and the precious volume you would carry to your habitation with care and unspeakable exultation. Your wife and your children would be called to behold the gift. Your neighbours and friends would be shown the treasure. And were the wealth of the world offered you in exchange for it, you would again clasp it in your hands, and declare it above all price. But, my brethren, take away the Scriptures, and what is your condition but the condition of unenlightened nature? Consider their inspiration of God, and their important contents, and what is their value less than if they were brought to you immediately from the skies? And yet, how imperfectly are they appreciated! Who hath sufficiently regarded them? Of the worth of the Sacred Volume no estimation would be too high. For the kindness and condescension of the Almighty in giving it to us, no measure of gratitude would be excessive. But, because we have always been in the enjoyment of it, and its light and comfort are familiar to our minds, we behold it, as we behold the sun in the heavens, unmindful of the majesty and benignity of its author, and almost unconscious of the importance of its beams." Vol. I, p. 31.

Having laid his foundation in the Scriptures, he proceeds, in his next Discourse, to show the necessity of religious ordinances, and of a distinct body of men set apart to administer them.

"There is a striking resemblance," he observes, "between the outlines of the Mosaic and of the Christian Church. Each arose upon a divine basis. Each had its form of institution and symbolic rites. Each had its three orders of ministers in the sanctuary. And each boasts of a divine Being at its head. As in the one, so in the other, the covenant is in the hands of a Mediator, and its principles and laws are deposited in a sacred code. In both, to explain the covenant, to bless the children of it, and to speak from the appeased Deity the remission of their sins, appertained to the priesthood; and this honour no man could take to himself, but it was received in a way of divine appointment. There is, indeed, in the Christian Church a higher degree of spirituality than is found under any other dispensation. Here the shadows of the law find their substance. Here the types of antiquity meet their fulfilment. Here the daily sacrifice and oblation cease, absorbed in their significance in that great sacrifice, of which, to the eye of faith, they all

were figures. But in the constitution of his Church our blessed Lord did not overlook the ancient pattern of heavenly things, nor forget the nature of man. Under the protection and blessing of the Divine Spirit, the Church, in her militant state, is now, as formerly, to be known and preserved, to be propagated and improved, by the word, the sacraments, and the ministry." Vol. I. p. 42.

The five Sermons on Baptism which follow contain a very sound exposition of the origin, necessity, and efficacy, of that first ordinance; and though the Bishop does not enter into the controversy respecting Baptismal Regeneration, it is clear that his views of it are perfectly in unison with the doctrine of our soundest divines. He tells his hearers that by the first Christian writers Baptism was esteemed "the sacrament of absolution, the *regeneration of the soul*, the robe of light, the communication of the passion and resurrection of Christ, the garment of immortality, the soul of God," (p. 69.) And he proceeds to prove that this Sacrament loses nothing of its character or blessings when administered to infants.

"Take from her [the Church] the right of admitting your children to the benefits of Baptism, and she must believe, that the tender and liberal dispensation of her Lord is less indulgent to them than the rigorous dispensation of the law. She must believe, that the sweet innocence of the new-born babe is less acceptable to God than the penitence of a hoary offender. She must believe, that while they who are mature are required to become as little children before they can enter the kingdom of God, little children are excluded from being initiated into that kingdom, because they are such. Yea, she must stand by the graves of the infant offspring of her members, and have no covenanted assurance of their salvation and immortality. For if they are cut off from admission into the Church militant on earth, what certainty can she have of their admission into the Church triumphant in heaven? She shrinks from the difficulties; and rejoices that the grounds are so clear, so strong, and so extensive, upon which she can perpetuate her Master's words, 'Suffer the little children to come unto me, and forbid them not.'" Vol. I. p. 79.

The Bishop proceeds to apply the same powerful and affecting mode of reasoning to the other Sacrament of the Lord's Supper, to which three excellent discourses are appropriated; he then enforces the obligation to observe the ordinance of the Sabbath; and in two very original sermons dwells upon the reverence due to the sanctuary; which naturally conducts him to the consideration of the Liturgy, of which he speaks with affectionate veneration.

“ But that which renders this property of our Liturgy very admirable, is the skill with which it is so framed, as to be adapted to the use of all classes and orders of men. The high and the low, the rich and the poor, the old and the young, the ruler and the subjects, the master and the slave, the saint and the sinner, may each find in it an oblation meet for him to offer, and a blessing worthy to be thankfully received. It may be used without perplexity to the mean and the ignorant, and by the wise and the mighty without disgust. The plainest may understand it; and it may entertain all the faculties of the most refined. With a felicity rarely to be found in any human production, its fullness is such, and so continued, that the prince and the beggar may use it together; and both find in it becoming devotion, instruction, and delight. It has been objected to it that it is too long. But when, with serious deliberation, we have considered the matter, we shall discover unexpected difficulty in selecting the parts, with which we would most willingly dispense: and shall perceive that no part can be removed from it without impairing its strength, disturbing its proportions, and diminishing its fullness.” P. 198.

A very sensible and judicious discourse on Church Music follows; and the Bishop completes his first course of instruction by an admirable Sermon upon the Ordinance of Preaching, (Rom. x. 14, 15.), in which, after a luminous summary of what has gone before, he takes occasion to point out the mischievous error of setting a disproportionate value upon a means of grace obviously more precarious and liable to abuse than any other; and we earnestly recommend to the sermon-followers, his observations on this subject, which are unhappily as applicable to our own congregations, as to those in America.

In the course of Sermons upon the Festivals of the Church there is less room for any thing like originality; and it is impossible to avoid continual comparisons with some of the noblest productions of human genius. Yet, under these disadvantages, Bishop Dehon's discourses will be read always with interest, often with admiration. His intimate familiarity with every part of the Bible; his sound knowledge of the best commentaries; his acquaintance with the rich mine of divinity contained in the writings of our elder divines; and his extensive reading in modern literature, enable him to bring together a variety of information and of sentiment, which, if it be not new, is at least judiciously selected, and, generally, well arranged. There are certainly not wanting passages, we may perhaps add entire sermons, which indicate that the author wrote without a view to publication. But, where the power of composition really exists, we are

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not sure that this circumstance does not add to the value of sermons, as well as of letters. The sentiments appear to flow more naturally from the heart when clothed in unstudied language; and the preacher seems to stand before us, in evangelical simplicity, occupied, not with himself, but with his hearers.

The characteristic merit of Dehon, in this set of sermons, is a spiritual earnestness in stating, and a vigorous talent in enforcing true doctrines, without any portion of the manner or temper of a controversialist. He is "*strong without rage*;" bold in defence, but gentle in hostility. Though highly gifted with fancy and taste, almost poetical, and fond, perhaps too fond, of imagery, his good sense invariably preserves him from wandering into new and fanciful interpretations of Scripture; and he adheres, on all occasions, to the sound and sober expositions, even of allegorical passages, which have conferred immortal honour upon the Divines of the English school.

The opening of Sermon XXII., on Christmas, is a happy imitation of the flowing yet chaste style of our excellent Bishop Horne.

"The deluded worshipper of the sun waits in the morning, prepared, we are told, with many ablutions, to prostrate himself before his God, and adore him at his rising. With how much more exalted joy, with how much happier worship, are we Christians assembled to-day, to hail at his dawn that 'sun of righteousness' which, through the tender mercy of God, is rising upon our disordered world, with everlasting 'healing in his wings!' The sun of the visible world rises but to set; this that we worship shall never go down*. That sun affects only material natures, and dispels for a time the darkness which was spread over temporal scenes; this shines to give joy to the souls of men, and disperses for ever the darkness which was spread over eternal concerns. That gilds only the surface of life; its beams reach not into the valley of the shadow of death: this brightens the tomb; it brings that life and immortality to light, which cheer the secret chambers of the bosom. The material sun is destined, one day, to have its fires extinguished for ever; but this, when earth and skies shall have passed away, is ordained to endure as the light of the celestial world, and to it angels and men shall everlastingly bow, as to the brightness of the Father's glory and image, or manifestation of his person. How pregnant, then, with joy, is the rising of this glorious luminary upon our benighted world! It is the commencement to us, of the years of the right hand of the Most High. Patriarchs saw it at a distance with the eye of faith, and were

* See Bishop Wilson's Devotions, translated by Dean Stanhope, Sunday Morning.—Ed.

glad: Prophets have celebrated its coming. 'The morning stars have sung together' at its dawn; 'and all the sons of God have shouted in heaven for joy.' And we, if we are not still lost in the dreadful slumbers of the spiritual night, shall be abroad from the chambers of darkness, contemplating, and adoring this glorious regent of the spiritual day." P. 255.

In the three Sermons on the Epiphany the Bishop explains the doctrine of National Election and Predestination; and shews that in the eternal purposes of God there is nothing like an arbitrary or irrelative decree.

"In the first place, we are not to think the Deity unjust, in leaving the Gentiles, a long time, in the darkness of heathenism. Is there unrighteousness with God? God forbid! Their blindness was the consequence of their transgression. God made man upright and just. In the morning of the world he revealed himself fully unto him. And he gave him a law whereby he might have lived. He foolishly transgressed and became subject to sin. A spiritual and moral blindness justly ensued; and having voluntarily departed from his Maker, his heart became more and more alienated, till he plunged himself into the deepest abyss of idolatry and iniquity. God, however, left the Gentiles at no time without sufficient manifestations of his being and presence. If they searched after him to find him, he was not far from every one of them. The wonders of his hands surrounded them. His works, if pondered with attention, proclaimed his unity and glory. 'The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.' The Holy Ghost also did frequently strive in the hearts of the heathen. This blessed Spirit, which the mediation of the Son hath purchased for the children of men, lifts his 'still small voice' in the bosom of every man. Whatever attainments in true wisdom or virtue we find in the heathen world, all was the fruit of the assistance of that blessed Spirit, by which we are sanctified. His motions enabled them to show 'the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing, or else excusing one another.' And had they yielded to his gracious influences, he would, no doubt, have led them to God and virtue. But they preferred their carnal inclinations, and depraved lusts. They resisted and quenched the Spirit. And God, surely, was not obliged in justice, to preserve them supernaturally, from the consequences of their wickedness. No creature can claim any thing of him, as a right; much less, sinners the interference of his mercy." Vol. I. p. 318.

In a similar manner he argues, in a Whit-Sunday Sermon, that the Holy Spirit of God, when bestowed, is not irresistible.

“ ‘ But how,’ says the Apostle, ‘ quench not the Spirit?’ Is the grace of God irresistible? Can man withstand, and turn away the operations of the Holy Ghost? Ycs, certainly; unless the exhortation of the text, (1 Thess. v. 19.) and very many of the cautions and denunciations in the Sacred Volume be insignificant, and man, as to faith and virtue, a mere machine. We are made rational and moral beings. As such, God contemplates us in all his dispensations. To induce, not force our understandings; to assist, not compel us to be virtuous; is his purpose in the gift of his Holy Spirit.” Vol. II. p. 88.

The Sermons on Trinity Sunday are equally distinguished by a mild but decided assertion of the orthodox belief; and we regret that our limits will not permit us to indulge our readers with some extracts which we had marked for that purpose. The series is concluded by two Sermons, on the Existence and Employment of the Holy Angels, remarkable for the modesty with which the preacher abstains from unauthorized speculations on this tempting subject. He takes no notice of the bold and able arguments of Horsley, which tend to identify the Archangel Michael with the Lord of Hosts; nor of the fanciful theory of Heber, who, in imitation of that great genius, endeavours to prove that Gabriel is the Holy Ghost. He does not even appear to be aware that “ the Angel of the Lord” in the Old Testament, is certainly “ the Messenger of the Covenant;” as Shuckford and an hundred others have abundantly proved. But the effect of his reasoning, if less entertaining, is certainly far more edifying than any thing which we have met with on the same subject.

We are inclined to doubt whether the examination of a Scripture character forms a suitable subject for the pulpit. A biographical sermon generally wants interest, because we already know all that the preacher can relate; a metaphysical one is seldom instructive, because the Scripture never fills up the outline of its bold and striking delineations, and all the shades which the hand of man can add, serve only to obscure them. Besides, the one perfect model, held out for imitation to weak and erring mortals, should, in our estimation, be the prominent feature of every discourse delivered in the Church. We would reserve the full consideration of eminent human characters for essays or for history; and introduce them but sparingly and slightly into our public instruction. Notwithstanding this objection, we have perused with great pleasure the nine sermons of Bishop Dehon on as many characters from the Bible; and if we do not think the choice of such subjects altogether judicious, we cannot but bestow great praise on the manner in which they are treated,

and the amiable and pious sentiments which they are made to convey.

The occasional sermons, on different subjects, are most of them stamped with the same characteristic defects and excellencies. The defects are merely those of a style too redundant, of a genius too fertile. The excellences are of no common kind. The warmest piety, the purest benevolence, the most touching humility breathe in every discourse; while a steady adherence to the primitive doctrines of the Church renders our guide as safe as he is pleasant. In a sermon for the benefit of the Episcopal Society he speaks in terms of just and honourable gratitude of the English Society for the Propagation of the Gospel in Foreign Parts; and attributes to the liberal zeal of its members, the original establishment of the American Church. His discourses on death are singularly touching and improving; and there are passages which we should not hesitate to call sublime.

“ Another thing which renders ‘the valley of the shadow of death’ terrible to many, is the darkness with which it is encompassed. It is awfully still. It is dreadfully gloomy. Shadows, clouds, and darkness rest upon it. I see the infidel approach its entrance. To him it is dimly obscure. Bones and ashes are all he can discover. And his heart recoils with unutterable horror from such an extinction of his being. I see the vicious approach it. To them the gloom is terrible. Conscience fills it with ghosts, and spectres, and images of terror. They shudder as they enter. They cry aloud for lights. And whom indeed do I see unappalled by the darkness and dismal accompaniments of the grave, but those, upon whose minds the blessed Redeemer hath opened the visions of immortality. To them there ariseth lights in the darkness. That hand which holdeth ‘the keys of death and of hell,’ hath rolled back the clouds which hung over the valley of death. That voice, at which the devils tremble, hath chased from it the images of fear, and spectres of despair. To the sincere followers of the Lamb it is not a valley of unknown windings, and uncertain end. They see, indeed, that it is a desolate place. But they are taught that it is the path by which God hath connected this present stage of our existence with the next. They know that it is the passage, through which the patriarchs, and prophets, and righteous men of every age, have gone to the fruition of glory. They consider it as the valley which their Lord hath travelled, subduing in it every thing which could molest or dismay them; and opening, through it, the way to his heavenly kingdom. They enter it, therefore, without fear or perplexity, having the ‘Spirit of Truth’ for their guide, and persuaded by him that, desolate as is the path, it will conduct them to the regions of everlasting day. Blissful light, which Religion, sent by our compassionate Creator, sheds upon the tomb! How happy the relief which it gives from the timidity

of ignorance, and the anxiety of doubt! Those terrors, at least, which its darkness gave to 'the valley of the shadow of death,' are of small power, now that it is illumined with the instructions of the Almighty, and declared by him to be our path to immortality." Vol. II. p. 350.

By an arrangement which is not accounted for, two sermons and an Address on Confirmation, are placed *after* a Discourse on the Death of Bishop Dehon, which contains many interesting particulars of his life, and proves that he is as generally and deeply regretted as he ought to be. Those Addresses to the Young Persons of his Diocese are the best examples in the book, of plain practical instruction; and shew that he could be as clear and impressive in simplicity, as he is engaging and commanding in the richer kinds of composition.

After all that has been said of this extraordinary man, it is scarcely necessary to add that we sincerely and earnestly desire the extensive circulation of his works in this country; not so much for the sake of that useful institution which is to be benefited by the sale, as because we feel assured that they will conduce powerfully to awaken, in the heart of the reader, a lively sense of the high concerns of immortality, and a zealous yet charitable attachment to the interests of the Established Church.

ART. VII. *Cumnor; or the Bugle-Horn, a Tragedy; with other Dramatic Dialogues and Miscellaneous Poems.* By *Elijah Barwell Impey*. 12mo. pp. 288. 8s. Longman and Co. 1822.

WE know not how far the He-Urganda of Kenilworth, and the other "Historical Novels, by the author of Waverley," is pleased by the eagerness of popular admiration, which melodramatizes his tales for the boards of the minor theatres, while they are yet dank and dropping with the dews of the press; but we think he must be amply satisfied by at length seeing a tragic version of one of his productions issuing from a pen which, to say the least of it, will add grace to every subject which it touches. The story of Kenilworth has always struck us as peculiarly well adapted, if not to the "sceptered pall," assuredly to the "*palla honesta*" of Tragedy; and Mr. Impey, by avoiding the "stately and regal argument," and confining himself to the sorrows of the hap-

less Amy only, has proved to us, if we needed the proof, that pity and terror are not, as the critics would persuade us, exclusively limited to such tales as those of "Troy, or Pelops' line."

It is the fashion now-a-days to write plays for the closet; and it is a fashion of which we by no means complain; for we are convinced, that the best parts of the best plays are those parts which disappoint us most in actual representation. The illusion of the scene is readily destroyed; a cat-call from the gallery or a set-to in the pit, too much powder in the wig of Polonius, or too little on the face of the "Royal Dane." Mr. Egerton, who fears neither gods nor men as Julius Cæsar, or some timid *debutante* who trembles at both as Juliet, have often broken the spell of some impassioned acting, which has wound us up to a belief, not perhaps in the reality, but at least in the sufficient verisimilitude of the drama; and the unseasonable shutting of a box door, or the odorous extinction of a lamp, has wafted us from the rich imagination of Thebes or Athens, from the Capitol or from Elsinour, to a homely consciousness of Russel-street or Old Drury. These are not fire-side accidents. The visions which the mind conjures up by its own unassisted force are much more permanent than those which depend upon any paint or paste-board; and all that we lose by not having the benefit of the *one* good actor, whom modern stage custom allows to a piece, is more than compensated by our gain from the absence of the subordinate histrionic rabble.

In saying, that Mr. Impey's tragedy is not calculated for representation, we by no means therefore pronounce any censure upon it as a poem. There is a necessary education for the stage as for every thing else; and no virgin Thalia can be supposed to be acquainted with the mysteries of O. P. and P. S. and the free masonry of the green-room. Mr. Impey's excellencies are command and choice of language, richness of imagery, and melody of versification: in strong depiction of character, in management of plot, and in that which, without being defined, is recognized by every body as *effect*, we think him deficient; and it is upon these latter qualities that the success of an acting play principally depends.

We need scarcely remind our readers of the story of Kenilworth. Mr. Impey has judiciously restricted himself to the catastrophe of the novel; and with much soundness of discretion has avoided the temptation into which a younger poet most probably would have fallen of trying his strength in a portraiture of Elizabeth. The scene of his tragedy lies

in and about Cumnor, and, with equal adherence to another unity, the time of action occupies the interval between sun set and sun rise only. Tressilian and Lamborn first appear at the gate of the court-yard. The former has with Varney's privity obtained a warrant to bring Amy before the Queen. The imprisoned Countess observes the strangers, and mistaking Tressilian for Leicester in his customary disguise, hastens to salute him, as follows:

“ SONG. *AMY without.*

“ The shades of eve embrace thee, love—
A borrow'd garb belies ;
Yet never doubt I'd trace thee, love,
Through every dark disguise.

“ Though mantled in a mist, the sun
No meaner orb we deem :
Of all the heavenly host but one
Can dart that peerless beam.

“ Then leave me not forlorn, my love,
To pine in dull delay,
But wind thy bugle-horn, my love,
And cast thy cloak away.” P. 7.

Tressilian gains admission, and in his interview with Amy, urges her with earnestness to return to her father's sick couch. She pleads the impossibility of consent without permission; and the taunt which this draws from Tressilian irritates her to summon her attendants. Tressilian is disarmed, and Varney, having first insidiously filled him with doubts concerning Leicester, and of his expected visit that night, confines him in the custody of Forster and Lamborn.

Amy's first suspicions of Varney are beautifully expressed :

“ *Leicester.*

Paler yet !

“ *Amy.*

For sorrow

And sad remembrance of those days, when wrath

Ne'er yet intruded in our bower of bliss,

With evil eye to witch thee. Ah ! e'en now

Something, I know not what, comes wildering o'er me—

A doubt—a dread—a certainty of woe.

“ *Leices.* Why this is phantasy.

“ *Amy.*

Farewell ! ye days

Sunbright, serene, calm morn, and peaceful eve,

Free mirth, and sound repose ; ere fear, first born

Of conscious guile, o'ercast with clouds the dawn,

And marr'd love's jubilee. Ah ! rebel love,

Ere thou with filial tenderness didst war,

Bursting the flowery knot which held thee coupled

With that sweet yoke-fellow. O, fare ye well !
For ye are flown for aye !

“ *Leices.* Why then forget them,
And think on these, these golden hours, when love
Shatters his chains, and freely springs beyond
The barriers of cross age. Hence with the past,
Now is our banquet, then we did but fast :
Away ! these sad forebodings are the brood
Of fancy, gender'd in her lonely mood,
Away, my love, away !” P. 46.

Varney has prepared minstrels at the banquet, and their song is to rouse Leicester from his dream of love to the chase of ambition.

“ SONG.

“ Hark ! hark ! In the hall and the park
That skirts thy princely dwelling,
The revellers throng to the minstrel's song,
And the wine in fountains welling :
And the trumpet's hail to the plume and the mail
Outchants the lovelorn nightingale,
That sits in Cunnor's bower :
For thy place of rest is the eagle's nest
On Kenilworth's high tower.
Then up, up, and away with the cup,
Nor heed the winsome measure,
Thy syren spell ; sweet Philomel,
Hath drugg'd the draught of pleasure :
Ere thou bewail the warbled tale,
Bid fair good night to the nightingale,
That lures thee to her bower :
There's shame and death in a monarch's breath,
And bane in the fairest flower.” P. 54.

Amy is indignant, and chaces Varney from their presence. In the following lines we think she has full reason to be satisfied with her lover.

“ *Leices.* Nay, dearest, call him back, if but to witness
How, while I gaze upon thy loveliness,
And drink thy honied breath, all colder dreams,
All saws of wisdom, plots of policy,
High towering pride, and pomp of sov'reignty,
Are wreck'd and swept away ; as some rich bark
Heaps treasure upon treasure on the hoard
Of avaricious ocean, so my bales
Of royal merchandise I cast adrift,
To swell the spoils of love. Now, if thou list,
Go rail, and to thy stoic moral add
Another Antony, who deems a throne

A world well barter'd for these charms. Away!
 Lights to my chamber, ho!" P. 56.

In conclusion, Tressilian falls by Leicester's hand, and Varney by that of Lamborn; but not till his bugle has too fatally counterfeited the signal, and Amy has been its victim.

It is in detached passages that the reader must cull the beauties of this play; and he will throughout observe traces of the richest cultivation, and the most profound acquaintance with the general range of poetry. It is seldom, however, that Mr. Impey is betrayed into close imitation; and among the numerous original and beautiful images with which he has presented us, we have not been more forcibly impressed by any than by two lines in the following scene.

“ ACT V.

“ SCENE I.—*The Apartments of the Countess. She is discovered reposing on a Couch, JANET attending her.*

“ *Janet.*

“ She sleeps; but, ah! 'tis no refreshing rest,
 Bathing her senses in oblivious balm,
 But on her heaving breast and quivering brow
 Hang the chill dews of agony. Ah! what
 A start was there!

“ *Amy.* Where am I? at my father's?
 Ah, no! 'tis Cunnor, is it not?

“ *Jan.* Aye, madam,
 This dream hath blanch'd thy cheek.

“ *Amy.* Indeed, 'twas fearful,
 Methought, the Earl being absent, all alone
 I pac'd these dreary chambers, and the while
 Sigh'd for my lord's return. When, as I paus'd
 To listen, a faint step, and then a note,
 Stole on my ear. But, ah! 'twas not the step,
 The note I long'd to hear; the pledge of past
 Delight, and future reconciliation.
 Ah! woe is me! not that—

“ *Jan.* Alas! what was it,
 That it should raise that sigh?

“ *Amy.* It was the horn,
 The well-known horn, with which my father us'd
 To cheer his pack.

“ *Jan.* And that so mov'd you?

“ *Amy.* Yes;
 For 'twas no merry mot, no blithe reveillè,
 But such as hunters blow when the poor deer
 Is done to death. I started to the lattice,

And saw the court below all throng'd with mourners.

" *Jan.* Forbear ; thy spirits droop.

" *Amy.* My father's chaplain
Mutter'd the service of the dead ; beside him
A herald stood ; and, as he grimly smil'd,
' Countess !' he cried, ' behold yon stately 'scutcheon ;
Say, is it quarter'd well ?' I look'd, and saw,
Blazon'd with mine, the noble arms of Leicester.

" *Jan.* No marvel thou art mov'd. Thy vision stirs
In me a waking terror.

" *Amy.* On the pall
There lay a coronet ; upon my head
I plac'd it, when, O horrible !
My tresses fell, my crumbling flesh decay'd,
I stood—a skeleton ! Ha ! touch me not,
No dream was e'er so real.

" *Jan.* Shake it off.

" *Amy.* I cannot ; what avails it if I could :
Soon, very soon, my boding heart declares
This form must moulder to the grisly thing,
Which now I shudder but to think upon.
How wears the night ?

" *Jan.* Like an o'er-wailing widow,
Still loth to change her sable weeds to grey.

" *Amy.* Oft at this ominous hour, between the owl's
Last vesper, and the shrill cock's earliest matin,
What time all living counterfeit the dead,
And they, 'tis said, life's ghastly semblance wear
To commune with the quick. At this same hour,
Oft do I feel a shadowy hand clasp mine,
As it would snatch me hence, oft hear a voice
Whispering my sentence to depart ; a step,—
Hark ! hush ! dost hear ? It comes upon me now
Stern as the heavy-gaited tread, that groans
Beneath the bier." P. 91.

Mr. Impey never shines so much as when he draws upon his stores of classical recollection. It is then that his early honours seem to bud more freshly and brightly in his poetical garland. We must indulge ourselves by adducing two satisfactory testimonies to our observation.

" PROLOGUE

" ON OPENING THE TUNBRIDGE WELLS THEATRE, WITH A PLAY
BY THE LATE RICHARD CUMBERLAND.

" Lord of each isle that crowns the Ægean main,
And rich in spoils of many a plunder'd fane,
The Persian next to Delos proudly steer'd ;
But, as her sacred port the navy near'd,

Awe-struck he stood, and from the pilot's hand,
 Seiz'd the rash helm, and pointed from the land.
 " ' Veer, veer the fleet,' he cried, ' at distance due,
 And curb from sacrilege the insulting crew :
 Hail, holy land, the loveliest of the deep,
 Pythia's dread cave, and Delphi's holy steep !
 Think not we come your mystic groves to mar,
 Or drown your Pæans with the din of war :
 O, by no hostile foot profanely trod,
 Blest be your haunts, and reverenc'd your God !'
 He said, and turning from the sacred coast,
 Wide sail'd the fleet, and pass'd the innoxious host.

If such devotion sway'd a barbarous foe,
 Shall British hearts with less affection glow ?
 Say, shall no pious homage here be paid,
 Lamented Cumberland ! to grace thy shade ?

" Lo ! with dishevell'd air, and look forlorn,
 As some fond mother weeps her latest born,
 To-night Thalia wears her sister's pall,
 Nor checks the tragic tear's unwonted fall ;
 But boldly quoting from the historic page,
 With reverence treads the consecrated stage,
 And bids imagination fondly rear
 Another temple to Apollo here.

" O, crown'd with late, but lasting bays, the test
 Of worth too soon deplor'd, too long deprest,
 Thou classic master of the moral lyre,
 Whose practice sanction'd what thy strains inspire,
 Whose traits of art for nature's dearth atone,
 By rare perfections modell'd from thine own ;
 Last, worthiest minstrel of Thalia's shell,
 Champion of truth and virtue, fare thee well !
 Farewell ! yet here disdain not to preside,
 Immortal now, our guardian and our guide !

" Ye pious votaries at this honour'd shrine,
 Yours is the oblation, but the service mine ;
 If ill we minister the rites ye share,
 Yet for the temple's sake, the priesthood spare :
 And charge to grief the failing, if in aught
 The faltering actor foils the poet's thought.

" But ye, whoe'er the pilgrimage disdain,
 Let not your scorn the sacrifice profane,
 But like the barbarous chief to Delos bound,
 Sheer off, nor dare invade this classic ground." P. 245.

Our remaining extract will answer a double purpose. It will enable us to offer our readers a specimen of exquisite Latinity, which has been long valued in a limited circle ; and at the same time to shew the full justice which Mr,

Impey has done in his version to the lines of one to whom he was used to look with affectionate veneration, and who early detected and assiduously fostered the talents which have so well repaid his care.

“ GUARRENO HASTINGS.

“ O decus imperii, cui Ganges paruit ingens,
Cujusque auspiciis, belli flagrante tumultu,
Res stetit Angligenûm; fracti cessere Marattæ,
Intima Mysoreus repetens sua regna Tyrannus
Delituit, versis doluitque inglorius armis;
Nec tumidæ valuere minæ, nec Martius ardor
Gallorum, insidiæque Indos ad bella cientes.
Vivis adhuc, venerande senex, rurisque recessu
Contemplare, tuo quæ gesseris omine, quosque
Tentandos aliis promoveris ante triumphos.
Namque per oceanum, qui lambit littora Sinæ,
Et patet ad fines tellus ubi prominet Afra,
Post acies terrâ, post classes æquore victas,
Vexillum imperii jam sola Britannia pandit:
His fruire; at meritis si patria parca favorem
Abneget, et justæ suspendat præmia laudis,
Esto: sed egregias constanti in pectore vires,
Justitiam, purasque manus, mentemque capacem
His saltem accumulem donis: nec munera Musæ
Respue, Piërias nam tu colis ipse sorores.

“ *To the Right Hon. Warren Hastings. Translated from the Latin of Dr. Vincent, Dean of Westminster.*

“ O thou, of India's weal the source and soul
Confess'd, till mighty Ganges cease to roll;
Whose power auspicious, wheresoe'er it sway'd,
The storm of war arrested, or allay'd;
With scatter'd ranks, in lawless disarray
Drove the Marhatta from his destin'd prey:
And to his harem, taught to roam no more,
Chaced back th' encroaching tyrant of Mysore:
Vain were their threats, and vain were Galha's too,
Insidious tamp'ring with the mild Hindû.
Yes! still thou liv'st, in Daylesford's calm retreat
To mark, revered sage, thy work complete;
And many a wreath, which later brows hath crown'd,
Planted by thee, to thy just praise redound.
For lo! on each bold cape, and spacious bay,
From Afric's jutting cliffs to far Cathay,
By land, by sea, Britannia's flag unfurl'd
Waves sole and sov'reign o'er the Eastern world!

Take then thy due: though sparing of her praise
 Thy country still the long-earn'd meed delays;
 So may she—yet though costlier incense fail,
 At least this tribute, Hastings, may avail
 Thy mind capacious, and corruptless hand,
 To rank amid the worthiest of the land.
 Nor thou—though light this recompense, refuse
 The Muses' gift; for thine is ev'ry Muse." P. 278.

We shall take an early opportunity of returning to Mr. Impey, who, as we rejoice to hear, has another volume in the press.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Third Visitation of that Diocese, in the Year 1822. By Henry Ryder, D.D. Bishop of Gloucester. 4to. 2s.

The Claims of the Society for Promoting Christian Knowledge set forth and enforced. A Sermon, preached in the Parish Church of Frome, before the Members of the "Bath and Wells Diocesan Association," of that Society, at their Annual General Meeting holden in Frome, July 11, 1822. By the Rev. Joseph Algar, M.A. Minister of Christ Church, Frome. 8vo. 1s.

Co-operation in promoting the Charitable Institutions of the Church of England, recommended, in a Sermon, preached in the Parish Church of St. Martin's, Leicester, on Friday, August 16, 1822, being the Second Anniversary of the Association for the Archdeaconry of Leicester, for promoting the Designs of two of the Church's leading Societies. By the Rev. Francis Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire. 8vo. 2s.

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A Charge, delivered to the Clergy of the Archdeaconry of Derby, at the Visitation at Derby and Chesterfield, June 6 and 7, 1822, and published at their Request. By Samuel Butler, D.D. F.R.S. and S.A. &c. Archdeacon of Derby. 8vo. 1s. 6d. 4to. 3s. 6d.

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Researches respecting the Medical Powers of Chlorine, particularly in Diseases of the Liver ; with an Account of a new Mode of applying this Agent, by which its Influence on the System can be secured. By William Wallace, M.R.L.A. Member of the Royal College of Surgeons in Ireland, &c. 8vo. 6s.

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A Journal of a Voyage to Greenland in the Year 1821. Illustrated by numerous Plates and Wood Cuts, from Drawings made on the Spot. By George Manby, Esq. 4to. 1l. 11s. 6d.

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New Theory of the Heavenly Motions ; shewing that there are no such Principles as those of Newton ; and if they did exist, they could not solve the Phenomena. In Three Dialogues. By the Author of "Tracts on the English Verb," &c. 8vo.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Seventh Part of the *Encyclopædia Metropolitana* will appear in October. It will contain amongst a Variety of other Articles, the following :—*Pure Sciences ; Continuation*

and, at the same time, throw light on the path which the mind must have pursued in the search of those ulterior relations which, in fact, constitute the foundation of all physical knowledge. For instance, the speculations of Mayow stand forth quite insulated and independent, and as having almost no affinity with the opinions of his age; whence it follows, that in reading this portion of the history of chemistry, we are equally at a loss to satisfy ourselves how the philosopher now named should have advanced so far in the line of discovery, and also why his investigations should not have been more closely followed up by his immediate successors. It may be said, and it is, no doubt, true, that chemistry has owed to chance many of her most splendid acquisitions, both in fact and principle; and that, on this account, we are not to expect, in her annals, any tokens of that gradual and connected progress which marks the advancement of the other sciences. But, granting this, it will still occur to the reader of Mr. Brande's historical sketch, that he has directed his attention rather to the things actually done than to that more interesting developement of causes and effects, which secretly determines the line of human research, and prepares for its ultimate success.

Nor is the author's style of that chaste and simple order which history peculiarly demands. He informs us, for instance, of an experimenter who "launches into the sea of alchymy, but returns unpolluted by its follies." Who ever heard of the follies of a sea! He tells us, too, of another, "who opened a communication between chemistry and physiology; and that in the latter he extricated a most important and *fundamental branch* of chemical philosophy from the *wire of false reasoning, and planted it in the meadows of experimental research.*" Never was *branch* so treated before! Speaking of Mayow, Mr. Brande observes, that in 1674 he "was upon the very brink of that stream of discovery which, in 1774, carried Priestley into the *fastnesses* of pneumatic chemistry." We find, too, such expressions as "*exposition of error,*" and "*whither he had been;*" with a great deal of florid and figurative language, which provokes our condemnation, equally on account of its bad taste, and of its unsuitableness to the subject upon which it is here employed. In a word, Mr. Brande is a very affected writer, and seems willing, on all occasions, to sacrifice to the love of ornament the more important qualities of perspicuity and plainness, even when he is narrating simple facts and recording scientific conclusions.

As to the "Manual" itself, considered as an outline of

chemical lectures, we have no fault to find; due reference being had to the character and objects of the audience before whom they were delivered. The doctrines of the science are extremely well illustrated by means of a numerous set of experiments; and, indeed, such is the importance which is here very properly assigned to the experimental part of the teacher's office, that the lectures sometimes appear intended to explain the practical examples, rather than the examples to illustrate the lectures. In a course attended by amateur students, no plan, we admit, could be substituted which would so well answer the purpose as the one actually pursued at the Royal Institution: and, indeed, as chemistry is better learned through the eye than the ear, a well-contrived experiment, it will be granted, is likely to convey a clearer conception of a fact or law in that science, than the most luminous discourse without such experiments.

In regard to the *arrangement* of his subjects again, Mr. Brande wisely does not affect novelty, if we except the division which obtains in his first and second chapters. In the former of these he treats separately of attraction, heat, and electricity; whilst in the latter he discusses the properties of radiant matter, and its influence on the composition of bodies. Now, it appears to us that the first is partly included in the second, and the second partly included in the first, inasmuch as heat is radiant matter, and as radiant matter necessarily comprehends heat. It is only, however, as a scientific nicety that such a division merits any attention; and we have simply to observe, therefore, that if Mr. Brande had desired to be very exact in his definitions and arrangement, he would have gained his end much better by introducing his second chapter as a series of practical remarks appended to the first.

But we can see no good reason why a system of geology should be combined with an elementary work on chemistry. It has, indeed, been customary to exhibit an outline of mineralogy in books of this description, and as long as the classification of minerals proceeded on the basis of their chemical ingredients, the introduction of that branch of science was perfectly regular and convenient. Now, however, that the natural history method gains ground, and minerals are usually arranged according to their external characters, we doubt the expediency of continuing the old connection between chemistry and mineralogy; and, at all events, we openly protest against geological theories being intermixed with chemical analyses, and with physical disquisitions on light, heat, and electricity.

In laying before our readers some portion of the fruit of Mr. Brande's learned labours, we shall confine ourselves almost exclusively to the history of chemistry; and this, both because it is entertaining in itself, and because there is no speculation or discovery that will not be mentioned in an historical retrospect of chemistry in time past.

It is in the extreme to remark, that chemistry grew from the fantastical experiments of alchemists, yet, common as is the observation, no other in tracing the commencement of chemistry, which went so long under the name of natural magic, or in determining the precise amount of the assistance derived from these, by the more legitimate interpreters of nature. As soon as the chemical properties of a few metals and minerals were discovered, men would, no doubt, yield up their imaginations to boundless wonder and expectation; and entering upon the examination of nature with ardent hopes, and a very limited knowledge, they would have no guide but their fancy, and no object in view but such as was suggested by their credulity or avarice. Perhaps, too, in the early days of physical enquiry, there was a certain reverence and holy fear mixed with the curiosity which impelled men to search out the mysteries of God's works: and, in proof of this, we find that fasting, prayer, and almsgiving, were very usually recommended as qualifications which, if not altogether indispensable, were esteemed the best auxiliaries in the prosecution of that occult knowledge, wherein at once the greatness and the happiness of mankind were supposed to be centered. In the work entitled *Tractatus Aureus*, Hermes the thrice great is represented as speaking of his magical science as a sort of divine deposit of the most precious order imaginable, and assuring his readers that he never would have revealed the secrets connected with it, "had not the fear of eternal judgment, or the hazard of the perdition of my soul, for such a concealment, have prevailed with me." The object, too, which those early sages endeavoured to attain, was extremely sacred and imposing. They laboured to acquire the possession of a power, by means of which, "through the permission of the Omnipotent, the greatest disease is cured, and sorrow, distress, evil, and every hurtful thing, is evaded; by help of which we pass from darkness to light, from a desert and wilderness to a habitation and home, and from straitness and necessities to a large and ample estate."

There is no doubt that, in the more modern works on

natural magie, we find a great deal of weakness mixed with positive fraud and imposture; still, we are disposed to hold the opinion that the pursuits of physical knowledge, in the most ancient times, had a character of holiness which impressed with awe, not only the vulgar, but those who actually engaged in them. To detect even the proximate causes of natural phenomena, was, as they viewed it, to approach within the veil which the Divine Architect had drawn over his works: it was, as it were, to extort a secret which was not meant for every eye or ear; and we perceive, accordingly, that they usually proceeded to their incantations with the deepest expressions of religious reverence, and with their minds profoundly subdued by a consciousness of the divine presence.

But the objects which the more modern alchymists had in view, savoured, we admit, very little either of divine wisdom, or of human knowledge. They laboured to convert all metals into gold, and to extend the life of the human being to ten times its natural limits;—objects which, if they could be realized, would at once deprive man of one of the principal means of his improvement, and add greatly to one of the chief sources of his misery. Iron is to him much more useful than gold; and, unless the constitution of nature were entirely changed, it would be no boon conferred on certain favoured individuals of the human race to live six or seven hundred years after their generation had passed away.

The only thing that now strikes us as remarkable in the history of alchymy, is the fact, that not only the principle of transmutation was believed in, as a physical possibility, by men of sound judgment and enlarged views, but also that numerous instances of actual transmutation were attested, as having been exhibited before men who could not readily be deceived, and who certainly would not have given their countenance to an imposture. Salmon, who, in the reign of King William, published what he calls the "*Marrow of Alchymy*," gives us a sort of confession of his faith on this head, which may be regarded as also the belief of his philosophical contemporaries.

"As to the great work," says he, meaning transmutation, "it is my opinion that there is such a thing in nature. I know the matter of fact to be true, though the way and manner of doing it is yet hid from me. I have been eye-witness of so much as is able to convince any man endued with rational faculties, that there is a possibility of the transmutation of metals; yet for all these things, I will not advise any man, ignorant of the power of nature and the way of operation, to attempt the work, lest, erring in the founda-

tion, he should suffer loss and blame me. Without doubt there is a gift of God from above, and he that attains it must patiently await the moving of the waters; when the destined angel moves the waters of the pool, then is the time to immerge the leprous metal, and cleanse it from all impurities."

... iont, a name consecrated in the annals of science, is opinion as Salmon.

... strained," says he, "to believe in the making of gold though I know many exquisite chemists to have consown and other men's goods in search of this mystery; ay we see these unworthy and simple labourers cunnd by a diabolical crew of gold and silver-sucking flies

But I know that many will contradict this truth: one says it is the work of the devil, and another that the sauce is dearer than the meat."

Bergman reasons on the subject in a similar manner. He admits not only that transmutation is possible, but when alluding to particular instances mentioned by authors of apparent veracity, he even proceeds so far as to remark, that "although most of them are deceptive, and many uncertain, some bear such character and testimony, that, unless we reject all historical evidence, we must allow them entitled to confidence."

About forty years ago, Dr. Price, of Guildford, renewed for a moment the popular faith in alchymy. By means of a white and a red powder he professed that he could turn mercury into silver and gold; and he is said to have even gained several proselytes to a steady belief in this ancient wonder. When, however, his experiments were to be put to the test, in the presence of competent judges, he took refuge from the disgrace which awaited the exposure of his fraud by drinking laurel-water.

The last member of this school, whose name we are to mention, was Peter Houlfe, a singular and very eccentric character, who died here so lately as the year 1805.

"I have," says Mr. Brandé, "picked up a few anecdotes respecting him, from two or three friends who were his acquaintance. He occupied chambers in Bernard's Inn, while residing in London, and usually spent the summer in Paris. His rooms, which were extensive, were so filled with furnaces and apparatus, that it was difficult to reach his fire-side. A friend told me, that he once put down his hat, and never could find it again, such was the confusion of boxes, packages, and parcels, that lay about the chamber. His breakfast hour was four in the morning: a few of his select friends were occasionally invited to this repast, to whom

a secret signal was given by which they gained entrance, knocking a certain number of times at the inner door of his apartment. He had long vainly searched for the elixir, and attributed his repeated failures to the want of due preparation by pious and charitable acts. I understand that some of his apparatus is still extant, upon which are supplications for success, and for the welfare of the adepts. Whenever he wished to break an alchemist himself offended, he resented the supposed present to the offender, and never seeing him presents were sometimes of a curious description, usually of some expensive chemical product, or a heroic remedy for illness: when he felt himself disposed, he took a place in the Edinburgh, and when he reached that city, immediately came back in to London. A cold taken on one of these excursions was followed by an inflammation of the lungs, of which he died in 1805."

If chemistry was not indebted to the alchemists for much that was valuable in principle, it was placed under no small obligation to them, for the various and very useful apparatus which they had constructed in order to facilitate their favourite researches. Alembics, stills, retorts, receivers, and a variety of whimsical and complex vessels, in glass and porcelain, are described in their works; and, as Mr. Brande informs us, they not only possessed all the furnaces with which our modern laboratories are necessarily supplied, but were particularly expert in their construction, and often surprisingly happy in their application.

Next in order to the alchemists comes a class of medical practitioners, who, in the course of their pharmaceutical preparations, made considerable advances in chemical discovery. Basil Valentine of Erfurth, for example, the author of a pompous but very learned work, called the "Chariot of Antimony," brought to light much valuable knowledge theretofore unknown; and, among other discoveries ascertained the composition of the nitric and sulphuric acids, and explained at the same time the method of preparing them for medical purposes.

Valentine was succeeded by Paracelsus and Van Helmont, who added greatly to the treasures of the Pharmacopœia; but to none was chemistry so much indebted, in the early part of the seventeenth century, as to Glauber of Amsterdam; who, to the laborious dexterity of a successful experimenter, joined the ingenuity and acumen of an able philosopher. To him is due the discovery of muriatic acid, as well as the distillation of vinegar from wood; and in procuring these substances he followed a method so extremely

ingenious, that the resources of modern art have not yet supplied an apparatus to supersede the original invention of Glauber.

It is known to the reader, we presume, that the very familiar article, called Glauber's Salt, was first accidentally discovered by this active experimenter, when preparing muriate of ammoniac, from common salt and sulphuric acid. To this very useful aperient he gave the name of *sal mirabile*; ~~for~~ the properties of which he was wont to descant with much exaggeration, anticipating from it nearly all the wonders of the alchymical elixir. Of salt, in general, he used to say, that "it is the beginning and end of all things, and it increaseth and exalteth their powers and virtues: it is the true universal medicine: not that I would have any man persuade himself, that in these words I would assert immortality, for my purpose tendeth not thither, seeing that I am not ignorant that there is no medicine against death." Mr. Brande has the merit of rating Glauber at his proper value, as a philosophical chemist, and of restoring to him the reputation of certain discoveries which have been appropriated by modern writers; who either knew not, or intentionally passed over, the ingenious labours of the Amsterdam physician.

At the stage to which chemistry was now arrived, the arts connected with that important science had evidently made much greater progress than the knowledge of principle. A series of fortunate accidents had revealed to the chemical apothecary many combinations of matter, of which philosophy had not yet traced the affinities, or detected the laws, according to which the several ingredients mutually affect each other. But a period was at hand which was destined to spread the light of science over the manipulations of art. The Royal Society was already established; the leading members of which soon distinguished themselves by learned disquisitions on some of the most interesting subjects to which chemistry or general physics has ever yet been directed.

The views now opened out by Hooke and Boyle on the doctrine of combustion, claim in a particular manner the notice of the scientific annalist. In the works of earlier writers, the phenomena of combustion are usually ascribed to the existence of a highly volatile principle, which, when acted upon by heat, was developed in the form of flame and fire. When metals, in particular, were exposed to the action of heat, the greater number were observed to alter their appearance, and, losing their metallic brilliancy, to be con-

verted into an earth-like substance, to which the name of *calx* was given. It was generally imagined that in this process, the particles of the combustible substance; or rather, perhaps, of the supposed subtle principle on which combustion depended, were thrown into violent action, and ultimately dissipated in the form of light and heat; a notion very similar to that which was afterwards entertained by the advocates of the Phlogistic hypothesis in regard to the nature and effects of burning. The true theory on this subject seems to have been first suggested to the philosophers of Europe by an experiment which was performed by Le Brun, and explained by Rey; and which was attended by the rare advantage of ascertaining the fact, that metals so far from losing any thing in the process of combustion, gain considerably in weight. Le Brun having melted two pounds six ounces of tin, observed, that in six hours the whole had passed into the state of *calx*, weighing three pounds one ounce; a result, so little expected, that he was utterly at a loss to account for it on any principle at that period recognized by science. He mentioned it to his friend Rey; who, resuming the consideration of the fact on broader principles than were yet occupied by any chemical school, arrived at the conclusion, that the increase of weight in the melted tin, could only be referred to the fixation of atmospheric air.

A series of very clever experiments, conducted by Hooke, Boyle, and others, proved the connection between combustion and the absorption of a certain part of the air by the burning substance; and even led to the knowledge of a fact, still less obvious, namely, that the portion of the air which is fixed or combined with the burning body is similar to, if not the very same as that which is fixed in nitre. Mayow followed closely in the same path, and illustrated by many well-chosen experiments the same doctrine; which, however, was not as yet to secure the suffrages of the learned, in opposition to appearances so strongly confirmed by the senses, and to opinions which had long held possession of the public mind. It was doomed to give way, for a time, to the phlogistic throng, which was already on the point of being established in Germany by the labours of Beccher and Stahl.

Advancing to the era of pneumatic chemistry, we cannot agree with Mr. Brande in ascribing to Dr. Stephen Hales, the merit of being the founder of that school; for it does not appear that this curious physiologist ever entertained an idea, that air combined as an ingredient of matter, in the way we find carbonic-acid gas fixed in limestone, or even that the

mixture of gases in any instance, resulted in the formation of a fluid. To use Mr. Brande's own words, we grant, that Dr. Hales "stumbled upon a variety of curious facts and observations; but having unluckily predetermined, that the various products formed were mere modifications and contaminations of common air, he let slip a numerous series of discoveries once fairly within his grasp, and which were afterwards eagerly amassed, and successfully reasoned upon, by Dr. Priestley and his contemporaries." In short, the experiments, instituted by Hales, merely *produced* a number of gases, which had, no doubt, been produced a hundred times before; and as he did not examine into their nature, or ascertain their relations, we are at a loss to perceive in what respect he contributed to lay the foundations of pneumatic chemistry. This honour belonged to Dr. Black; who, by his discovery of carbonic acid gas, as a constituent part of limestone, opened a way to the clear discernment of the uses and qualities of those invisible fluids which constitute so large a portion of the material world, as well as of every chemical system.

"When Dr. Black first entered the precincts of chemistry, there was a busy and acute controversy respecting the cause of causticity in earths and alkalis; it was by some supposed, that the conversion of limestone into quick-lime depended upon its absorbing certain igneous particles; by others, the change was referred to an acrid acid, contracted in the fire; by others, to non-descript saline particles. Dr. Black's notice appears to have been drawn to this enquiry by the researches of Hoffman, concerning the nature of magnesia; he found that when the earth was obtained by adding a mild alkali to the solution of Epsom salt, it effervesced upon the addition of an acid; but that if heated red hot, it no longer effervesced, and moreover lost considerably in weight. The same fact applied equally to lime, and led him to believe, that that substance, instead of acquiring its acrimony by the absorption of something from the fire, became caustic by the loss or expulsion of one of its elements, in consequence of being heated. He then distilled some magnesia in a retort; but finding, that though it diminished considerably in weight, the only visible loss it sustained was a minute portion of water, he conceived the possibility of the escape of some gaseous matter; and on mixing common magnesia and an acid in a proper phial, he collected a considerable quantity of a permanently elastic gaseous body: from chalk or limestone, and from the mild alkalis, he procured a similar gas, and he termed it fixed air."

In this way was he led to the discovery of carbonic acid gas; a subject which immediately invited the attention of

several other distinguished chemists, particularly of Dr. Macbride, who verified the conclusions of the Edinburgh professor; and of Dr. Brownrigg, who applied the principle to an explanation of the choke-damp in mines, as well as of the acidulous qualities in mineral waters.

But the most important discovery, for which we are indebted to Dr. Black, was, that which respected latent heat, or the property which that substance possesses of existing in bodies, to a great amount, without rendering itself sensible to the touch, or even to a very delicate thermometer. This interesting fact is well illustrated by a simple experiment, which any one may perform in his study, and which was frequently appealed to by Dr. Black himself, as the best and most intelligible example of latent heat. Two similar globular glasses were filled with water, which in one was afterwards frozen, and in the other cooled as nearly as possible to the same point. They were then carried into a room of a temperature of 47° , there being no other difference between them, than that the one contained ice, and the other water, as near the temperature of 32° as could be effected without actual congelation. In half an hour the vessel of water had acquired the temperature of 40° ; whilst in the other vessel it required ten hours and a half to melt the ice, and raise the water to 40° . Now, as the access of heat was the same in both cases, and as this was at the rate of 7° in half an hour, it follows, that in twenty-one half hours, the time required to thaw the ice, and to elevate the temperature of the water to 40° , it must have received twenty-one times seven degrees, that is, $21^{\circ} \times 7^{\circ} = 147^{\circ}$. The difference, therefore, between the increase of temperature in the ice-vessel, compared with the water vessel, with equal accessions of heat, is 140° ; a number which expresses the quantity of sensible heat, rendered latent during the process of liquefaction.

But a still more striking example of sensible heat becoming latent is afforded by the conversion of water into steam. When water is made to boil, the steam which rises from it is not hotter than the water itself, although there be a continual accession of heat from the fire; it follows therefore, that the additional heat over 212 must become latent in the steam. To ascertain the thermometrical expression of this latent heat, Dr. Black proceeded thus: The time required to raise a quantity of water to the boiling point was carefully noted; the same heat was then continued till the whole was evaporated, and the time consumed in the process was also carefully noted. Proceeding on the data thus obtained, and

supposing the accession of heat to have gone on above 212° , at the same rate as before the water boiled, it was estimated that the quantity of heat thrown into the steam was not less than 800° . The amount of heat rendered latent therefore was the difference between 212° and 800° , or 588° . Indeed, from experiments made on the condensation of steam, it appears that the quantity of heat rendered latent by the vaporization of water, exceeds considerably the statement now made; amounting to more than 900° .

This discovery was rich not only in sublime views relative to the economy of nature, but also in a great variety of practical uses. A new instrument was placed in the hands of man, by means of which he acquired a command over the opposite qualities of heat and cold. Art was enabled to advance into a province which appeared the most rigorously prohibited to her approach, and to assume the controul of physical causes which seemed the farthest removed from her influence. The production of ice, and even of an intenser degree of cold than nature herself has yet exhibited, is placed within the reach of every novice in chemistry; whilst the delicacies of the table and the comfort of our chambers have derived some of their highest improvements from the same source.

Pneumatic chemistry was destined to receive a great addition to its stores from the active hands of Dr. Priestley. In his various experiments on fixed air, as carbonic acid gas was then called, and on air tainted by combustion and respiration, he occasionally brought to light some very interesting facts; but the most brilliant of his achievements, and that on which his fame will mainly rest with posterity, is the discovery of oxygen gas. It was in the year 1774 that he was conducted in the course of his researches to this fortunate result; and Dr. Rutherford had two years before detected in the air of the atmosphere the existence of azote, or nitrogen, so that the composition of the invisible fluid which invests our globe was no longer concealed from the curiosity of science.

The path opened up by Black and Priestley was sedulously occupied by Bergman, Scheele, and Cavendish; the second of whom has derived an accession to his fame from the discovery of oxygen, at the same time with the philosopher of Birmingham. Lavoisier, indeed, claimed the same honour; alleging that he had attained to the knowledge of that gas simultaneously with Scheele—a point in scientific history which still remains undetermined, and which has been a good deal perplexed by national jealousy and personal am-

bition. Scheele also discovered oxymuriatic acid, which has since been called chlorine : and made besides a great variety of new combinations in metallic and gaseous substances.

The name of Cavendish is chiefly celebrated for the discovery of hydrogen and the decomposition of water. He was a man of uncommon modesty, approaching even to diffidence, and a true lover of science for its own sake. He was, says Mr. Brandé, an enemy to the new nomenclature of chemistry, and was fond of foretelling its downfall. He disliked all innovations that were not rendered absolutely necessary by the progress of experiments, and would never adopt new opinions till fully and leisurely convinced of the fallacy of the old ones. " Though occasionally in his company I scarcely ever knew him take a part of a continued dialogue, except at the Royal Society Club, where he dined every Thursday, till within a short time of his death : and there he never spoke except to gain or give information."

We are arrived at the era of Lavoisier, the great reformer of chemical language, and the first who established the anti-phlogistic system on a firm and durable basis. Priestley continued till the last to oppose the progress of those sound views on combustion which were originally suggested by the reasonings of Rey, and confirmed by the experiments of Hooke and Boyle ; and notwithstanding the luminous principles evolved by Black, Bergman, Scheele, and Cavendish, it was reserved for the French school to construct such a theory as would reconcile all opinions and give a consistent explanation of all phenomena.

It is extremely difficult in most cases to appreciate exactly the merit of invention, as it is impossible to know what hints and aids have been administered to the inventor ; how much he owes to regular scientific research ; and how much is to be ascribed to mere accident, where the result had neither been sought nor conjectured. In regard to Lavoisier, however, we are supplied with the means of measuring his services in chemistry ; and we agree in opinion with Mr. Brandé, that, if taken in connection with the labours of the old English school, the experiments of Hooke and Mayow, and the discoveries of Black, Priestley, and Scheele, these services have been greatly over-rated. Lavoisier, as Mr. B. aptly observes, though a great architect in the science, laboured little in the quarry ; his materials were chiefly shaped to his hand, and his skill was displayed in their arrangement and combination.

We have no intention, however, to depreciate the knowledge and ingenuity which Lavoisier carried to his great work, the formation of a nomenclature on a scientific and uniform plan. Time and the progress of discovery have, indeed, proved that the undertaking was premature; but the merit of this distinguished chemist and his coadjutors remain undiminished, and the general principles of their scheme admit of an adaptation to the most improved state of the science. It was only from a man deeply conversant with the chemical properties of matter that the following anticipation could proceed in reference to the nature of the alkaline earths, which at that time, were regarded as simple bodies. From certain phenomena which he had just recorded, he views it as probable that oxygen is the bond of union between metals and acids, and from this we are led to suppose, that oxygen is contained in all substances which have a strong affinity with acids.

"Hence," says he "it is very probable that the four eminently salifiable earths contain oxygen, and that their capability of uniting with acids is produced by the intermediation of that element. What I have formerly noticed relative to these earths, namely, that they may very possibly be *metallic oxides*, with which oxygen has a stronger affinity than with carbon, and consequently are not reducible by any known means, is considerably strengthened by the above consideration."

It is unnecessary to remark that the achievements of Sir H. Davy in the laboratory of the Royal Institution, have completely verified this anticipation.

The next step, we think, in the history of chemical discovery is that to which we have just alluded. The galvanic pile in the hands of Volta had led to some very striking results, and excited all over Europe the greatest curiosity and expectation in regard to the powers of the new instrument; when, by the aid of that liberal munificence which has always characterized the inhabitants of this great city, Sir. H. Davy was enabled to institute experiments on a very extensive scale, and to produce effects which astonished the world. The decomposition of the alkalis, and the alkaline earths revealed to the chemist a complete set of new principles, both in regard to the mutual agencies of bodies, and the nature of the power by which that agency is maintained. Chemical affinity appears identical with electrical energy; to the extent at least of the fact that the latter controuls and even dissolves the former, and that, too, in substances held

together by the strongest affinities known to the science. The foundation of the old system is entirely shaken. Oxygen, instead of being in all cases an acidifying principle is found to combine with a metallic base and to form an alkali; and heat, so far from being in every instance the effect of a combination between that gas and a combustible substance, is found on many occasions, to be the result of mere chemical action without any absorption of the acidifying principle whatever.

The latest improvement in the science of chemistry, and one which promises very important results, is connected with the discovery of that law which in chemical combinations, regulates the proportions of the combining substances. When two bodies unite so as to form one compound only, that compound always contains the same relative proportions of its component parts: and in cases where two bodies unite in more than one proportion, the second, third, or fourth proportions are multipliers or divisors of the first. For example, carbonic acid unites to potassa in two proportions, and forms two definite compounds. In the one 70 parts of potassa are combined with 30 of carbonic acid; in the other 70 of potassa are united with 60 of carbonic acid. Lead, again, combines with oxygen in three proportions: the first compound consists of 100 lead and 8 oxygen; the second of 100 lead and 12 oxygen; and the third of 100 lead and 16 oxygen. It is deserving of remark, too, that whilst the potassa combines with carbonic acid in the proportions of 30 and 60, it will not enter into combination in any intermediate proportions. The same rule also applies to gaseous bodies. Thus, for instance, nitrogen combines with oxygen in the following proportions, constituting five different compounds.

Nitrous oxide	-	-	1 Nitrogen	+	7.5 Oxygen
Nitric oxide	-	-	1	+	15
Hyponitric acid	-	-	1	+	22.5
Nitrous acid	-	-	1	+	30.
Nitric acid	-	-	1	+	37.5

Results of this nature having been generalized by several authors, particularly by Dalton, Berzelius, Davy, Wollaston, and Dr. Thomson, are known to modern students as the doctrine of "Atomic Theory," or as the "Theory of Definite Proportionals." The fullest account that we have any where seen of this interesting branch of chemical science is to be found in the *Annals of Philosophy*: a journal which was at

one time very ably conducted by the last of the writers whose names we have just mentioned, and which was particularly valuable as a well digested record of the progress of discovery at home and abroad.

Having finished this outline of chemical history, which contains the mere *fastigia rerum* from the days of the alchymists down to the discoveries of Davy, and the speculations of Berzelius, we at length find ourselves at the commencement of Mr. Brande's Manual; which professes to teach the principles of the science as they are at present held by the most approved authors in England and France; and to illustrate them too by well-chosen experiments, the greater part of which may be performed in a private chamber. In justice, then, to this popular writer, we are happy to assert that a beginner could not find a more suitable work for expounding the rudiments of chemical knowledge than that now before us; and also that those who have made the greatest progress in the science will derive much satisfaction from perusing the lucid commentaries on its most abstruse doctrines with which these pages abound, and more particularly from the felicitous application of experiment, wherever the ideas are likely to become confused, or the mutual agency of bodies is in danger of not being clearly perceived. The various methods too, here explained of procuring chemical products, and of preparing them for the manipulations of the laboratory, cannot fail to be extremely useful as well as entertaining to the amateur chemist; and in this respect we know no elementary work, which, combining science with practical details, will bear a comparison with Mr. Brande's Manual. We wish, indeed, that he would be content to forego those rhetorical ornaments, which at the best appear very questionable in a scientific performance, and which in his case so often seduce the imagination, without imparting any light to the understanding. In other respects, his zeal to please urges him on in the proper path. His dexterity as an experimenter cannot be too highly praised; and one never fails to sympathize with him in that honest triumph which accompanies the successful display of professional knowledge, through the medium of a splendid and ingenious apparatus.

ART. II. *Halidon Hill; a Dramatic Sketch, from Scottish History. By Sir Walter Scott, Bart.* 8vo. pp. 112. 6s. Hurst and Co. 1822.

THIS, we understand, unlike the earlier poems of its author, has not been received into the ranks of popular favour. Such rumours, of course, have no effect on our critical judgment; but we cannot forbear saying, that, thinking, as we do, very highly of the spirit and taste with which an interesting tale is here sketched in natural and energetic verse, we are, yet, far from feeling surprised, that the approbation, which it is our pleasing duty to bestow, should not have been anticipated by the ordinary readers of the work before us. It bears, in truth, no great resemblance to the narrative poems, from which Sir Walter Scott derived his first and high reputation; and by which *for the present*, his genius must be characterised. It is wholly free from many of their most obvious faults—their carelessness, their irregularity, and their inequality both of conception and of execution: but it wants, likewise, no inconsiderable portion of their beauties—it has less “pomp and circumstance,” less picturesque description, romantic association, and chivalrous glitter, less sentiment and reflection, less, perhaps, of all their striking charms, with the single exception of that one redeeming and sufficing quality, which forms, in our view, the highest recommendation of *all* the author’s works of imagination, their unaffected and unflagging VIGOUR. This, perhaps, after all, is only saying, that we have before us a dramatic poem instead of a metrical tale of romance, and that the author has had too much taste and discretion to bedizen his scenes with inappropriate and encumbering ornament. There is, however, a class of readers of poetry, and a pretty large class too, who have no relish for a work, however naturally and strongly the characters and incidents may be conceived and sustained—however appropriate and manly may be the imagery and diction—from which they cannot select any isolated passages, to store in their memories or their common-place-books, to whisper into a lady’s ear, or transcribe into a lady’s album. With this tea-table and watering place school of critics, “*Halidon Hill*” must expect no favour: it has no rant—no mysticism—and, worst of fence of all, no affectation.

In the matter of style, indeed, Sir Walter has set an example, which the writers, and particularly the dramatic writers

A a

of the day, might, we think, do well to follow, though we have no hope, and to say the truth, not much ambition, to convert them or their admirers—the “*Labeo*” or the “*Romulidæ satri*” of the age—to our opinion. We would, however, refer the opinion which we have so expressed, to the judgment of those—if such there be—who can condescend to be pleased by plain and genuine English, without any patches of the diction of this or that age—by unsought and natural images without conceit—and by a manly flow of versification without prosaic lines, or any of the other artifices of elaborate carelessness, “to split the ears of the groundlings.”

The author has entitled his work “a Dramatic *Sketch*,” it consists, indeed, only of two acts, of moderate length, and, though we may not accede to the author’s declaration, that it is “*in no particular* calculated for the stage,” we must not lead our readers to look for any thing amounting to a regular drama. It would, we think, form an underplot, of very great interest, in an historical play of customary length; and although its incidents and personages are mixed up, in these scenes, with an event of real history, there is nothing in either to prevent their being interwoven in the plot of any drama of which the action should lie in the confines of England and Scotland, at any of the very numerous periods of border warfaré. The whole interest, indeed, of the story, is engrossed by two characters, imagined, as it appears to us, with great force and probability, and contrasted with considerable skill and effect. A dialogue between one of these persons (Alan Swinton, a veteran Scottish chieftain,) and Vipont, a Templar, holding also a rank in the army of their common country, is the method by which the author has thought fit to open the plot to *his* readers; and we do not know that we can adopt a shorter or pleasanter method of explaining it to *our*’s.

“VIPONT (*advancing*).

“There needed not, to blazon forth the Swinton,
His ancient burgonet, the sable Boar
Chain’d to the gnarled oak,—nor his proud step,
Nor giant stature, nor the ponderous mace,
Which only he of Scotland’s realm can wield:
His discipline and wisdom mark the leader,
As doth his frame the champion. Hail, brave Swinton!

“SWINTON.

“Brave Templar, thanks! Such your cross’d shoulder speaks
you;
But the closed visor, which conceals your features,
Forbids more knowledge. Umfraville, perhaps——

“VIPONT (*unclosing his helmet*).

“No ; one less worthy of our sacred Order.
Yet, unless Syrian suns have scorch'd my features
Swart as my sable visor, Alan Swinton
Will welcome Symon Vipont.

“SWINTON (*embracing him*).

“As the blithe reaper
Welcomes a practised mate, when the ripe harvest
Lies deep before him, and the sun is high.
Thou'lt follow yon old pennon, wilt thou not ?
'Tis tatter'd since thou saw'st it, and the Boar-heads
Look as if brought from off some Christmas board,
Where knives had notch'd them deeply.

“VIPONT.

“Have with them ne'ertheless. The Stuart's Chequer,
The Bloody Heart of Douglass, Ross's Lymphads,
Sutherland's Wild-cats, nor the royal Lion,
Rampant in golden tressure, wins me from them.
We'll back the Boar-heads bravely. I see round them
A chosen band of lances—some well known to me.
Where's the main body of thy followers ?

“SWINTON.

“Symon de Vipont, thou dost see them all
That Swinton's bugle-horn can call to battle,
However loud it rings. There's not a boy
Left in my halls, whose arm has strength enough
To bear a sword—there's not a man behind,
However old, who moves without a staff.
Striplings and greybeards, every one is here,
And here all should be—Scotland needs them all ;
And more and better men, were each a Hercules,
And yonder handful centuplied.

“VIPONT.

“A thousand followers—such, with friends and kinsmen,
Allies and vassals, thou wert wont to lead—
A thousand followers shrunk to sixty lances
In twelve years' space !—And thy brave sons, Sir Alan,
Alas ! I fear to ask.

“SWINTON.

“All slain, De Vipont. In my empty home
A puny babe lisps to a widow'd mother,
'Where is my grandsire ? wherefore do you weep ?'
But for that prattler Lyulph's house is heirless.
I'm an old oak, from which the foresters
Have hew'd four goodly boughs, and left beside me,
Only a sapling, which the fawn may crush
As he springs over it.

“VIPONT.

“All slain—alas!

“SWINTON.

“Ay, all, De Vipont. And their attributes,
John with the Long Spear—Archibald with the Axe—
Richard the Ready—and my youngest darling,
My Fair-haired William—do but now survive
In measures which the grey-hair'd minstrels sing,
When they make maidens weep.

“VIPONT.

“These wars with England, they have rooted out
The flowers of Christendom. Knights, who might win
The sepulchre of Christ from the rude heath,
Fall in unholy warfare!

“SWINTON.

“Unholy warfare? ay, well hast thou named it:
But not with England—would her cloth-yard shafts
Had bored their cuirasses! Their lives had been
Lost like their grandsire's, in the bold defence
Of their dear country—but in private feud
With the proud Gordon, fell my Long-spear'd John,
He with the Axe, and he men call'd the Ready,
Ay, and my Fair-hair'd Will—the Gordon's wrath
Devour'd my gallant issue.

“VIPONT.

“Since thou dost weep, their death is unavenged?

“SWINTON.

“Templar, what think'st thou me?—See yonder rock,
From which the fountain gushes—is it less
Compact of adamant, though waters flow from it?
Firm hearts have moister eyes.—They *are* avenged;
I wept not till they were—till the proud Gordon
Had with his life-blood dyed my father's sword,
In guerdon that he thinn'd my father's lineage,
And then I wept my sons; and, as the Gordon
Lay at my feet, there was a tear for him,
Which mingled with the rest.—We had been friends,
Had shared the banquet and the chase together,
Fought side by side,—and our first cause of strife,
Woe to the pride of both, was but a light one.

“VIPONT.

“You are at feud, then, with the mighty Gordon?

“SWINTON.

“At deadly feud. Here in this Border-land,
Where the sire's quarrels descend upon the son,
As due a part of his inheritance,
As the strong castle and the ancient blazon,

Where private Vengeance holds the scales of Justice,
Weighing each drop of blood as scrupulously
As Jews or Lombards balance silver pence,
Not in this land, 'twixt Solway and Saint Abb's,
Rages a bitterer feud than mine and their's,
The Swinton and the Gordon.'" P. 24.

Such are the leaders, whom the author has brought together, in the battle from which his Drama is named—a battle fought in the reign of Edward the Third, between the Scotch and the English, when that monarch aided Edward Baliol in his second attempt to obtain the throne of Scotland. The incident, however, is taken from a battle, more than half a century later, in the reign of Henry the Fourth, when an army of Scottish invaders under Archibald, Earl of Douglas, were defeated at *Homildon*, by Percy, Earl of Northumberland, and his son, the Hotspur of Shakspeare. It is, it seems, the author's unwillingness to bring again upon the stage a character so consecrated by poetical associations and remembrances, which has induced him to transfer to the earlier battle, the events which are recorded as having signalled the later one, and which Pinkerton, the historian of Scotland, has related in the following terms.

"The English advanced to the assault, and Henry Percy was about to lead them up the hill, when March caught his bridle, and advised him to advance no farther, but to pour the dreadful shower of English arrows into the enemy. This advice was followed with the usual fortune; for in all ages the bow was the English weapon of victory, and though the Scots, and perhaps the French, were superior in the use of the spear, yet this weapon was useless after the distant bow had decided the combat. Robert the Great, sensible of this at the battle of Bannockburn, ordered a prepared detachment of cavalry to rush among the English archers at the commencement, totally to disperse them, and stop the deadly effusion. But Douglas now used, no such precaution; and the consequence was, that his people, drawn up on the face of the hill, presented one general mark to the enemy, none of whose arrows descended in vain. The Scots fell without fight, and unrevenge, till a spirited knight, Swinton, exclaimed aloud, 'O my brave countrymen! what fascination has seized you to-day, that you stand like deer to be shot, instead of indulging your ancient courage, and meeting your enemies hand to hand? Let those who will, descend with me, that we may gain victory, or life, or fall like men.' This being heard by Adam Gordon, between whom and Swinton there existed an ancient deadly feud, attended with the mutual slaughter of many followers, he instantly fell on his knees before Swinton, begged his pardon, and desired to be dubbed a knight by him whom he must now regard as the wisest and the

boldest of that order in Britain. The ceremony performed, Swinton and Gordon descended the hill, accompanied only by one hundred men; and a desperate valour led the whole body to death." P. 9.

The generous abandonment of private dissension, on the part of Gordon, which the historian has described as a momentary impulse, is depicted by the dramatist, with great skill and knowledge of human feeling, as the result of many powerful and conflicting emotions. He has, we think, been very successful in his attempt to express the hesitating, and sometimes, retrograde movements of a young and ardent mind, in its transition from the first glow of indignation against his own hereditary foeman, the mortal antagonist of his father, to the no less warm and generous devotion of feeling which is inspired in it by the contemplation of that foeman's valour and virtues. The following is a part of the scene, in which Gordon declares his resolution to receive knighthood from the hands of Swinton. The latter is represented as having just delivered to the Regent of Scotland, (a character, we are told, purely fictitious) his neglected advice of commencing an attack on the English archers.

" REGENT.

" And if your scheme secure not victory,
What does it promise us ?

" SWINTON.

" This much at least,—

Darkling we shall not die; the peasant's shaft,
Loosen'd perchance without an aim or purpose,
Shall not drink up the life-blood we derive
From those famed ancestors, who made their breasts
This frontier's barrier for a thousand years.
We'll meet these Southron bravely hand to hand,
And eye to eye, and weapon against weapon;
Each man who falls shall see the foe who strikes him.
While our good blades are faithful to the hilts,
And our good hands to these good blades are faithful,
Blow shall meet blow, and none fall unavenged—
We shall not bleed alone.

" REGENT.

" And this is all
Your wisdom hath devised ?

" SWINTON.

" Not all; for I would pray you, noble Lords,
(If one, among the guilty guiltiest, might,)
For this one day to charm to ten hours rest
The never-dying worm of deadly feud,

That gnaws our vexed hearts—think no one foe
 Save Edward and his host—days will remain,
 Ay, days by far too many will remain,
 To avenge old feuds or struggles for precedence ;—
 Let this one day be Scotland's. —For myself,
 If there is any here may claim from me
 (As well may chance) a debt of blood and hatred,
 My life is his to-morrow unresisting,
 So he to-day will let me do the best,
 That my old arm may achieve for the dear country
 That's mother to us both.

[GORDON *shews much emotion during this and the
 preceding speech of SWINTON.*

“ REGENT.

“ It is a dream—a vision !—If one troop
 Rush down upon the archers, all will follow,
 And order is destroy'd—we'll keep the battle-rank
 Our fathers wont to do. No more on't.—Ho!
 Where be those youths seek knighthood from our sword?

“ HERALD.

“ Here are the Gordon, Somerville, and Hay,
 And Hepburn, with a score of gallants more.

“ REGENT.

“ Gordon, stand forth.

“ GORDON.

“ I pray your Grace, forgive me.

“ REGENT.

“ How! seek you not for knighthood?

“ GORDON.

“ I do thirst for't.

But, pardon me—'tis from another sword.

“ REGENT.

“ It is your Sovereign's,—seek you for a worthier?

“ GORDON.

“ Who would drink purely, seeks the secret fountain,
 How small soever—not the general stream,
 Though it be deep and wide. My Lord, I seek
 The boon of knighthood from the honour'd weapon
 Of the best knight, and of the sagest leader,
 That ever graced a ring of chivalry.
 —Therefore, I beg the boon on bended knee,
 Even from Sir Alan Swinton.

[*Kneels.*

“ REGENT.

“ Degenerate boy! Abject at once and insolent !—
 See, Lords, he kneels to him that slew his father !

" GORDON (*starting up.*)

" Shame be on him who speaks such shameful word!
Shame be on him whose tongue would sow dissension,
When most the time demands that native Scotsmen
Forget each private wrong!

" SWINTON (*interrupting him.*)

" Youth, since you crave me
To be your sire in chivalry, I remind you
War has its duties, Office has its reverence;
Who governs in the Sovereign's name is Sovereign,—
Crave the Lord Regent's pardon.

" GORDON.

" You task me justly, and I crave his pardon,

[*Bows to the REGENT.*

His and these noble Lords'; and pray them all
Bear witness to my words.—Ye noble presence,
Here I remit unto the Knight of Swinton
All bitter memory of my father's slaughter,
All thoughts of malice, hatred and revenge;
By no base fear or composition moved,
But by the thought, that in our country's battle
All hearts should be as one, I do forgive him
As freely as I pray to be forgiven,
And once more kneel to him to sue for knighthood." P. 58.

We ought to warn our readers, that such extracts as we have afforded them, convey a very imperfect representation of the general spirit of the drama, or of their own effect in combination with the context from which we are compelled to separate them. The truth is, that Sir Walter Scott's muse delights more in action than in reflection; and, though the incidents in this play are not numerous or various, yet its chief, not to say its only interest arises, as we have already hinted, out of the circumstances and position of the characters—the main merit of the language and images being rather relative than absolute and independent. We record this, however, as matter of commendation—more especially as the fault of the prevailing taste in matters of poetry, how much soever that taste may have been elevated and improved within the last twenty or thirty years (a point which we have no time to examine, nor any disposition to controvert), bears unquestionably to the other extreme. We have only to read a few scenes of some of the most popular, and intrinsically the best productions of recent dramatic poetry, the "Fazio" of Mr. Milman—the "Mirandola" of Mr. Barry Cornwall, (or, "whatever name delight his ear,") or the "Remorse" of Mr. Coleridge, (more than one of which, if it were fair

to contrast a "Sketch" with a finished poem, we should place decidedly above the present work) to be convinced of the truth of this observation. It is, perhaps, fair to add, that an *historical* drama requires, or indeed admits less of merely poetical ornament, than *domestic* stories, such as we have chosen to illustrate our position; a fact, to which those ingenious compilers who from time to time edify the world with "Beauties of Shakspeare," may bear testimony, by the comparative bulk of their industrious gleanings in Hamlet, for instance, or Othello, and in Henry the Sixth. Still, had we not already quoted so abundantly from Halidon Hill, we might probably find other individual passages, of equal positive and intrinsic beauty, with the following lines, addressed by Swinton to his "son in arms."

"If thou art fatherless,
Am I not childless too? Bethink thee, Gordon,
Our death-feud was not like the household fire,
Which the poor peasant hides among its embers,
To smoulder on, and wait a time for waking.
Ours was the conflagration of the forest,
Which, in its fury, spares nor sprout nor stem,
Hoar oak, nor sappling—not to be extinguish'd,
Till Heaven, in mercy, sends down all her waters.
But, once subdued, its flame is quench'd for ever;
And Spring shall hide the track of devastation,
With foliage and with flowers." P. 68.

To conclude this article *selon les regles*, we ought to enlighten the public with our opinion, and the author with our advice, as to the expediency or in expediency, of his forsaking "Romaunt" for Tragedy—Thomas of Ercildown for Thespis. The practical results of any such advice might, however, in spite of all the importance which we of course, attach to our own judgment, be, at least doubtful; and we shall prefer taking leave of our ennobled poet, with an exhortation, which we are more likely to have the satisfaction of seeing followed. Let him continue to write, prose or verse, romance or drama, with his name or without his name, exactly as pleases his own genius and inclination, with a confident reliance on his own sense and taste, an uncompromising abstinence from the literary cant and affectation of the newspapers and magazines of his own metropolis and our's, and, as in private duty we are bound to add, a merited respect for the decrees of the British Critic.

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ART. III. *A Letter to Sir Humphry Davy, Bart. President of the Royal Society, &c. &c. On the Application of Machinery to the Purpose of Calculating and Printing Mathematical Tables, from Charles Babbage, Esq. M.A. F.R.S. Lond. and Edin., Member of the Cambridge Philosophical Society, Secretary of the Astronomical Society of London, and Correspondent of the Philomathic Society of Paris.* 4to. 12 pp. Baldwin & Co. 1822.

It is, if we remember rightly, no less industrious a student than John Locke, who has declared, that "Labour for labour's sake is against nature;" and if there be any one mental toil, which, more than others, appeals for all practicable mitigation, to this universal anti-laborious principle, it is assuredly that which the distinguished Analyst, whose pamphlet forms the subject of our present notice, has justly termed "the intolerable labour and fatiguing monotony of a continued repetition of similar arithmetical calculations," and which we fully coincide with him in designating, as "one of the lowest operations of human intellect." To transfer this irksome though necessary and important occupation, from mind to matter—to make the wheel and axle the substitutes of the brain in those processes which seem to assimilate and almost to reduce it to the rank of a mechanical engine, and one frequently of very questionable accuracy—to present to the mind of the mathematician, without the exhausting weariness of many hours of perplexed and fallible calculation, those precise results which are essential to his investigations and discoveries. That such a consummation should, in any degree, be effected, must always have appeared one of the most delightful chimæras; and, until the appearance of Mr. Babbage's Letter, would certainly have been regarded as not only chimerical, but most extravagantly so. Such, however, is the object attained by the very astonishing and valuable invention, which his Letter announces: an invention, we do not hesitate to say, of more extensive utility, and likely—we might say certain—to conduce to vaster results in science, practical as well as speculative, than any single discovery on record. "I am aware," he good-humouredly observes, "that the statements contained in this letter may perhaps be viewed as something more than Utopian, and that the philosophers of Laputa may be called up to dispute my claim to originality." Mr. Babbage might, however, feel confident that the guarantee of a name so much and so deservedly esteemed as his, by men of science, whether at home or on the continent, could not fail to com-

mand, for any communication to which it was attached, an immediate and respectful attention. Were any further testimony required to the success of this gentleman's invention, and some, perhaps, there may be, who, in so extraordinary a discovery, might doubt the coolness and accuracy of judgment of the Projector himself, such testimony would be abundantly furnished by the illustrious President of the Royal Society, to whom Mr. Babbage has addressed his Letter, who, he tells us, has examined the machinery, and whom he vouches for the accuracy of his statements regarding it.

It is not, of course, to be expected that the Letter on our table should fully develop the principles, whether of pure mathematics or of mechanics, which have enabled its ingenious writer to construct, in his own words, "a machine which shall perform calculations." We learn, however, that *the theory of differences*, which has already afforded such extensive assistance to analytical computation, is the *arithmetical* principle on which his engine is constructed. That the results of pure science should have been successfully brought into action, upon the laws of dynamics, so as to produce a piece of mechanism, which exhibits the latter tangibly and visibly acting in subservience to the former, is, independently of the value of its consequences, one of the most prodigious and beautiful triumphs of science. But the merit of Mr. Babbage's discovery does not stop here. Not to enquire, what, at present, cannot, within any limits of safe prediction, be answered, to what further and future issues the principles which he has discovered may lead, the first and obvious use of his machine is to insure the construction of mathematical tables of, we may say, *any* description, of unlimited extent, and of infallible accuracy.

Four distinct engines are enumerated by the Writer, of which he has contrived the structure; but the only one which he has yet completed, and which it is his object, in this Letter to announce, is, as we have already in effect stated, one for calculating tables by the method of differences. It is described by the Writer himself as being

"One which is capable of computing any table by the aid of differences, whether they are positive or negative, or of both kinds. With respect to the number of the order of differences, the nature of the machinery did not in my own opinion, nor in that of a skilful mechanic whom I consulted, appear to be restricted to any very limited number; and I should venture to construct one with ten or a dozen orders with perfect confidence. One remark-

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able property of this machine is, that the greater the number of differences the more the engine will outstrip the most rapid calculator.

“ By the application of certain parts of no great degree of complexity, this may be converted into a machine for extracting the roots of equations, and consequently the roots of numbers: and the extent of the approximation depends on the magnitude of the machine.” P. 4.

There is a minor and accessory invention which, for its ingenuity and importance, would, of itself, claim for Mr. Babbage a very high degree of credit. We must let him announce it for himself.

“ Supposing these engines executed, there would yet be wanting other means to ensure the accuracy of the printed tables to be produced by them.

“ The errors of the persons employed to copy the figures presented by the engines would first interfere with their correctness. To remedy this evil, I have contrived means by which the machines themselves shall take from several boxes containing type, the numbers which they calculate, and place them side by side; thus becoming at the same time a substitute for the compositor and the computer: by which means all error in copying as well as in printing is removed.

“ There are, however, two sources of error which have not yet been guarded against. The ten boxes with which the engine is provided contain each about three thousand types; any box having of course only those of one number in it. It may happen that the person employed in filling these boxes shall accidentally place a wrong type in some of them; as for instance, the number 2 in the boxes which ought only to contain 7's. When these boxes are delivered to the superintendant of the engine, I have provided a simple and effectual means by which he shall in less than half an hour ascertain whether, amongst these 30,000 types, there be any individual misplaced or even inverted. The other cause of error to which I have alluded, arises from the type falling out when the page has been set up: this I have rendered impossible by means of a similar kind.

“ The quantity of errors from carelessness in correcting the press, even in tables of the greatest credit, will scarcely be believed, except by those who have had constant occasion for their use. A friend of mine, whose skill in practical as well as theoretical astronomy is well known, produced to me a copy of the tables published by order of the French Board of Longitude, containing those of the Sun by Delambre and of the Moon by Burg, in which he had corrected above *five hundred errors*: most of these appear to be errors of the press; and it is somewhat remarkable, that in turning over the leaves in the fourth page I opened we

observed a new error before unnoticed. These errors are so much the more dangerous, because independent computers using the same tables will agree in the same errors." P. 4.

To persons practised in scientific enquiries, the utility of this invention is, at once, so obvious as to render any comment impertinent. But it is not only to the few, who take an interest in the progress of mathematical knowledge, that our pages are dedicated; and, warmly as we feel in that cause, we should have hesitated to enter at any length into an account of a discovery, which had for its sole object the advancement of abstract science. It is because we are deeply and sincerely impressed with the value of Mr. Babbage's invention, as a matter of NATIONAL INTEREST, that we challenge for it the serious attention of the public. It does, indeed, appear to us, that the immense importance of such an engine must be irresistibly impressed on even the most unscientific minds, from the single consideration, that it secures the accurate formation of those tables, on the rigid exactness of which the science of navigation is mainly, if not wholly, dependent. The highly valuable results, which will flow from the general use of the engine, might be illustrated by several other instances; but the one which it has now occurred to us to present to our readers, must, we should conceive, weigh strongly with a nation, whose wealth, fame and liberties, are bound up with her nautical prosperity and skill. The consequence attached by one of the most able and enlightened of our public bodies, the Board of Longitude, to the possession of accurate and comprehensive tables, will appear pretty clearly from a circumstance related by Mr. Babbage in the course of the following extract.

"Of the variety of tables which such an engine could calculate, I shall mention but a few. The tables of powers and products published at the expense of the Board of Longitude, and calculated by Dr. Hutton, were solely executed by the method of differences; and other tables of the roots of numbers have been calculated by the same gentleman on similar principles.

"As it is not my intention in the present instance to enter into the theory of differences, a field far too wide for the limits of this letter, and which will probable be yet further extended in consequence of the machinery I have contrived, I shall content myself with describing the course pursued in one of the most stupendous monuments of arithmetical calculation which the world has yet produced, and shall point out the mode in which it was conducted and what share of mental labour would have been saved by the employment of such an engine as I have contrived.

"The tables to which I allude are those calculated under the

direction of M. Prony by order of the French Government,—a work which will ever reflect the highest credit on the nation which patronized and on the scientific men who executed it. The tables computed were the following.

“ 1. The natural sines of each 10,000 of the quadrant calculated to twenty-five figures with seven or eight orders of differences.

“ 2. The logarithmic sines of each 100,000 of the quadrant calculated to fourteen decimals with five orders of differences.

“ 3. The logarithm of the ratios of the sines to the arcs of the first 5,000 of the 100,000ths of the quadrant calculated to fourteen decimals with three orders of differences.

“ 4. The logarithmic tangents corresponding to the logarithmic sines calculated to the same extent.

“ 5. The logarithms of the ratios of the tangents to their arcs calculated in the same manner as the logarithms of the ratios of the sines to their arcs.

“ 6. The logarithms of numbers from 1 to 10,000 calculated to nineteen decimals.

“ 7. The logarithms of all numbers from 10,000 to 200,000 calculated to fourteen figures with five orders of differences.

“ Such are the tables which have been calculated, occupying in their present state seventeen large folio volumes. It will be observed that the trigonometrical tables are adapted to the decimal system, which has not been generally adopted even by the French, and which has not been at all employed in this country. But, notwithstanding this objection, such was the opinion entertained of their value, that a distinguished member of the English Board of Longitude was not long since commissioned by our Government to make a proposal to the Board of Longitude of France to print an abridgement of these tables at the joint expense of the two countries; and five thousand pounds were named as the sum our Government was willing to advance for this purpose. It is gratifying to record this disinterested offer, so far above those little jealousies which frequently interfere between nations long rivals, and manifesting so sincere a desire to render useful to mankind the best materials of science in whatever country they might be produced. Of the reasons why this proposal was declined by our neighbours, I am at present uninformed: but, from a personal acquaintance with many of the distinguished foreigners to whom it was referred, I am convinced that it was received with the same good feelings as those which dictated it.

“ I will now endeavour shortly to state the manner in which this enormous mass of computation was executed; one table of which (that of the logarithms of numbers) must contain about eight millions of figures.

“ The calculators were divided into three sections. The first section comprised five or six mathematicians of the highest merit, amongst whom were M. Prony and M. Legendre. These were

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occupied entirely with the analytical part of the work; they investigated and determined on the formulæ to be employed.

" The second section consisted of seven or eight skilful calculators habituated both to analytical and arithmetical computations. These received the formulæ from the first section, converted them into numbers, and furnished to the third section the proper differences at the stated intervals.

" They also received from that section the calculated results, and compared the two sets, which were computed independently for the purpose of verification.

" The third section, on whom the most laborious part of the operations devolved, consisted of from sixty to eighty persons, few of them possessing a knowledge of more than the first rules of arithmetic: these received from the second class certain numbers and differences, with which, by additions and subtractions in a prescribed order, they completed the whole of the tables above mentioned.

" I will now examine what portion of this labour might be dispensed with, in case it should be deemed advisable to compute these or any similar tables of equal extent by the aid of the engine I have referred to.

" In the first place, the labour of the first section would be considerably reduced, because the formulæ used in the great work I have been describing have already been investigated and published. One person, or at the utmost two, might therefore conduct it.

" If the persons composing the second section, instead of delivering the numbers they calculate to the computers of the third section, were to deliver them to the engine, the whole of the remaining operations would be executed by machinery, and it would only be necessary to employ people to copy down as fast as they were able the figures presented to them by the engine. If, however, the contrivances for printing were brought to perfection and employed, even this labour would be unnecessary, and a few superintendents would manage the machine and receive the calculated pages set up in type. Thus the number of calculators employed, instead of amounting to ninety-six, would be reduced to twelve. This number might however be considerably diminished, because when an engine is used the intervals between the differences calculated by the second section may be greatly enlarged. In the tables of logarithms M. Prony caused the differences to be calculated at intervals of two hundred, in order to save the labour of the third section: but as that would now devolve on machinery, which would scarcely move the slower for its additional burthen, the intervals might properly be enlarged to three or four times that quantity. This would cause a considerable diminution in the labour of the second section. If to this diminution of mental labour we add that which arises from the whole work of the compositor being executed by the machine, and the total suppression of that

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most annoying of all literary labour, the correction of the errors of the press*, I think I am justified in presuming that if engines were made purposely for this object, and were afterwards useless, the tables could be produced at a much cheaper rate ; and of their superior accuracy there could be no doubt. Such engines would however be far from useless: containing within themselves the power of generating to an almost unlimited extent tables whose accuracy would be unrivalled, at an expense comparatively moderate, they would become active agents in reducing the abstract inquiries of geometry to a form and an arrangement adapted to the ordinary purposes of human society." P. 7.

It is impossible to quit this subject without enquiring how far a discovery, which is yet little more than a secret in the sole possession of the mind with which it originated, is likely to be rendered available to those high purposes which it is calculated to serve: and we confess, without disguise, that it is our desire to suggest the answer to a question, which to us appears of such vast moment, that it has induced us to devote this portion of our Journal to a notice of Mr. Babbage's Letter. Assuming, as we have a right to assume, on his own assertion, and the concurrent and approving testimony of some of the most competent authorities in the country, that the machinery which he has invented does possess the power of performing those stupendously important operations which we have attempted to describe—bearing in mind the expence not only of purse, but what, in the case of such a man as Mr. Babbage, is of far higher account, of time and thought, which the maturing and executing his project must have cost him,—is it, we will ask, reasonable or just to expect, that he should impart to the world the fruit of his ingenuity and assiduity, without an adequate and liberal remuneration? It is not the cause of Mr. Babbage, but of the interests and character of the nation, that we are advocating. We would wish to see the merits of this extraordinary discovery fully and attentively examined, by persons of the most unquestionable capacity; and if they are once established, after such a test, we cannot conceive a subject more clearly pointed out for PARLIAMENTARY NOTICE; we cannot conceive that it will not be dealt with as such, by a Government from which so liberal a proposal, as that made to the French Board of Longitude, emanated on a kindred subject. It cannot be supposed, that the same policy which

* "I have been informed that the publishers of a valuable collection of mathematical tables, now re-printing, pay to the gentleman employed in correcting the press at the rate of three guineas a sheet, a sum by no means too large for the faithful execution of such a laborious duty."

led to the offer of five thousand pounds, for the possession of tables constructed by a rival nation, and, however carefully formed, inevitably not free from some of the many errors, "*quos humana parum cavit natura*," should not suggest the ample remuneration of a brilliant production of the genius of our own country, by which (were it even susceptible of no further application) those very tables might be reformed, corrected, and extended. The effect of Mr. Babbage's invention is not confined to this country. The rapid dissemination of scientific information, aided by the extraordinary interest of the subject, will have given it general notoriety; and, feeling as we do, justly and honestly proud, that such a discovery should have originated in England, we should be sincerely mortified if any foreign government should anticipate our own in appreciating and appropriating its benefits.

ART. IV. *An Itinerary of Provence and the Rhone, made during the Year 1819. By John Hughes, A.M. of Oriel College, Oxford. With Etchings by the Author.* 8vo. 300 pp. 12s. Cawthorn. 1822.

MR. Hughes seems to have travelled for his own amusement, and to have published his travels for the amusement of others. One of his intentions is so reasonable, and the other so good-natured, that we hope he succeeded as thoroughly in the first as we can honestly pronounce that he has done in the second. The etchings, with which he has accompanied his volume, though somewhat roughly scratched, are in many instances extremely spirited; and he promises a second publication, to illustrate his Itinerary, in which he is to be assisted by the talents of Mr. Dewint and the Messrs. Cooke. The very nature of his book precludes us from doing more than endeavouring to present our readers with an abstract of its contents, which we shall give as often as we can in the words of the writer himself; being well assured that we cannot find any others equally well fitted to our purpose.

Mr. Hughes dismisses Paris rapidly: to write about it now a day, he observes, would be as superfluous as to write the natural history of the dog or cat. The town of Moret furnishes him with two extracts, one from St. Simon, the other from Anquetil, relative to a story which, though much less known, is calculated to excite quite as much idle curiosity as

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that of the Iron Masque. In a little convent in this little village, an unknown negress took the veil in the reign of Louis XIV. Bontemps, the confidential minister of the time, had placed her there at an early age, with a large sum paid down, and the continued allowance of a most liberal pension. She was abundantly provided in all points. The Queen and Madame Maintenon both paid especial regard to the welfare of the convent; and though, not appearing to direct any immediate attention to the negress, they carefully inquired relative to her health, her conduct, and her treatment. The Dauphin and his children often visited her; and one day, when she heard that Prince's hunting-horn in the adjoining forest of Fontainebleau, she said, with an air of negligence, "*c'est mon frère qui chasse.*" Her rejoinder to Madame Maintenon was still more striking. That lady was once descanting on the virtue of humility, for which it does not appear that the recluse was particularly distinguished. In the course of her lecture, she insinuated to the mysterious captive, that she was by no means the person whom she suspected herself to be.; "*Si cela n'étoit pas, Madame,*" was the reply, "*vous ne prendriez pas la peine de venir me le dire!*" She died in 1732; and both St. Simon and Anquetil concur in the belief that she was the legitimate daughter of the King and Queen: that the latter, by the frequent incautious admission of a black dwarf to her presence during her pregnancy, had affected the colour of the child; and that the birth, being deemed monstrous, was thus secluded from the knowledge of the public.

On the quay at Chalons, Mr. Hughes was beset by a sturdy beggar, who maintained, in a strong French accent, that he was the son of a carman in Thames-street, in the parish of St. George, *Hanovre*, and that he had been only a few months in France—Lyon's appears to have disappointed our traveller much. Near the foot of a wooden bridge, called the *Pont Morand*, is a large open space *Les Brotteaux*, on which the most atrocious of the Revolutionary massacres occurred.

"The site of the fusillade, by which two hundred and seven royalists perished at one time, is marked by a large chapel, dedicated to the memory of the victims, in the erection of which they are now proceeding. Three only are said to have escaped from this massacre, and to be still living. One of them finding his cords cut asunder by the first shot that reached him, escaped in the confusion, and plunging amid the thick bushes and dwarf willows which bordered upon the Rhone, baffled the pursuit of several soldiers. There is nothing remarkable in the appearance of the Brotteaux at present; but no true lover of his country ought to neglect visit-

ing a spot associated with such warning recollections. One of the stanzas inscribed by Delandine on the cenotaph of his countrymen (which has been removed to make room for the chapel above mentioned), expresses briefly, and much in the spirit of Simonides's well known epitaph on the Spartans, the impressions conveyed by the sight of this Aceldama:

“ Passant, respecte notre cendre ;
Couvrez la d'une simple fleur :
A tes neveux nous te chargeons d'apprendre
‘ Que notre mort acheta leur bonheur.’

“ This passage is, indeed, prophetic of the salutary effects of a lesson, which these and a thousand more voices from the tomb will proclaim to future ages; if, indeed, future ages will believe, that a dastardly stroller* was allowed to glut his full vengeance on the kindred of those who had hissed him from their stage, and to vow in a fit of wanton frenzy, that an obelisk only should mark the site of the second city in France; that he found himself seconded in this plan of destruction by thousands of hands and voices; that one citizen was executed for supplying the wounded with provisions, another for extinguishing a fire in his own house; and that when these pretexts failed, such ridiculous names as ‘quadruple and quintuple counter-revolutionist’ were invented as terms of accusation.” P. 61.

In comparison with Bourdeaux, Mr. Hughes in every respect gives the preference to the latter city; while he characterises the former as a town of mud and money; of closeness, stench, and bustle.

Vienne is the well-known place of banishment to which Pontius Pilate was condemned. A mountain, spiring above the Rhone, bears his name; and a tall square Roman tower, called the *Tour de Mauconseil*, in the legends of the country is the spot from which, in a fit of despair and frenzy, he threw himself into the river below, and perished. The Swiss, on the other hand, point out a lake on his namesake mountain as the theatre of his suicide; and they believe that the storms by which it is frequently agitated, are occasioned by the writhings of his perturbed spirit. This is much of a piece with the classical superstition which referred the eruption of *Ætna* to the uneasy posture and continued struggles of the imprisoned *Typhœus*.

The Chateau Grignan impressed Mr. Hughes more than any spot which he visited; and his description of it is given *con amore*. Its site indeed must be magnificent. Advancing from Montelimart,

* Collot d'Herboise.

" Over a road which consisted of the native rock in all its native inequality, we caught sight of the Comtat Grignan, and the great plain of Avignon, into which that district opens in a south-western direction, flanked on the east by a colossal Alp, called Mont Ventou, on whose long ridge traces of snow were still visible. In the centre of the Comtat, Chateau Grignan is easily distinguished by the grandeur of its outline and proportions, and the tall, insulated rock on which it stands, somewhat resembling that on which Windsor Castle is situated, though inferior in size. Its effect is somewhat heightened by several other smaller crags at different distances, which thrust themselves through the scanty stratum of soil, each crowned with a solitary tower, or little fortalice. In the feudal days of the Adhemars, ancestors of the Grignan family, who possessed the whole of the Comtat, these were probably the peel-houses, or outposts, of the old Château, in the quarter from which it would have been most exposed to attack. The Château Race du fort was, in all likelihood, also the key of the mountain glen leading to the hill which we were descending, and formed the line of communication with Montelimart, which was formerly included in the family territory. The records on this subject trace the foundation of the lordship of Grignan up to the days of Charlemagne, who is said to have created Adhemar, one of his paladins, Duke of Genoa, as a reward for having reconquered Corsica from the Saracens. Adhemar having fallen in a second expedition against the same enemy, his children divided his possessions: the elder remaining Duke of Genoa, another possessing the towns of St. Paul de Trois Chateaux et Mondragon; and a third, the sovereignty of Orange. A fourth possessed the town of Monteil, called after him Monteil Adhemar, or Montelimart; and in 1160, the emperor Frederic I. granted to Gerard Adhemar de Monteil, his descendant and heir, the investiture of Grignan, with many sovereign rights, such as that of coining money. It was to this noble family that the Count de Grignan, whose third wife was the daughter of Madame de Sevigné, traced his blood and inheritance in a direct line.

" As we reached the level of the plain, and approached the castle, its commanding height and structure seemed completely to justify Mad. de S.'s expression to her daughter, '*Votre chateau vraiment royal.*' Few subjects certainly ever had such a residence as this; which, though reduced to a mere shell by the ravages of the Revolution, still seems to bespeak the hospitable and chivalrous character of its former possessor. It rises from a terrace of more than a hundred feet in height, partly composed of masonry, and partly of the solid rock. The town of Grignan, piled tier above tier, occupies a considerable declivity at the foot of this terrace, and communicates with the castle by a road which winds round the ascent, and terminates in a massy gateway." P. 100.

One of the towers of the church of Grignan, appears to

form a projecting part of the terrace of the Château. A moveable stone affords an entrance to the leads of the church; and from the interior is a communication with a gallery in the castle, in which the family could hear mass, as in a private oratory, without being seen. The ruffian mob, during the Revolution, did much injury here. They deprived the statue of the founder of its head; and doubtless would have violated the cemetery of the Grignan family, had it not been for the precautionary measure adopted by some of the adherents of the castle, who changed the position of a flat stone which marked the entrance of the vault. This has since been restored to its original site. The simplicity of the inscription which it bears is remarkable. "*Cy git Marie de Rabutin Chantal, Marquise de Sevigné:*" the date of her death, April xiv. 1696, is annexed. The castle itself was pillaged, and then set on fire by the revolutionists; but the strength of the walls was such that they are still perfect, and might be rendered habitable at a comparatively small expence.

"Mine host of the Garter," in the town of Grignan, who played the part of Cicerone over the castle, was fit to belong to the spot.

"Voilà le jardin," said our guide; 'c'étoit là où il y avoit de ces belles figues, ces beaux melons, ce délicieux Muscat dont Madame parle.' The fine trees, which marked the limits of the garden, have all been cut down and burnt, with the exception of a row of old elms on the western side, forming part of the avenue which flanked the mail, or ball-alley, a constant appendage in days of old to the seats of French noblemen. The turf of the mail is even and soft still, and the wall on both sides tolerably perfect—'And now, Messieurs,' said mine host, 'you may tell your countrymen, that you have walked in the actual steps of the Marquise. C'est ici qu'elle jouoit au mail avec cette parfaite grace—et M. le Comte aussi—ah! c'étoit un plaisir de les voir.' We hardly knew whether to laugh at, or be interested by the comical Quixotism of this man, who I verily believe had, by dint of residence on the spot, and thumbing constantly a dirty old edition of Madame's letters, worked himself up to the notion that he had witnessed the scenes which he described. We were induced, in the course of our walk, to inquire somewhat into his own history, which appeared rather a melancholy one, though common enough in the times through which he had lived. About a week after the pillage and destruction of Château Grignan, he was denounced as a royalist, and immured in the prison of Orange, in company with several gentlemen of the neighbourhood, acquaintances of his master. By means of a friend in the town, (for they were not all devils at Orange, as he emphatically assured us), he was enabled to procure a few common necessities, to improve the scanty prison allowance of some of the more infirm;

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but his charitable labour soon ceased, for all were successively dispatched by the guillotine in a short space of time. In the course of three months, 378 persons perished by decree of the miscreants composing the Revolutionary tribunal at Orange, whose names were Fauvette, Fonrosac, Meilleraye, Boisjavelle, Viotte, and Benoit Carat, the greffier. One of their first victims was an aged nun of the Simiane family, canoness of the convent of Bollene, accused of being a counter-revolutionist; so lame and infirm, that her executioners were forced to carry her to the scaffold. Madame d'Ozanne, Marquise de Torignan, aged ninety-one, and her granddaughter, a lovely young woman of twenty-two, perished in the same massacre. The personal beauty of the latter, which was much celebrated in the neighbourhood, had interested one of the brigands of Orange in her fate, who promised to exert his influence with the council of five, to save the life of the grandmother, on condition of receiving the hand of Mademoiselle d'Ozanne. The poor girl overcame her horror and reluctance for the sake of her aged relative, and promised to marry this man on condition of his success in the promised application. The life, however, of so formidable a conspirator as a superannuated and dying woman, was too great a favour to be granted even to a friend; and the only boon which he could obtain was the promise of Mademoiselle d'Ozanne's life, in consideration of her becoming his wife. 'Eh bien! il faut mourir ensemble;' was her answer without a moment's deliberation, and next day, accordingly, both the relatives perished on the same scaffold. Poor Peyrol himself, after expecting the fatal *Allons* for many a morning, was at length relieved from his apprehensions by the fall of Robespierre, and obtained his release, on condition of serving in the army. After fighting for four years, with a cordial detestation of the cause in which he was engaged, he was disabled for the time by a severe wound, and obtained leave to return to Grignan, where he settled in the little inn; but the most severe blow of all was yet in store for him; for his wife died not long after, leaving him with five children. 'Ainsi vous voyez, Monsieur, que j'ai connu le malheur. Au reste, Mons. de Muy m'a donné la clef de ce château, et cela me vaut quelque chose; car il y a du monde qui viennent quelquefois le voir.' Then, relapsing into his habitual strain of complaint, he ended with, 'Oh mon pauvre cher maître! ce beau, ce grand château! ah, j'ai tout perdu!' One bright moment, however, as he exultingly remarked, occurred during his compulsory service in the army; for it so chanced that he was one of the guard on duty during the execution of his former oppressor, Fauvette. 'Moi à mon tour je l'accompagnois à cet échafaud où il m'auroit envoyé; il avoit la mine triste, un fleur de jasmin à la bouche; ma foi, ça ne sentoit pas bon pour lui.' " P. 119.

Mr. Hughes gives a somewhat detailed account of the exertions of the Missionaries at Avignon; and their solemn mummery, we think, is scarcely equalled by that of our own

Bethel Union and other Societies, *similis farinae*. The gates of the churches were besieged before day-break, whenever the priests gave exhortation. The inhabitants of the neighbouring Communes walked during part of the night to secure seats, and the churches were so full that it was hardly possible to move. The eagerness to obtain room was so great, "that indecorous and even scandalous scenes took place among the wives of the populace; they quarrelled for chairs and seats with a ferocity *qui les mettoit souvent hors du cercle de la politesse civile et Chrétienne.*" (*Chrétienne.*) Several solemn ceremonies ensued. In the one, called the *Amende Honorable*, the priest employed the Socratic method of interrogation, and the audience answered all his questions by reiterative affirmatives. Amid sobs and tears they avowed contrition and repentance, they renounced hatred, enmity, and revenge, and after the excitation of sentimental *Christianality* had been carried to its height, they were at last brought to the real point in view.—"Do you promise fidelity, respect, and love to the monarch who governs France, to the princes of his blood, and his representatives?" Twenty thousand persons shouted assent; and twelve hours afterwards, if the wind had veered to the opposite quarter, the same 20,000 would have shouted *Vive l'Empereur*, and have stuck the violet in their button-holes.

Their mass was said before a magnificent field altar. The baptismal vow was renewed. The Avignonese and their children were consecrated to the service of the Virgin Mary, and after a general communion, a colossal cross was erected on an elevated spot near the city.

"The number of persons employed to assist in the procession amounted to twenty thousand, including the civil and military authorities, the monastic establishments, the neighbouring clergy, and a limited number of inhabitants from each parish. The cross, amounting in weight to three tons and a half, was supported on a frame constructed so as to admit one hundred and twenty bearers at once. These were relieved from station to station by detachments from all ranks and professions, selected from innumerable claimants, and amounting altogether to two thousand men. Having thus traversed thirty principal streets, the inhabitants of which vied with each other in decorating their windows with garlands and tapestry, the cross was borne to the terrace on the Roche Don, and erected in sight of more than eighty thousand individuals, who crowded the hill above, the extensive space of ground adjoining, and the windows and roofs of the houses. 'The whole discourse pronounced on the occasion,' says the narrator, 'was an affecting as it was energetic.' The orator at length closed it, by exhorting

his audience not to forget the cross and their religion. 'Remember,' said he, 'that you are Christians and Frenchmen; fly to the foot of the cross as Christians in all your misfortunes, and it will be your consolation; as Frenchmen, you will there learn to be faithful to your country, and submissive to your king.—Et d'un ton plein de franchise il s'ecria, Vive la Croix, vive la Religion, vive la Roi—l'Auditoire repeta les memes mots avec la meme enthousiasme, et y ajouta, 'Vive les Missionaries.' " P. 166.

Mr. Hughes's toleration of this fanatical mountebankery, is widely different from the general tone of judicious feeling which pervades this volume. Of the connection of the French zealots with our own, we may, perhaps, have an opportunity of speaking more at length on a future occasion. We give the following passage as a specimen of the state of French Protestantism—the scene is Montpellier.

"This day, May 16, we attended service at the French Protestant Church, and were gratified both with spending a morning on the shores of the Mediterranean in a manner which reminded us of an English Sunday, and witnessing also the full and respectable attendance of fellow protestants. The service was performed in the following order:—1, a psalm; 2, a general confession of sins; 3, another psalm; 4, a sermon; 5, the commandments and the creed; 6, a long prayer for the sick and distressed, the king and the royal family; 7, another psalm, and the blessing. The singing was impressive, not so much from any intrinsic merit in the performance, as the earnestness in which the whole congregation joined in it, 'singing praises lustily with a good courage,' instead of deputing this branch of religious duty to half a dozen yawning and jangling charity children, assisted by the clerk and parish tailor. I believe it is an observation of Dr. Burney, in his History of Handel's Commemoration, that no sound proceeding from a great multitude can be discordant. In the present instance, certainly, the separate voices qualified and softened down each other, so as to produce a good compound. Of the sermon I cannot speak so favourably, for in truth it savoured somewhat of the conventicle style. Its theme was chiefly the raptures which persons experience under the influence of the Holy Spirit, and it was calculated to discourage all whose imaginations were not strong enough to assist in working them into this state. The manner of the preacher was however good, and his delivery fluent; and so great was the attention of the congregation, that during three quarters of an hour not a sound interrupted his voice, until, on his pausing to use his handkerchief, a general chorus of twanging noses took place, giving a ludicrous effect to what was, in fact, a mark of restraint and attention."—P. 197.

At Villeneuve, Mr. Hughes found that his *voiturier*, in turning in to bait, gave his horses a pound of honey with their

corn, as a powerful restorative. The sheep about St. Remy were shorn much in the same fashion as poodle dogs, but with a little more ornament. Two or three tufts were left running down the centre of their backs, and these were painted red.

Cannes presented a singular combination of historical recollections. In the room in the *Hotel des Trois Pigeons*, in which Mr. Hughes was sitting, Murat passed some of the time between his expulsion from Naples and the crisis of his fate. On the sands within sight, Buonaparte first landed from Elba; and immediately in front was the island St. Marguerite, the prison of the mysterious Iron Mask. Of Murat, the following particulars were learned.

“ During the first eight days he remained shut up in the bedroom or sitting-room which we occupied, in expectation of despatches from Buonaparte, to whom he wrote on his arrival at Cannes. At the end of this time, having received no answer, he used to beguile his impatience by rambling on the sea shore, or watching the sports of the peasants, till at length, evidently heart-sick and desperate, he set out for Toulon on the rash expedition which closed his career. ‘*Toujours, toujours, il avoit la mine trieste.—Ah! si vous l’aviez connu, vous auriez pleuré son sort—it étoit un si bel homme!—d’une taille superbe!*’ said our honest host, whose knowledge of Murat was probably confined to his soldier-like figure, and his desolate state: he could have been no judge of the small extent of Buonaparte’s obligations to his brother-in-law, whose former defection was but repaid in kind. He pointed out a green spot under the walls of an old castle which overlooked the inn, where he had frequently observed Murat lying with his face concealed in his hands, or in his more cheerful moments, watching the dances of the country people who resorted thither, and whose sports seemed to interest him considerably.” P. 266.

The chamber of the Iron Mask is on the ground-floor in a guard house. It is airy and commodious for a dungeon: but the fearful height of its single window, strengthened by treble iron bars, the perpendicular clift which it overhangs, and the dangerous beach below it, sufficiently declare the impenetrability of the prison. The fort had a garrison, but no captives, at the time of Mr. Hughes’s visit.

With one more extract we must conclude. It is but fair to give it, for Mr. Hughes, we think, excels in the picturesque.

“ After contemplating for a short time the principal summit of the Col de Tende, which from this point appears at its full height, we dived into the intervening valley of Breglio by a rapid descent, like the road into a mine. The trout stream, which runs past this place in its way to Vintimiglia, is such as would cause a traveller fond of fishing, to regret the want of his rod and tackle. After leav-

ing Breglio we ascended the course of this river till it narrowed into a defile between two rocks, on entering which the town of Saorgio appears, after a mile or two, piled on the top and shelving side of the precipice to the right in a singular manner. The architect who planned it must have taken his idea from a colony of swallows' nests in a sand-rock, for it seems hardly possible to get to or from it without wings : to judge of it from the road, there is no room or footing for streets ; a man might jump down the chimney of his neighbour's house, or be dashed to pieces on its roof, by leaping from his own ground floor ; and the fall of a house in the upper tier would probably open a clear downward passage to the valley. A traveller desirous of making a sketch of what is an unique thing in its way, would do well to get three hours start of his carriage from Breglio, and scramble among the heights to the right of the river, for a point which gives a more accurate idea of Saorgio than we could obtain from the valley. The view is attempted in aquatinta in Beaumont's Maritime Alps, and badly as it is executed, the original drawing must have been good, and, as far as I can judge, have given an accurate idea of it." P. 281.

Mr. Hughes quits his readers on his arrival in Switzerland ; and most of them, we doubt not, from the above specimen of his powers of describing mountain scenery, will regret his abrupt departure, as much as we do.

ART. V. *Sermons : delivered chiefly in the Chapel of the East India College. By the Rev. Charles Webb le Bas, A.M., Professor of Mathematics in the East India College, Hertfordshire, Rector of St. Paul, Shadwell, and late Fellow of Trinity College, Cambridge. Murray. 8vo. 10s. 6d. 1822.*

SINCE they who take upon themselves the office of criticism may be classed with those " qui de rebus dubiis consultant," it certainly becomes them " ab odio, amicitia, ira atque misericordia vacuos esse." We find it necessary to arm ourselves with this reflection in giving an account of the volume before us, because we are no strangers to the talents and character of its estimable author. We sat down to its perusal with the expectation of no ordinary gratification, and we are bound to say, that we have not been disappointed. If this is the language rather of an advocate than a judge, we doubt not that the evidence which we have to produce will fully justify our assertion, and entitle us to the verdict of our readers.

The author of these discourses has possessed an advantage in their composition, (so at least we imagine,) not usually belonging to his reverend brethren. Nearly the whole of them have been preached in and probably written for the Chapel of the East India College. The writer, therefore, had in view, we presume, an *unmixed congregation*, and one of whose sentiments and acquirements from the station which he occupies, he could form a tolerably correct estimate. This we conceive must afford great facility in the composition of a sermon, as we have known clergymen to be much embarrassed in adapting their addresses to congregations consisting of very discordant materials: and unable on that account to preserve the unities, if we may use the expression, of a discourse. This, perhaps it will be thought, concerns rather the style, which is undoubtedly of secondary importance, than the matter of productions of this sort. We do not dispute it. But this is the very reason which makes these observations peculiarly applicable to the subject before us. For we are much mistaken, if it is not the style of these Sermons, about which any considerable difference of opinion will be entertained by competent judges.

Simplicity of diction is certainly not a quality which Mr. le Bas is ambitious of attaining. On the contrary, his pages teem with rhetorical ornaments in unsparing profusion. Not that his figures are ill chosen, his metaphors incongruous, or his epithets merely expletive. But that he seems to be unwilling to trust any thing to his hearers' imagination. He appears to be over anxious to develop his ideas with needless minuteness. If these are blemishes in his pages, they are still very different from those glittering but worthless decorations which feeble writers can often command. If his colours are strong, they are laid on with the hand of a master. If his ornaments are splendid, they are also of solid worth. If they seem too abundant they are but the overflowing of a mind, well stored with the riches of ancient and modern literature.

But it is time to do justice both to ourselves and the author, by producing some examples both of his excellencies and defects. The subjects of these Sermons appear to us in general well selected, and the preacher seldom neglects an opportunity of applying them forcibly and judiciously to the circumstances of his youthful hearers. The second Sermon, upon the folly of self conceit, is an instance of this kind: and it is also eminently free from the fault to which we have alluded. After having observed that "teachable and honest mediocrity is always attended with a fair hope of improve-

ment;" and that "mere infirmity of intellect is, alone, no adequate reason for abandoning the task of instruction." He proceeds to say—

"Now, that very quality which may preserve even to dulness itself the chance of amelioration, is necessarily wanting to him who is wise in his own conceit; namely, a tractable and docile temper. It would indeed be nothing less than a contradiction to imagine, that two such opposite qualities should grow up together in the same character. Whenever, therefore, a feeling of self sufficiency takes possession of a mind, even of more than ordinary strength, there is danger of its shutting out all prospect of effectual improvement. The nature of the infirmity tends to make the attainment of excellence impracticable. For what exertions will be made by one who is content with his acquisitions? What anxiety for knowledge can be felt by one who conceives the stores already in his possession to be abundantly sufficient for his use and guidance? How can it be expected that a painful course of exercise, requisite for giving vigour and alacrity to the mental powers, should be submitted to by him who believes his own faculties to stand in little need of improvement? At all events, how is it possible that he should adopt the counsel of others, in framing the proper course of discipline, if he can already feel an undisturbed reliance on his own sagacity and judgment? So long as a person is under the influence of such perverse assurance, he is of course far beyond the reach of remonstrance or admonition. To him who knows better than the rest of mankind, instruction or advice must needs appear impertinent. And, accordingly it is found, that all who are well satisfied with themselves, feel as an affront any intimation, that for them any assistance or direction can be necessary. The attempt to help or to guide them is instantly resented as an interruption to their dream of self complacency; and in this intoxication they move carelessly forward, till the fumes of it are dissipated by the shock of some calamity or disgrace, which awakens them at last, perhaps too late, to the dreary realities of their own weakness and ignorance."

The heart of many a parent, we fear, will bear painful testimony to the truth of the judicious remarks which we shall next extract. We deem it of too much practical utility not to be willing to contribute to its circulation: though we are well aware, that it is one of those lessons of wisdom which it is much easier to promulgate than to practise.

"Above all things, a premature excitement of ability should be scrupulously avoided, a vicious and unnatural process, utterly destructive of that modest simplicity which is the peculiar grace of childhood and of youth. No words can describe or enumerate the mischiefs of that dangerous fondness which lavishes admira-

tion and applause on the sallies of boyish vivacity: which makes the language of measured commendation seem ingracious; and renders that of rebuke intolerable. Little do parents imagine that they are often incurably enervating those very powers which they seem to themselves to be cherishing and confirming: that, instead of preparing an estimable and distinguished member of the great brotherhood of mankind, they are, perhaps, but dedicating an unhappy victim to disappointment and disgrace. Where the favours of nature have been thus abused, the easy triumphs of youthful talent furnish no augury of future and sustained success. On the contrary, they are fearfully ominous of ultimate failure and defeat. By a sort of fatal magic they arrest the progress of the mind. They consign the man to the dominion of a self-complacent spirit, which binds him in invisible fetters, while the race is won from him by the steady pace of humble and meritorious diligence."

The fifth Sermon, upon the death of our late lamented Princess Charlotte, is characterized by a display of those feelings which were then, indeed, universal; but which, by no one (so far as we recollect) were more happily expressed than by the present author. He takes occasion from that calamitous event, to shew the influence of Christianity upon the relations of sovereigns and subjects.

"The Christian is taught (says he) to regard his rulers as holding an office, which, in some shape or other, is, by the appointment of Omnipotence, absolutely necessary for the preservation of social and civilized man, and yet, at the same time to consider them as beings who are in perpetual need of the prayers even of the humblest of their subjects."

And when he comes to depict the sentiment of loyalty, he reminds us of some of those glowing descriptions which were poured forth by Mr. Burke at the commencement of the French revolution, to counteract the mischiefs which he apprehended from that disastrous occurrence. He considers it as

"A feeling of personal sympathy and attachment, mixed with the more sedate principle of mere political allegiance. The two feelings exalt, embellish, and harmonize each other. By a kindly but powerful assimilation, they coalesce into one amiable and lofty sentiment of devoted loyalty—a sentiment which combines all that is dignified in patriotism, with all that is beautiful and lovely in private and domestic affection."

He deprecates the dissolution of these principles in the most earnest manner; and illustrates the benefit of their union by a simile which is equally elegant and just.

"As an exercise of moral speculation, (he admits) it may be safe and instructive to separate the principle of loyalty, like any

other mixed motive, into its component elements : but in practice, (he contends) the combination should be indissoluble. The light of Heaven that guides and gladdens us, may, by the researches and experiments of science, be untwisted into those distinct rays of various property and colour which are exhibited in the rainbow : but it is to the constant intimate union of them all, we owe that genial, uniform, and glorious element which ministers to the daily purposes and enjoyments of life."

But although the loyalty which this eloquent preacher so properly inculcates, is of no tame or equivocal a character, he is no advocate (as we find in the Sermon upon the death of George III.) for that abuse of the Christian doctrine of submission which would apply it even to those extreme cases which are manifest exceptions from the general rule. He would probably allow, that the tyranny of a Nero, though a legitimate monarch, might be lawfully resisted : and that the dominion of a Robespierre and his colleagues, whilst it might have been called that of "the powers that be," ought not to have been held sacred.

"It is true (he observes) that the unassailable divinity of all kingly rights and prerogatives, and the heavenly origin of those distinctions which invest the privileged orders, are notions which, considered merely in the light of political doctrine, 'have in them something dangerous,' which our nature does well to fear. By gross abuse, they may become destructive of all the beneficial purposes for which governments are established. They may be forced into the service of remorseless ambition, or slavish bigotry."

But, whilst he declines the office of an apologist for tyranny and misrule, he appears to be well aware that "the madness of the people" is an evil much more to be apprehended : and against which it is therefore more necessary to guard. The recollection of a period, which we all but too well remember, and which, we trust, we shall not have again to witness, draws from him this burst of eloquence. The admirers of *ardentia verba*, will probably be abundantly gratified with it.

"In those days, men were almost tempted to imagine that the angel * of the Apocalypse had poured out the vial of divine wrath ; the signal of thunders and lightnings, and earthquakes ; the forerunner of a great voice from the temple of heaven, and from the throne of God, proclaiming the approach of some dreadful consummation to the sons of men. It seemed as if the mystic meteor †, described by the Apostle in prophetic vision, had gone forth from

* Rev. xvi. 17.

† Rev. viii. 8, 11, 12.

heaven, and was ready to fall on the earth; to poison her fountains with bitterness, or to convert their (*her*) waters into blood. The whole firmament of the civilized world, with all its glorious and beneficent luminaries, looked as if about to suffer some fearful and ruinous eclipse. To thicken the horror and confusion of the time, the very depths of hell * appeared to open, and to send forth a smoke that darkened the sun itself; a vapour teeming with the noisome swarms of impiety and blasphemy, in number overwhelming as the plague of locusts, in venom deadly as the scorpions of the earth."

In the fourteenth Sermon, delivered upon Easter Day, from Gal. i. 2. the preacher very justly considers the testimony of St. Paul to "the actual existence and personal agency of Jesus Christ, at a period subsequent to his crucifixion," as a proof of his resurrection, "of such solidity, that the understanding might repose on it with confidence, if all other proof were wanting." Upon this point, he makes use of the admirable reasoning of Paley, in his *Horæ Paulinæ*; which is as well entitled as any thing with which we are acquainted, to be called a "moral demonstration." This naturally leads him to speak of the Christian doctrine of a future state; the most important truth which our divine religion has "brought to light;" and to notice the inextricable confusion respecting it, in which the heathen philosophers universally, and indeed necessarily, were involved. He illustrates this matter with his usual felicity of poetical allusion.

"In those days (says he) of perplexing twilight, the path of the human intellect, in exploring these awful depths, is, perhaps, not unaptly imaged to our thoughts by the wanderings of the apostate spirit, (as represented by our own immortal poet †), when, in search of a happier and a brighter world, he plunged into 'the secrets of the hoary deep,' the regions of elementary confusion and darkness; soaring sometimes to immeasurable heights, then sinking back into the gulph of a dreary vacuity; assaulted and confounded on all sides by the tumult of mutinous elements; and compelled, with hands and feet, and wings, to achieve his uncertain and toilsome enterprise. Such seems to have been the painful and desperate journeying of the human mind, when it committed itself to 'the wild abyss' of unhallowed speculation, without a ray from heaven to illuminate its path: when it ventured into that empire of doubt and anarchy, in which the conflict is but embroiled by decision!"

He afterwards notices the doubts of Cicero, upon this mo-

* Rev. ix. 2, 3.

† Paradise Lost, Book II.

mentous question. But it is clear that the sages of antiquity, without exception, from Plato to Seneca, could arrive at no fixed decision upon the point, as has been shewn at large by Bishop Warburton, in the third section of the third book of the *Divine Legation*.

The fifteenth and sixteenth Sermons were preached before the University of Cambridge. In the former a difficult subject, the Analogy of the Priesthood of Christ, to that of Melchisedec, is treated with considerable skill and ingenuity. But in the latter, which is a continuation of it, a position is advanced, which, we confess, startled us a little, and for which we are not aware of any sufficient authority. We were the more surprised to meet with it, because we had but just before read this eloquent description of our inability to penetrate the mystery of the godhead.

“Where is the human mind that can presume to tempt the depths of that dreadful gulf which separates us from the abode of the Divinity? What mortal does not tremble at the thought of bursting into the sanctuary of that incomprehensible and Sovereign Will, which is felt, at every instant, throughout the whole fabric of the universe? Our intellect sinks even under the attempt to scan the meanest of his works. We cannot view, without wonder and terror, those mysterious instruments of his might, by whose operation the system of the material creation is carried on. And if we are troubled when ‘he thundereth with the voice of his excellency;’ if our faculties are outstripped and baffled by the speed and brightness of his lightning; if we essay in vain to trace his path in the tempest and the whirlwind; how shall we draw nigh to that unknown habitation, in which his power resides in all the plenitude of glory; that throne from whence issues the commandment that gives birth and movement to the energies of the visible world? The very mode of the divine existence is to us utterly inexplicable. That supreme nature presents to our conceptions nothing but one uniform blaze of simple, uncompounded perfection.”

Within a page of this occurs the passage to which we have alluded, and which we shall quote, and submit to the reconsideration of its able and learned author. The hypostatic union, during our Saviour’s abode upon earth, though perhaps indispensable for the purposes of his mission, is a subject which it almost oppresses our faculties to contemplate. But to suppose its continuance in any degree, in the celestial mansions, seems an immeasurable increase of difficulty, and wholly uncalled for by any necessity. The Son may surely be conceived to sympathize with us, though he should no longer retain any portion of our infirmities: since the

Scriptures uniformly ascribe, even to the Father, feelings of kindness and commiseration for us, who has yet never experienced our sufferings and sorrows. Nevertheless, we are told, that—

“ It is a further source of unspeakable joy, that our Lord’s assumption of humanity was not temporary and transient: that he still retains his union with that very nature which suffered so much for his redemption, and with it a personal and experimental knowledge of all the perils and conflicts which beset the path of our pilgrimage. Our souls may now be fixed on the truth, that we are not only at the disposal of an omnipotent Creator, but under the protection of one who calls himself our Brother, with a combination of all the feelings and sympathies which belong to that relation. Had the union of the two natures in our great High Priest been limited to the duration of his appearance here; had he, on his ascension to heaven, laid aside his earthly tabernacle, and left it to moulder in the dust, the scheme of redemption, however, abounding in mercy, would scarcely have addressed itself so forcibly, as now it does, to our affections and our hopes. For we should then have wanted that confidence, which we now possess, springing from the blessed assurance that he who was ‘ a man of sorrows, and acquainted with grief,’ hath ‘ entered within the vail,’ bearing with him a tender sense of our wretchedness and infirmity. Had the termination of Christ’s ministry on earth been instantly followed by his disunion from humanity, we might have been cast back into a state resembling that condition of fear, that ‘ spirit of bondage’ and distrust, which is the reproach and the curse of what, by some, is called the religion of nature. The satisfaction for sin would still indeed have been offered; but then we should have been without a mediator to plead it. Our applications must still have been made immediately to God, in all the unmitigated blaze of his perfection and power.

The last Sermon in this volume, is an appropriate discourse upon the consecration of the new church of St. Paul, Shadwell, of which Mr. Le Bas is the rector. We have not seen it, but we were rather surprised to find, by a note, that it had occupied no less than ten years in rebuilding. The new church of St. Pancras, the most-finished structure, perhaps, of modern times, in the kingdom, was completed in little more than one-fourth of that period.

We had marked several other passages in this work for commendation, which our limits will not permit us to transcribe; but we trust that we have produced enough to justify the favourable opinion which we have expressed at the commencement of this article: and to prove that the Professor of Mathematics in the East India College, is entitled to hold

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a very respectable rank amongst the writers of the present day, and that he deserves (which is probably his highest ambition) to "be numbered amongst those who have given ardour to virtue, and confidence to truth."

ART. VI. *Transactions of the Cambridge Philosophical Society. Established November 15, 1819. Vol. I, Part II. 4to. Cambridge. 1822.*

IN a former Number our readers may recollect we gave some account of the institution of the Philosophical Society in the University of Cambridge, which we contemplate as forming an interesting epoch in the history of science. The establishment of local centres of communication in which the labours of individuals may be brought to a focus, is at once the surest method of promoting the interests of science, and a strong proof of its increasing diffusion. The establishments, known by the name of "Institutions," which are increasing in number in many parts of the kingdom, are certainly likely to do much towards the furtherance of the general progress of philosophical knowledge; but we conceive a Society, like those whose memoirs are before us, founded on the exact model of the Royal Society, and regulated by a similar judicious spirit to that which has always distinguished the proceedings of that illustrious body, affords an infinitely better centre of co-operation, and is more calculated to give a vigorous tone and impulse to the pursuit of scientific objects, than any other species of institution organized on the more modern plan of a display of laboratories, libraries, professors, lectures, syllabuses, sumptuous apartments, and elegant architecture, promoting, perhaps after all, but superficial, or even worse than superficial attainments and pretensions.

It is time, however, to proceed to an examination of the contents of the volume.

Under the head of Mathematical and Mechanical Science, we have, in the first place, a Paper, No. 14, on the application of hydrogen gas to produce a moving power in machinery; with a description of an engine which is moved by the pressure of the atmosphere upon a vacuum caused by explosions of hydrogen gas and atmospheric air. By the Rev. W. Cecil, M.A. Fellow of Magdalen College. In this curious Paper, the author explains the application of a new

principle in the movement of machinery. As the contrivance is of a complicated nature, we cannot hope to make it intelligible without a reference to the plate accompanying the original Paper. The general principle, however, may be stated thus: there are two ways in which explosions may be applied to move machinery, either by using the expansive force of the explosion, or by taking advantage of the vacuum which it produces. The contrivance here described belongs to the latter class. A piston moves in a cylinder, and as it retreats, the space which it leaves is occupied by a mixture of hydrogen gas and atmospheric air. When this mixture has nearly filled the whole cylinder, the motion of the piston opens a small aperture, through which the flame of a lamp is drawn in, so as to produce an explosion, followed by an instantaneous condensation. The expansion of the gas during the explosion (by which it is dilated to about three times its original bulk), is provided for by two other cylinders communicating with the one already mentioned; and the vacuum produced under the piston continues the motion by means of atmospheric pressure. The author also examines the advantages of the contrivance; the best proportion of the gases; the force of the explosion; and several other particulars relating to the engine and its application; as well as to the principle of producing motion by explosions in general.

No. 15. On a remarkable peculiarity in the law of the extraordinary refraction of differently coloured rays exhibited by certain varieties of apophyllite. By J. F. W. Herschel, Esq. F.R.S. &c.

In a former Paper, the author had noticed some remarkable deviations from the ordinary law of tints, exhibited by some specimens of this substance. It appeared to him, on further consideration, that these specimens could not be referred exclusively either to the class of attractive or of repulsive doubly refracting crystals, nor to the intermediate class, which is devoid of the property of doubly refracting. They appeared to belong at once to all three classes of media just mentioned. Possessing the property of attractive crystals, when exposed to the rays forming one extreme of the spectrum, and of repulsive, in their action on the other extreme; while for certain intermediate rays, they were altogether devoid of the property of double refraction. Mr. H. was led to these inferences from certain mathematical considerations, which were fully confirmed by experiment.

No. 16, consists of a notice of the astronomical tables of Mahommed Abubeker Al Farsi, two copies of which are

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preserved in the Public Library of the University of Cambridge. By Professor Lee.

This Paper is to be regarded as more curious, than tending to the direct improvement of science; but will prove of much interest in researches relative to the history of astronomy.

Professor Leslie, of Edinburgh, has contributed a Paper, No. 17, on the subject of sounds excited in hydrogen gas. This Paper, though very short, is replete with curious information.

He commences by remarking, that

“ It is well known that the intensity of sound is diminished by the rarefaction of the medium in which it is produced. We might therefore expect the sound excited in the hydrogen gas to be feebler than what is, in the like circumstances, produced in atmospheric air; but the difference is actually much greater. A small piece of clock-work, by which a bell was struck every half minute, being placed within the receiver of an air pump, a successive rarefaction was produced, and after the air had been rarified 100 times, hydrogen gas was introduced; but the sound, so far from being augmented, was at least as feeble as in atmospheric air of that extreme rarity,—and decidedly much feebler than when formed in air of its own density, or rarefied ten times.

“ The most remarkable fact is, that the admixture of hydrogen gas with atmospheric air has a predominant influence in blunting or stifling sound. If one half of the volume of atmospheric air be extracted, and hydrogen gas be admitted to fill the vacant space, the sound will now become scarcely audible.”

The author then enters upon a theoretic explanation of these facts, which he considers to depend partly on the tenuity of hydrogen gas, and partly on the rapidity with which the pulsations of sound are conveyed through this very elastic medium. When hydrogen gas is mixed with common air, he supposes that it does not intimately combine, but dissipates the pulsatory impressions before the sound is vigorously formed.

He concludes by recommending the prosecution of similar observations with different gases, and at various degrees of rarefaction.

No. 27. Consists of a letter to the Secretary from the Rev. John Hailstone, Woodwardian Professor, containing an account of the extraordinary depression of the barometer in December, 1821, which on the 25th stood at the unprecedented low degree of 28. inches. This phenomenon appears to have been connected with violent storms, which about the same time ravaged several parts of Europe, attended in one

or two places with earthquakes, and nearly cotemporary with a violent eruption of a volcano in Iceland. The professor observes, that it is an object of importance to ascertain the limits of barometrical phenomena with regard to their geographical position.

There are three papers on subjects connected with Physiology.

No. 20. A case of extensive solution of the stomach, by the gastric fluids after death, by Dr. Haviland.

No. 24. Notice of a large human calculus in the library of Trinity College, by Professor Cumming.

No. 25. On a dilatation of the ureters, supposed to have been caused by a malformation of their vesical extremities, by J. Okes, Esq.

We have thought it enough merely to mention the titles of these papers, which sufficiently explain their contents; the first is regarded by its author as detailing a case of considerable importance in the practice of physic.

Of geological investigations the volume before us is enriched with two specimens, the first No. 21. On the structure of the Lizard district of Cornwall, by Professor Sedgwick. The other, No. 26. A geological description of Anglesea, by J. S. Henslow, Esq. of St. John's College, and Secretary to this Society. These are both very elaborate and long communications. Indeed the very nature of the subjects of such investigations necessarily require a detail of facts which must render the papers voluminous, and this at the same time without coming to any very striking general results. A paper of this nature reads like a work on geography; it is indeed to that science that the researches of geology are most aptly to be compared, and as such the perusal of them is necessarily somewhat heavy, however valuable they may be for the purposes of systematic instruction and minute reference. Since geologists have quitted the paths of theory and conjecture, and confined their excursions to the examination of facts, it has become a necessary consequence that their labours must be at the same time carried on in minute detail, and to a great extent, before they can arrive at any certain conclusions. Hence it is, that their most valuable papers are occupied with lengthened details of the extent, boundaries, natural productions, &c. &c. of each district of quartz, chlorite-schist, greywacké, &c. into which the countries they describe are divided. The form thus unavoidably given to their compositions makes them appear more like separate treatises, than communications to a scientific journal, and as such the reader is led to wish that they

were laid before him in a separate form. The same circumstance also precludes the possibility of our attempting any analysis of their contents, when our object is to comprize within our narrow limits, some general account of the contents of the whole volume in which they appear. These papers are illustrated by a series of engravings representing sections of strata, &c.

An extract from the minute book of the Society is given at the end of the volume, containing an account of a bone dug up near Ely, evidently never subjected to attrition in water, partly mineralized, but retaining much animal matter. A great part of the skeleton of a mammoth also has been found near Chatteris.

In the chemical department there are the following papers.

No. 12. An analysis of a native phosphate of copper from the Rhine, by F. Lunn, Esq.

No. 23. On an improvement in the apparatus for procuring potassium, by the Rev. W. Mandell.

In the former the author represents doubts to have existed of the accuracy of Klaproth's analysis (the only one yet given) of this exceedingly rare mineral, and these receive much confirmation from a considerable quantity of combined water being entirely overlooked. In the present paper some analytical difficulties which occur in the separation of phosphoric acid are examined. The method which appears to agree best with experiments of verification is to obtain an insoluble phosphate, by the addition of perfectly neutral nitrate of lead. The result obtained by Mr. Lunn both from theory and experiment, is stated as follows:

	Experiments.	Atoms.	Theory.
Phosphoric acid	21.687	1	22.222
Peroxide of copper	62.847	1	63.492
Water	15.454	2	14.285

In the other paper which we have just named, its ingenious author details an improvement on the common mode of procuring potassium. In the common process the great cause of failure is the cracking of the lute and consequent fusion of the part of the gun barrel which it encloses, and which contains the materials. Mr. Mandell prevents this accident by enclosing the barrel in a tube of well-burnt Stourbridge clay, whose diameter is rather larger than that of the barrel, by which precaution he has no doubt the operation may be always made to succeed.

In the science of crystallography, so closely allied to chemistry there are, in the volume before us, two communica-

tions one of which is of peculiar interest. The first we shall notice is No. 22, on double crystals of fluor spar, by W. Whewell, Esq. Fellow of Trinity College. The subject of investigation is the mode of formation of those crystals of fluor spar, commonly called Aldstone Moor specimens: in which the two cubes appear as it were to have penetrated each other. Their formation is accounted for by our author, by supposing one cube to be within another, the surfaces being parallel; then suppose the interior cube to revolve about its diagonal through an angle of 60° , its angles would then appear or not, projecting through the sides of the first crystal according to its magnitude and position. Mr. W. then brings into play his extensive and profound mathematical resources to produce a formula by which the position of the axis, and angle through which it revolves in such cases, may be determined by the measurement of the angles which the lines of section and faces of the interior crystal make with the edges and faces of the original crystal. The paper is concluded with some curious remarks relative to the constitution of crystals, and the form of the integrant molecules of fluor spar.

The other paper to which we alluded, is No. 13, by the late learned and lamented Professor Clarke, intitled, "Upon the Regular Crystallization of Water, and upon the form of its primary Crystals, as they were naturally developed in Cambridge, January 3, 1821, and were seen during the two following days." In this highly curious and interesting paper, the author details his observations on the phenomenon, hitherto little known, of the perfect crystallization of water; and on the primary form of the "Hydrogen Oxide." He first gives some account of what had been previously known relative to this subject, and this consisted chiefly in the knowledge of the fact of the crystallization of flakes of snow in spiculæ, intersecting each other at the constant angles of 60° and 120° . These phenomena, however, he observes,

"Beautiful as they are, and bearing testimony of the homage paid by inanimate matter to the supreme cause of order in the universe, are but faint expressions compared with those which will presently be noticed. They exhibit, it is true, an incipient crystallization: but the full developement of the process which ordains that even ice shall put forth its blossom, remains for subsequent consideration."

He then alludes to the accounts of ice crystallized in hexagonal forms, given in the *Journal des Mines*, 33.157.;

and the Edinburgh Phil. Journal, 2.80. The crystals however, about to be described, differed in form from any of these. The account of them is as follows :

“ Upon the third of January, at one o'clock, the mercury in Fahrenheit's thermometer then standing only one degree below the freezing point, happening to pass over a bridge which was fixed against a pair of flood-gates, I stopped to examine a beautiful appearance caused by the most brilliant icicles I had ever seen, a number of which were hanging abundantly from the sides of the flood-gates and timbers below the bridge, surrounded by falling water, which was continually casting a spray over them. As those icicles owing to their dazzling lustre, did not resemble common icicles, but seemed studded with spangling surfaces like the richest and most limpid cut glass, powerfully refracting and reflecting the rays of light : and instead of being shaped in lengthened cones, with even surfaces, were of a botryoidal form, with angular points and protuberances, I caused some of them to be broken off, when it appeared that the light reflected from them was transmitted through planes bounded by right lines, and that the several botryoidal masses were, in fact, so many branches of crystal, most of which were perfect rhombi, measuring in their obtuse and acute angles, 120° and 60° . ”

Some of them were an inch in length, they were preserved several days, and exhibited to many persons ; on the commencement of a thaw, they preserved, in melting, the same form, shewing that a similar arrangement of particles pervaded the entire mass of each crystal. Hence, this rhomboid with angles of 60° and 120° , is to be considered the nucleus or primitive crystal of hydrogen, oxide, or water ; and the hexahedral crystals before mentioned, arise from the juxtaposition of these. The Professor concludes by a remark of importance, in the study of this branch of science : he observes, that the manner in which these forms have been displayed, may guide to the crystalline forms of other bodies, by inducing a careful examination of the surfaces, points, and interstices of all minerals, when they are found as stalactites ; a formation, which he considers most likely to bear marks of a regular crystallization, from the facilities it affords for its taking place ; though some mineralogists have been of a contrary opinion.

Two papers remain to be noticed, in order to complete our review of the volume before us. These are both by Professor Cumming, (Nos. 18 and 19.) and may be considered communications of first-rate importance, as connected with the further progress of those singular discoveries respecting the connection between galvanism and magnetism, of which we lately given our readers some account.

The Professor commences with remarking one singularity attending the history of these discoveries, the circumstance of all the great advances in galvanic science having been made in consequence of anticipation from theoretical considerations; whilst the progress of almost all other branches of experimental enquiry has been the fruit of accident. He then proceeds to give a slight sketch of the discoveries hitherto made in electro-magnetism; and having himself repeated the experiments, proposes in the present communication to mention such new circumstances as struck him in the course of these researches.

From observing the different effects of the connecting wire on the needle, according to its position above, below, or vertically on either side of it, he concluded that if the needle were influenced by wires in all positions at once, the effect would be greatly increased. This idea he put in practice, by forming the wire into a parallelogram, surrounding the compass vertically, by which means the needle is acted on by the wire, in all positions at once: by this method, he states that he has produced a deviation of 20° on a common pocket compass by a battery so small as to be excited by a single drop of fluid.

From considering the circumstance of the magnitude of the electro-magnetic effect depending on the *quantity*, not the *intensity* of the galvanism employed, the Professor was led to experiments on the difference in the nature of the two powers, in respect to the size of the wires through which their effects were conveyed. If the connection be formed at the same time by two wires of different lengths and diameters, a very small portion of *electricity* is transmitted through the larger wire, provided the smaller be considerably shorter. The law by which the *magnetic* influence of galvanism is conducted, is precisely the reverse of this. He proved, that in using large wires the effect is not conveyed by the greater surface as in electricity, by employing a tube, which when filled with mercury produced a considerable deviation, but when coated with foil, a very minute effect.

He next tried the law by which common magnetism is regulated in its conveyance through wires; for this purpose, the effect of a magnet on the iron pendulum of a clock, in accelerating its rate, was observed. The poles were then connected by a piece of soft iron, when the effect was greatly diminished, but scarcely at all, when the connection was through a very fine wire; very little effect however was produced when the connection was made by a long piece of iron bent down beneath the legs of the magnet. Through the

larger connection, therefore, the greater quantity of magnetism passed, and in this respect common magnetism was shewn to be exactly analogous to that produced by galvanism.

The second paper is entitled, *On the Application of Magnetism, as a Measure of Electricity.* For this purpose, two instruments have been constructed. The first is the Galvanoscope for detecting the presence of magnetic electricity, which it will do, though the quantity be extremely minute. This instrument consists merely of a very small compass, surrounded by a parallelogram of wire, as before described; the ends of which are connected with two wires of zinc and platina, which being placed in a very small quantity of dilute acid, produce a very considerable effect on the needle, considering the minute surface exposed to the acid, not exceeding perhaps the $\frac{1}{100}$ th of a square inch of each metal.

The next part of the paper we consider as worthy peculiar attention. Mr. C. there alludes to experiments for determining the comparative powers of different galvanic combinations. These, as far as the acids are concerned, he considers, as proving that the Galvanic action depends not on the conducting, but on the oxidating power of the interposed fluid. In trying different metals, he records two remarkable instances.

“ On using two disks, one of iron, the other of steel, there was produced a decided deviation: since then, the only difference in the metals arises from an alloy, of from a $\frac{1}{8}$ to a $\frac{1}{4}$ part of the whole, it appears that this is sufficient to alter their electric relations. The powerful affinity of potassium for oxygen, made it highly probable, that in the galvanic circuit, it would become strongly negative with all the metals. On my first trial with disks of potassium and zinc, the potassium took fire before I could observe the effect: this difficulty I afterwards obviated, by alloying it with mercury. On making the contact, the needle deviated through nearly a right angle; the same effect was produced with copper: it was needless to try it with other metals; for being negative with respect to zinc, and zinc being negative with respect to all other metals, there can be no doubt, that in the Galvanic circuit, potassium is the most strongly negative metal with which we are acquainted.”

The galvanometer for measuring the *quantity* of effect produced, is an instrument constructed by simply having a portion of the connecting wire, moveable on a scale, to any height, above a small compass. The tangents of the deviations were found to vary inversely as the distance of the connecting wire from the magnetic needle.

An important circumstance is noticed by the Professor, when, in trying the effects of a single pair of plates, he found, that on diminishing the distance between them, the effect continued to increase, till they were in contact. The law of this increase, according to the galvanometer, was such, that the tangents of the deviations were inversely as the square roots of the distances of the plates. He varied the experiment of magnetizing a steel wire, placed in a helix, by forming the steel wire into a helix round the connecting wire.

The singular effects produced by using a large conducting wire, were before mentioned; these were further extended by making the connection through a copper globe of more than a foot diameter. Every part of it exhibited magnetic effects, either upon a horizontal or a vertical needle.

The Professor concludes by proposing the connexion between galvanism, as detected and measured by his very delicate instruments, as affording the most likely means of successfully investigating the mysterious nature of Galvanic agency.

A note is subjoined, giving an account of the magnetizing a needle by the atmospherical electricity, elicited by means of a long wire attached to a kite.

Upon the whole, we cannot too strongly recommend these two papers to the attention of those who are interested in the improvement of this curious and rapidly enlarging department of science. Besides the valuable facts which they announce, they contain many no less valuable hints and suggestions, which cannot fail to be of service in directing future enquiries.

We must here mention, that we had intended taking the opportunity afforded by the consideration of these papers for introducing a slight sketch of the progress of discovery on these subjects, in continuation of what we gave in a former Number. This intention, however, our confined limits will not allow us at present to put into execution; we trust, however, shortly to be able to do so.

Upon the whole, the selection of papers, which compose the volume before us, affords strong proof of the zeal and ability with which the members of the Cambridge Society continue their scientific labours. It is only to be hoped, that an institution commencing, as this has done, under such peculiarly prosperous auspices, and upon a scale of such magnitude, may be able to command a continued supply of talent and industry adequate to the due maintenance of its dignity and utility.

ART. VII. *A Natural Arrangement of British Plants, according to their Relations to each other, as pointed out by Jussieu, De Candolle, Brown, &c.; including those cultivated for Use; with an Introduction to Botany, in which the Terms newly introduced are explained, illustrated by Figures. By Samuel Frederick Gray, Lecturer on Botany, the Materia Medica, and Pharmaceutic Chemistry. Baldwin and Co. 1822.*

THE sexual system of Linnæus, which has long maintained an exclusive footing in this country, at length bids fair, among the higher class of botanists, in some measure, to yield to the more elaborate and philosophical system, founded by Jussieu. That the "Natural Arrangement" will ever obtain that universal adoption here, which it has experienced in France, we do not believe; the speedy introduction to the practical part of the science, which the Linnean system affords, will still continue to give it the preference with teachers and elementary writers. There is not only the evidence of experience in favour of the Linnean system, as a mode of instruction, but we can besides, produce authority of the highest character to prove the insufficiency of the Natural Arrangement for the same purpose. Mirbel, a disciple of the French school, speaking of the fundamental principles of the system of Jussieu, makes the following confession.

"La Méthode de M. de Jussieu, considérée comme moyen d'étude, est beaucoup trop abstrait. Le nombre des cotyledons est, généralement parlant, un excellent caractère; mais l'élève n'est pas en état d'en apprécier la valeur; et quant à l'insertion, les botanistes les plus exercés sont souvent fort embarrassés de la définir avec certitude. C'est ce qui fait que la Méthode de M. de Jussieu malgré son mérite très réel, n'a guère été employée que par lui et ses traducteurs. Il n'en est pas de même de la Méthode de Linné; elle a été, pendant plus d'un demi-siècle, la base fondamentale de l'enseignement; les *Species*, les Catalogues, et les Flores ont été rédigés et le sont encore pour la plupart, selon les principes de cette classification; cela seul en rendrait l'étude indispensable. D'ailleurs on ne peut nier que toute imparfaite qu'elle est à quelques égards, elle n'ait de grands avantages sur les autres. Les caractères qu'elle met en usage, sont en général très apparens; et comme il s'agit du nombre des parties bien plus que de leur forme et de leur insertion, elle offre à l'esprit quelque chose de positif qu'on ne trouve ni dans la Méthode de Tournefort, ni dans celle de M. de Jussieu *."

* *Elemens de Physiologie Végétale et de Botanique*, Paris, 1815.

Great as is our reverence for the system of the illustrious Swede, we are nevertheless compelled to allow, that its merits have, by many, been far over-rated. It should never be considered as the *ultimatum* of botanical science; it was not so regarded by its author, whose grand aim was the discovery of a natural system, to which, indeed, he made some important approaches. We are not inclined to admit that a fair parallel can be drawn between the merits of the artificial and natural systems, since their excellence rests on totally different grounds, and their object is decidedly distinct: one is the index to the book of nature, while the other is nature's book itself; one admits of partial views, adapted to the capacity of the student, while the other comprehends the whole field of vegetable nature, open only to the contemplation of the adept philosopher.

With this view of the subject, we cannot see the utility of giving Floras, or local catalogues, in order to illustrate the natural arrangement; since they can only afford an opportunity of studying in detached parts, a system, of which, the very essence is, the developement of an unbroken series.

A Flora should have two principal objects; the one to assist students in the acquirement of a practical knowledge of the botany of their native country; the other to contain a record of botanical geography and localities, in which foreign plants must be carefully excluded. For these purposes (as for all others that we can imagine) the work before us is totally useless, as our readers will presently see. If we could anticipate that this book would obtain any circulation, we should say, that nothing could have appeared better adapted to retard the study of the Natural Arrangement, than this "*rudis indigestaque moles*," professing to exhibit it in its most perfect form.

On a superficial view of this publication, we were almost inclined to consider Mr. Gray as an ultra-Linnean wag, who wished to shew the superior excellence and simplicity of the system of the "Polar Star of Science," by contrasting with it a caricature of the modern arrangement; but on more mature deliberation we have no doubt that the man is really in earnest, and that he has actually the vanity to believe, that his improved version of Jussieu will shortly consign the whole Linnean school to eternal oblivion.

It is but justice to Jussieu, De Candolle, and other writers whose works are quoted, to protest in their names against being viewed through the medium of Mr. Gray; and we earnestly beg that those who have not studied the natural arrangement in the works of its original authors, may take

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no prejudice against it from the manner in which it is here presented to them. Let Mr. Gray alone be considered responsible for the contents of these "thick octavos."

The introduction to botany is preceded by a history of the progress of the science, remarkable for nothing but bad composition, and spite against Linnæus. When speaking of Haller, he expresses his regret that that great philosopher did not extend his system beyond the plants of Switzerland, since with the assistance of "the simpler methods of Ruppins as a finder," he might have "smothered the Linnean botany in its birth!"

He talks of the days of Bauhin as the golden age of botanical nomenclature, and admires the rules which were laid down by the writers of that brilliant period. He then thus abruptly introduces Linnæus.

"Linnæus violated these old rules by degrees, as his systematic arrangement of plants became more and more in use. He changed the names of plants with the utmost unconcern; he neglected almost entirely the detail of the uses; and as to the language, he scrupled not to change the terms used in describing plants, and to affix new significations to well-known words. Another peculiarity in Linnæus's writings is, that he does not give any list of those natural substances of which he had only an imperfect knowledge: so that a person is apt to suppose them more perfect than they really are.

"Let it not however be thought, that some very great improvements were not introduced by him, particularly in the typographical execution of his works. His taking the characters of families, from the same parts, although carried by him to excess, as being extended to the whole grand division, now called phenogamous plants, instead of being changed in each class according to circumstances, is a great improvement. His distinction of the species being formed from characters visible in the plants themselves, instead of the place where found, their size compared with others, or their use, is a still greater improvement. If we compare his manner of printing the synoptic tables of the genera, prefixed to each class, with the tables of Ray, or Knaut, the superiority of his method is evident. The same superiority exists in the manner of printing the few descriptions he has published. By always observing the same order in treating of the several parts, breaking the description into short paragraphs, and using a different type for the leading word of the several divisions of a paragraph, the eye of a person accustomed to his works glances immediately to the information that is required.

"These real improvements, added to the industry which he manifested in publishing the successive improvements of his system, and the cheapness of his works, in which the expense of figures was avoided, brought his system into vogue, particularly in Ger-

many and England, it being a striking feature in the national characters of their inhabitants to prefer the works of foreigners to those of their countrymen.

“ In France, however, although he was followed by many, yet the greater national pride prevalent there forbade them to discard their own Tournefort to oblivion. Linnæus had pronounced the discovery of the natural arrangement of plants, as attempted by Ray, to be nearly hopeless; but the French botanists did not easily despair; Adanson, Bernard Jussieu, his nephew Anthony Jussieu the present professor at Paris, Lamarcke, and still more lately De Candolle, the present professor at Genève, have again attempted this task, and have certainly carried it to a degree of perfection, *as may be seen in this work*, in which the plants of the British islands are arranged according to the latest improvements of these celebrated botanists.

“ The authors since Ray may seem, perhaps, to be passed over in too rapid a manner; but when we consider, that since his time the uses of vegetables have been almost entirely neglected, and that the Linnean school has principally supplied us with authors who have new arranged, and new named old things; so that they have plunged us again into the same chaos, from which we were rescued by C. Bauhin in his Pinax, the notice taken of these name-setters and rangers, as Hooke would emphatically call them, is fully sufficient for their merit. A few demand our thanks, particularly those who have investigated the imperfect or cryptogamous plants, as Micheli, the liverworts and fungi; Persoon, Link, and Esenbeck, the fungi; Dillenius and Hedwig, the mosses; Gærtner, the fruit of plants. Of living British authors I purposely abstain from any mention, or I would bestow the proper meed of praise upon R. Brown, R. A. Salisbury, Goodenough, Dillwyn, Turner, and many other successful investigators of nature.”
P. 21.

Now to say nothing of treating Linnæus as a mere typographer, and all his followers as “ name-setters and rangers,” what will the reader think of his invidious list of living authors? We of course recognize the superiority of the first name mentioned; but, considering who are inserted, and who omitted, it appears to us no less than a deliberate insult to certain persons of the highest character in the science,

In a subsequent part of the introduction, when speaking of the laws of nomenclature, he attempts to deprive Linnæus of the merit of introducing trivial names, by saying that Rivinus was the “ original proposer.” Now, allowing that he did propose them, it was to little purpose, since the world received no benefit from the idea, until it was carried into execution, by the masterly hand of Linnæus.

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At length having comfortably disposed of all his predecessors and cotemporaries, Mr. Gray propounds his system of nomenclature, in the following concise and intelligible language.

“ To avoid in part these inconveniences, it has lately been proposed, when plants are removed from one genus to another, to give the preference, in all cases, to the adjunct given by Linnæus himself, or the first of his followers who has mentioned the plant, unless this adjunct has been already applied to some other species in the genus into which it is removed: but the changes made by Linnæus, and still more those by his followers, have so embroiled the science, in applying the names of the older authors to far different plants than those to which they were originally applied; as *melia*, a name given by the ancients to a species of ash, is applied by them to an Indian shrub; *bromelia*, another species of the Grecian ash, to an American tree; and *gingidium*, the name of a Greek umbelliferous plant, to a plant of the South Sea islands; that it would appear necessary to go still further back, and to establish as a canon, that the name given to a plant by the oldest author, who has so described, or otherwise designated the plant, in the language in which we speak or write, as to render us certain of its due application to the plant of which we treat, shall be esteemed the preferable name for it, although the substantive should not be the same as the name of the genus under which it is arranged in the system that may happen to be in fashion; indeed, if this anomaly should, contrary to the opinion and practice of Ray, who always used the names of the authors whose writings were in common circulation, although the substantive might be different, be esteemed of any consequence, the method used by Boerhaave, of connecting the name of the genus when different from the substantive, by the introduction of the relative and the ellipsis of the substantive verb, in the manner by which the synonyms of Ray have been quoted, as for example, the *adiantum album crispum alpinum* of Schwenckfeld being placed by Ray in his genus, *Filix foemina*, is thus quoted in vol. ii. p. 16, *Filix foemina quæ (est) Adiantum album*, &c. By this means alone can the permanence of the names be secured and joined with the advantages derived from a systematic arrangement, since it appears of little consequence to retain the adjective, common perhaps, as *latifolius*, *multiflorus*, and the like, to an hundred plants, if the substantive, or original generic name, be alterable at the pleasure of every systematist.” P. 234.

Lest the reader should still be in the dark, we will add, that the plan of the arrangement and nomenclature is briefly this: to reject all the authorities which are most generally received, and most extensively followed; to alter the names of Linnæus and Smith, for those of Dioscorides, Theophrastus, and Pliny; (for, although botanists have been

puzzled for ages to discover what plants these authors intended to describe, this is no difficulty to Mr. Gray) to adopt the nomenclature of those authors among the moderns, who have made the most presumptuous and unnecessary alterations. Above all, without the shadow of authority, and without assigning the slightest reason, to manufacture innumerable new genera; to confound, in almost every instance, varieties with species, and to mix *ad libitum* foreign plants with British. Before proceeding to the *systematic* part of the work (if it may be so called), we must say a few words of the introduction to botany, which the author tells us "contains all that is necessary for the student of *English* botany," while, strange to say, almost all the examples of the terminology are given from foreign plants, and in general from those which are least known, and least accessible; even such common terms as the umbel, cyme, spike, &c. are illustrated by foreign specimens. The truth is, that the figures, which are certainly very good, are copied from Mirbel's work above quoted; but, however excellent these may be for their original purpose, they are quite out of place in a work confined to British Botany. Some of the translations of terms are not the most elegant; we may mention, among others, *squatted*, for sessile; *blown up*, for inflated; *tiny*, for pusillus; *bottle-brush-like*, for aspergilliformis.

But to proceed to the system.

We shall not dwell long on the acotyledones;—on account of the unsettled state of this branch of botany, we should be inclined to allow an author considerable latitude in deviating from former authorities, provided he could give adequate reasons; but here are scraps from all authors, and a mixture of all systems, without the least hint of the cause of preferring one author in one part, and another in another. With regard to the new generic names in this department, we may observe, that we never before saw so fully illustrated the propriety of the following excellent maxim of Linnæus: "Nomina generica sesquipedalia, enunciata difficilia, vel nauseabunda, fugienda sunt."

We will now relate *a few* of the principal alterations and innovations of the second volume, which contains the cotyledonous plants.

In the cyperaceæ, the five British genera are divided into thirteen; while in the proper gramina, instead of twenty-seven genera, we have no less than sixty-one.

In the asphodeleæ, ornithogalum *nutans* is made a new genus, by the name of Honorius.

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Even the most natural genera are disturbed, *allium arsinum* is separated from its *oderiferous* associates, and called *moly latifolium*.

In the orchideæ, we have nineteen genera in place of nine; polygonum is divided into two genera, in order to restore the old generic name, *persicaria*, of Pliny. By way of specimen, we will give the following division of *plantago*, perhaps as natural a genus as any in existence.

" 1. *PLANTAGO*. Pliny. Plantain.

" Corolla 4 cut; anthers oblong; ovary 2 celled, dissepiments flat; cells many seeded; stem scarcely any; leaves crowded, radical, flat, ribbed; scape radical.

This genus contains three species, being the *three varieties* of *P. major*.

2. *ARNOGLOSSUM*. Dioscorides. Lamb's tongue.

" Corolla 4 cut; anthers oblong; ovary 2 celled, dissepiments flat; seeds one in each cell. Stem scarcely any. Leaves and scapes radical."

Six species are given, being the *P. media*, *P. lanceolata*, *P. maritima* (which is divided into three species); and one variety of the *P. coronopus*.

" 3. *ASTEROGRUM*. Star of the earth.

" Perigonium 4-lobed; anthers ending in a small lanceolate membrane; ovary 3 or 4-celled; dissepiments 3 or 4 seeded; cells one seeded. Stem scarcely any; spike and leaves radical."

This genus is created out of a variety of the *P. coronopus*. *Statice* is divided, in order to restore Dioscorides' name, *limonium*.

In the primulaceæ, the genus *anagallis* is entirely metamorphosed, the trivial names in use are discarded, and the *A. tenella*, or bog pimpernel, is called *irakesia alpina*, or alpine twopenny grass.

In the kindred genus *Lysimachia*, the *L. memmularia* of authors is called *L. repens*; the *L. nemorum* is made a separate genus on the authority of Tragus; while the *L. thyrsiflora* makes another genus, by the name of *nanmbergia*.

Veronica is treated in the following manner: the *V. Becabunga* is altered to *fontinalis*; the *V. anagallis* to *aquatica*; the *scutellata* to *angustifolia*; and the *chamædrys* to *bibarbata*.

Anterrhinum is divided into four genera.

The *Digitalis purpurea* is called *D. speciosa*, and the

Atropa Belladonna, *A. lethatis* on the frequently quoted authority of Mr. R. A. Salisbury, who something like our author, is very fond of creating confusion, by "frivolous and vexatious" changes of names.

Dulcamara is separated from *Solanum*, on the authority of Dodonaus.

The *Linnean* genus, *Gentiana* is divided into six.

Azalea procumbens is altered to *Chamæcistus serpyllifolius*, on the authority of Gerard.

Vaccinium is divided into three genera.

In the *Composita* there is no scarcity of changes, as *Barkhousia* for *Crepis fætida*, *Achyrophorus* for *Hypochæris maculata*, *Erethæis* for *Inula*, *crithmoides*. *Centaurea* forms six genera. *Anthemis* is sadly mutilated, while *Chamæmelum* and *Chamomilla* are ranged side by side as generic names.

At length we arrive at the master-piece of assurance and presumption, in the following gross attempt to degrade science and scientific men, by casting ridicule on a privilege which naturalists have exercised of giving to newly established genera, the names of those distinguished individuals, who have contributed to advance the knowledge of nature. That this practice may have been abused in several instances, by former "name-setters and rangers," we will not deny, but we defy any one to produce a parallel case to the present. The plant intended to be described, is the *Serratula alpina*.

"XXV. 200 BENNETTIA.

Thistle-gentle.

"*Pericline* ovate, cylindrical; scales imbricate, ovate, lanceolate blunt; flowers all hermaphrodite; *clinanthus* chaffy; chaffs lanceolate as long as the periclinæ; *pappus* feather-like; rays equal, persisting.—*Root* woody, perennial; stem mostly simple; *root-leaves* petioled; upper leaves sessile, ovate, not spinous, woolly; calathides corymbose upright; corollæ purple.

"Messieurs Edward and John Bennett, surgeons and apothecaries of London, who devote the whole of their leisure to the study of botany and natural history, and have kindly given their assistance to this work.

"*Bennettia alpina*.

Alpine Thistle-gentle.

"Leaves ovate, lanceolate, slender at the base, toothed, nappy beneath, pericline coloured, villous."

It is a pity that Mr. Gray did not add the street and number where these "Thistle-gentles" reside, that we might be able to make some enquiry into their pretensions to the honour of giving an appellation to a genus; for as the name is so common, and surgeons and apothecaries are so plentiful, we fear we must still remain in ignorance upon this most in-

teresting point. It would have been as well if he had not added that they had "given their assistance to *this work*."

In the Umbelliferæ, we have ten or eleven new genera.

Saxifraga is divided into no less than five genera.

The *Arenaria marina*, is not only separated from its genus, but is placed in the 49th order, Paronychideæ, while its congeners associate with the Caryophylleæ, in the 72d order; so much for *natural arrangement*!

In the Papaveraceæ, the *Papaver dubium* of authors, divided into two species, is placed in a genus, (*Cerastites*) apart from the *P. Rhæas*, and with the *P. Argemone*, and *P. Cambricum*.

Dipsacus pilosus, is made a new genus, by the pretty name of *Galedragon*.

In the genus *Ranunculus*, which Mr. Gray divides into three, the *R. aquatilis* affords, from its polymorphous character, some fine pickings for one who does not know the difference between species and variety, and accordingly no less than six species are manufactured from this productive material.

Having arrived at the end of this *system*, which concludes with the ranunculaceæ, while looking anxiously for the agreeable little word, "*finis*," we discovered that this "root and branch" reform was not yet complete, there still remaining about half a sheet of "additions and corrections." Among these the author adds another new arrangement of the umbelliferæ, and treats some of his own new genera with but little respect. Notwithstanding he abuses the Linneans in the introduction, for having "changed the names they have themselves given to plants," he directs several of the generic names to be omitted, and others to be inserted in their stead; since he finds out at last that he has in some instances used the same names for different genera. In one of these "corrections" he ordains that the *Arenaria marina*, which he has given as "*Adenaria*," shall in future be called "*glandwort*" instead of "*sandwort*."

We cannot conclude without giving the reader some idea of the most original, as well as the most humorous feature of this work, we mean the English names of plants. Former authors were content to adhere to the names by which plants are practically known to persons ignorant of science, and which have been sanctioned by custom and familiar usage; but Mr. Gray has produced, from his fertile imagination, a collection of names, perhaps unparalleled for taste and propriety, since the days of Praise God Barebones, and the

heroes of the Long Parliament. The following may suffice for specimens: one sided hairy mouth, very thin belly-weed, sieve like pill-box, applied turn-over, dirtying eight-seeds, deceiving screw moss, virgin rough-funnel, yolk of egg, bud-mold, frizzled screw moss, short hanging odd tooth over leaf Papa*, lying down Martinelli, mis-shapen Elisa, odd sided Dalton, Griffiths's plain mouth, even topped back-bone, tender border naked, Hutchins, earth-loving naked-foot, inconstant side-foot, bald Ellis, smatted slit-moss, Templeton's leathern-pipe, dirty pretty weed, inundation wolf's claw, stiff pointed mackay, bellyache milk-stool, attractive dung-stool, maidenhead callus moss, white bottle-brush-weed, delicious milk-stool, Lady Arden's club-stool, fair coloured curtain-stool, oyster slipper-stool, barnacle open wart moss, stiffish twin-tooth, hay-making prune-stool, giant bull-fist, many-cut Griffiths, stinking carodori, grove loving navel-stool, Adonis high-stool, milky small-pox moss, warty skin-litter, worm-like trembler, sweet scented labyrinth-stool, immodest acorn-stool.

But it is now time to drop the curtain upon this farce of *Botany Burlesqued*, and we sincerely hope that this may be "positively the last time of its representation."

ART. VIII. *Twenty-Four Sermons on Practical Subjects. Translated from the Works of the most Eminent French and Dutch Protestant Ministers in Holland. By J. Werninck, D.D. F.R.S. Amst. and Middelb., Chaplain to H. E. the Ambassador of the Netherlands, and Minister of the Dutch Church in London. 8vo. pp. 460. 10s. 6d. Rivingtons & Cochran. 1823.*

THERE is, perhaps, no part of Europe which has produced a greater number of laborious and learned divines, in proportion to the number of its churches, than Holland. Their theology has not been stamped with many of those higher qualities, which are imparted by eloquence and philosophy; but in the department of criticism and history, and wherever aid was to be drawn from industry and erudition, the library of every student will bear honourable testimony to the services of the Dutch Reformed Church. In speaking, however, of Dutch theologians, it is in the past sense that we

* Whether this genus is named by Mr. Gray after his own "Papa," or in honour of his Holiness the Pope, we are unable to decide.

must be understood. For it is now a long while since we have heard of any theological publication of importance issuing from the press in Holland. We had naturally supposed, that this circumstance ~~had been occasioned by the~~ declension of the study of theology in that country; ~~but we~~ were happy to meet with an explanation of the fact, in the work before us, which, (however to be lamented in one respect) is much more honourable to the nation itself, as well as less discouraging to the friends of Christianity. It seems, that the divines of Holland have now taken to compose in their vernacular tongue, instead of using as formerly the vehicle of a dead language. If Vitringa and Venema had written in Dutch instead of in Latin, we fear their works would have been less familiar upon the shelves of English students, than they now happily are. And if the modern theologians of Holland are to wait until their works are translated from the language of that country, before their merits shall be known to foreigners, we doubt, they must content their imaginations with the hope of posthumous fame, and that too, at no very proximate period. We the more regret this, because M. Werninck informs us, that if the writings which have been composed in Holland during the last twenty-five years, in every branch both of science and literature, were translated into other languages, they would abundantly prove the present flourishing state of learning among his countrymen. And under the encouragement which the House of Orange bestows upon the universities, and upon men of letters, in general, there seems to be every reason to hope, that literature will even make fresh advances. Our author produces a list of names, who have obtained, he tells us, in their native land, "a degree of celebrity not inferior to that of the greatest poets and writers of this country." We have neither the means nor the wish to controvert the truth of this opinion; (which is perhaps, however, expressed somewhat more rhetorically than is warranted by the strict meaning of the author); but we confess, that so far as the remark is to be verified in the instance of theology, by the Sermons before us, we cannot help very much doubting whether our Author's readers will acquiesce in his judgment.

These are twenty-four in number, and selected from the works of writers, who, if we may judge from the stations they filled, may justly be considered as men who were or are comparatively eminent in their generation. We shall extract the account which Mr. Werninck has given, of the several writers from whose compositions the ensuing Discourses

are selected, and from which the reader may fairly conclude, that in the work before us, he possesses specimens of Dutch pulpit eloquence, which must be considered, from the rank of their authors, very much above the average of such compositions in Holland.

" Of the Sermons composing this volume, the first three are selected from those of the late Rev. Dr. Rau, Professor of Oriental Literature in the University of Leyden, and Minister of the French Church in that city. The next four are from those of the late Rev. J. S. Vernede, for many years Minister of the French Church in Amsterdam. The three following are from those of the Rev. Dr. Sir Herman Muntinghe, Knt., Professor of Divinity in the University of Groningen. This venerable man, though far advanced in years, is still actively engaged in the discharge of his official duties, and in publishing the results of his labours and meditations. He is at present employed upon a work, entitled 'The History of the Mental and Moral Development of Mankind,' which is now nearly complete, nine volumes being printed. A few words respecting it may not, perhaps, be unacceptable. The author's design is to trace the progress made by mankind in morality and civilization; to point out the causes why nations, once famed for their literary and scientific knowledge, have relapsed into a state of gross ignorance and barbarism; to delineate the manners and customs of the ancient inhabitants of the world; to show what knowledge of the arts they possessed; but, more particularly, to describe their state as to morals and religion. He endeavours to prove that morality and civilization have uniformly kept pace with each other, and that the external circumstances of nations have always had a paramount influence on their moral and intellectual character. These positions he illustrates, as well by the history of the people who were favoured with divine revelation, as by the history of those nations who were destitute of this privilege; and he enumerates the most remarkable particulars in which the Jews either surpassed other nations or were excelled by them. The work is divided into four periods; the first extending from the creation to the deluge; the second, to the calling of Abraham; the third, to the time of Moses; and the fourth, to the Christian era. The Bible, so far as its history is connected with his subject, has been his principal guide, though all the best writers of antiquity have been carefully consulted and compared. The Professor has also published several other works, among which his 'New Version of the Psalms, with Philological Illustrations,' and his '*Historia Religionis et Ecclesiæ Christianæ*,' are much esteemed.

" The next four discourses are translated from those of the Rev. Dr. J. H. Van der Pakmer, successor to Dr. Rau in the chair of Oriental Literature, and now Professor of Divinity, in the University of Leyden. His deep and extensive knowledge of the

ancient languages of the East, induced him to undertake a new translation of the Bible into the Dutch language. Of this work four parts are already printed, the first comprising the Pentateuch, the second the remainder of the historical, the third the poetical, and the fourth the prophetical books of the Old Testament; the fifth will contain the whole of the New Testament.

“The four following Sermons are selected from the posthumous discourses of the late Rev. Dr. Elias Annes Borger, Professor of History and Ancient Literature, in the University of Leyden. His principal theological works are ‘Observations on the Gospel of St. John,’ and an ‘Exposition of St. Paul’s Epistle to the Galatians.’ He also wrote two dissertations, which were publicly rewarded by the Society of Haarlem; in one of which he refuted the opinion of Eberhard ‘concerning the Origin of Christianity;’ and, in the other, ‘On Mysticism,’ the rise and progress of the modern German philosophy are detailed, and its absurdities exposed*. Professor Borger was born in February, 1784, at Joure, a village in Friesland; from his infancy he gave indications of extraordinary abilities, and at the age of seventeen he entered the University of Leyden. After having pursued his studies there for six years, he obtained the degree of Doctor in Divinity, and was immediately appointed ‘*Theologiæ Lector*,’ in which office he remained till 1815, when he was raised to the Professorship of Divinity; but grief occasioned by the loss of his wife, who died a few days after the birth of her first child, rendered him for some time incapable of fulfilling the duties of his office. In 1817, he became Professor of History and Ancient Literature. In 1819, he married a lady of an amiable disposition, and distinguished by uncommon talents, who died in the spring following, shortly after the decease of her infant daughter; having lived exactly as many days after her marriage as the Professor’s first wife. This last severe stroke was too much for his acute feelings; his mental sufferings overpowered a constitution naturally healthy and vigorous, and in October, 1820, in the 37th year of his age, he followed his second wife to the tomb, having survived her scarcely six months.

“The last six discourses are from those of the Rev. J. J. Dermout, Chaplain to his Majesty the King of the Netherlands, and Minister of the Dutch Church at the Hague. He is now engaged in writing a History of the Christian Church, of which the first volume is published, and highly commended.” *Preface*, p. vii.

Having thus made our readers acquainted with the writers to whom they are indebted for whatever instruction or pleasure the perusal of this volume may afford, it may perhaps be right to mention, that we have no doubt that the Translator has done ample justice to his originals. We have, indeed, been surprized at the knowledge of the English lan-

* “This last work was originally published in Latin.”

guage which he uniformly exhibits ; and should certainly never have discovered that it was the work of a foreigner ; the language is free, correct and elegant ; and in that respect does no little credit to the taste and talents of M. Werninck.

With respect to the Sermons themselves, a few extracts will soon put our readers in possession of all necessary information as to the tone and style of composition, and as to the views of pulpit oratory which are now embraced by the Dutch divines of the present day. All these are entirely framed upon the model of the French school of eloquence. There are the same oratorical transitions ; the same frequent interjections ; the same substitution of description for argument. We wish we could add, that there is the same redeeming fervour and eloquence which distinguish the best compositions of Bourdaloue and Massillon, and which compensate, and *only just* compensate, for the truth, and simplicity and pathos, and we may add, the usefulness, in which they are deficient. In saying, however, that these Sermons, which M. Werninck has translated, are composed upon a vicious model—vicious, because it is a model which it can never be safe to *imitate* ; we consider ourselves as detracting but very little from that which is the peculiar recommendation of the volume before us. It is, as a specimen, of the eloquence of the Dutch pulpit in the present day, that they will probably be purchased ; and with that view, what is wanted, is a true representation only ; and this, we take for granted, M. Werninck has supplied. We could, indeed, have wished that he had given us a few specimens of *doctrinal*, as well as of practical and hortatory divinity—if any such there be in the *Sermons of the modern Dutch preachers*—however we were much gratified by observing, that the Reformed Churches of Holland, if we may judge from the volume before us, have not imitated the example of their brethren of Geneva. There is, it is true, no taint of Calvinism in any single passage of the Sermons before us ; but they are also perfectly free from Socinianism. The great and fundamental doctrines of Christianity are plainly avowed and enforced, and the Bible is interpreted by them, somewhat poetically, perhaps now and then, but still in its plain and literal sense. We do not hear of the *Mosaic mythology*, as some Lutheran divines, of the present day, describe the religion of the Old Testament ; nor is the sacrifice of Christ spoken of as an oriental *figure of speech*, in the phrase of those who now sit in the seat of Calvin. They seem, indeed, to have been adapted very carefully to

the meridian of polite hearers, and might be preached, without alteration, in the latitude of Grosvenor-Square; but the faults of them, be they what they may, have resulted probably rather from the false taste of those before whom they were to be preached, than from any wrong bias in the preachers.

The subjects treated of are as follows:—The Death of Moses. The Excellence of the Gospel. The Resignation of Job. The Impossibility of Serving God and the World. Insufficiency of the External Profession of Christianity. The Nature and Importance of Religious Fear. The Progress of Christianity. The Unanimity of the Primitive Church. The Necessity of Habitual Preparation for Death. The Prodigal Son. Sin the Source of National Calamities. Jesus Glorified in Heaven. Piety the Source of Domestic Happiness. Christian Triumph in Affliction. The Wisdom of Jesus in the Selection of his Apostles. On Providence. On the Re-Union of the Faithful in Eternity. Of our Saviour's Knowledge of Man. The Excellence of Human Nature. The Superiority of Jesus, as a Preacher of Repentance. St. Paul at Athens. St. Paul on the Areopagus.

From this table of contents the reader will perceive, that the subjects discussed are most of them taken from the standard topics of exhortation and example. Nor is there any attempt at novelty in the management of the several arguments. It will, therefore, be easy to compare the ability which is displayed by the several writers with well-known models in our own language, and at once to apprehend the difference of taste in the respective compositions. In this view we extract the following passage from the first Sermon, upon the "Death of Moses." The text is taken from Deut. xxxiv. 1—5. where Moses is described as being taken up, before his death, to the top of Pisgah, from which the Lord pointed out to him the Promised Land.

"The Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar."

"It is not necessary to suppose, as some commentators do, that God strengthened the eyes of Moses in a supernatural manner. His sight not being impaired, he could easily see a very extensive tract of the land of Canaan, and judge by the part which he saw, of the beauty of that which lost itself in the distance. On the right side, towards the north, the horizon was bounded by Lebanon, the tops of which, covered with perpetual snow, seemed to

penetrate the clouds. At the opposite extremity, towards the south, beyond Zear, situated on the border of the Dead Sea, Moses discovered from afar the chain of the mountains of Seir, which bounded the land of Canaan on the side of the tribe of Judah. Between these two extremities an immense amphitheatre of land was situated, which extended itself before him as far as the utmost sea, that is, the Mediterranean. The whole country presented a most enchanting prospect, diversified by plains and heights, divided into two by the river Jordan, which, flowing from Lebanon, leaving on its right the land of Naphtali, and on its left the rich pastures of Basan, enters into the lake of Gennesareth, which laves the fertile mountains of Galilee. Following with his eye the course of the river, as it flows from the lake till it loses itself in the Dead Sea, Moses saw before him, towards the right, the summit of Mount Tabor, which commanded the fruitful plain of Esdralon. Perhaps his sight enabled him even to discern Mount Carmel on the border of the Mediterranean. Nearer to him, in the same direction, the forests, the meadows, and the hills of Gilead, displayed themselves. Before, and immediately under him, was the most beautiful part of the picture: there was the plain covered with palm trees, in which Jericho was situated, as in the midst of a garden, watered by the Jordan. At a little farther distance, the mountains of Olives presented themselves in all their imposing grandeur. Finally, on his left, his eye, repelled by the spectacle of the Dead Sea, reposed on the fertile hills of Judea, which were one day to become the theatre of so many astonishing transactions for the salvation of mankind. But, ah! who is able to describe what passed within the mind of Moses, as he contemplated the spectacle so enchanting to his sight, long accustomed only to the desert of Arabia. 'Behold now,' said he to himself, 'the land flowing with milk and honey, which Jehovah promised to my fathers! On whatever spot I cast my eyes, there shall my brothers, my friends, my children, dwell;—there shall the God of heaven and earth receive the purest sacrifices of his happy people. O Lord God! whose promises are immutable, thy bounty far surpasses our expectations and desires! I hail thee, O land, chosen by my God to be the centre from which the blessings of salvation shall spread to all nations. Though I may not repose under the shade of thy palm trees; though my ashes shall not mingle with those of my children, my eyes see thee, and my heart, filled with joy, springs towards thee from this arid mountain. O Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!'

“ And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.”

“ But could this be all that God said on such a solemn occasion? No, Christians; I think not. And, without pretending to

give credit to the traditions of the Jews relative to this subject, we may suppose that God, merciful and gracious, abounding in goodness and truth, and who had conversed with Moses face to face during his life, did render his death triumphant.

“We may imagine, that after Moses had viewed all the beauties of the land of Canaan, God might say to him, ‘Be not too much afflicted that thou canst not enter it: the land flowing with milk and honey, is but a feeble representation of the inheritance which my eternal mercies have prepared for those who love me. Come, thou faithful servant, enter into the rest of thy Master, and let thy soul, purified through the merits and intercession of that Prophet, who will be greater than thou, and whose sacrifice thou hast shown in the shadows of the ceremonial law, enjoy for ever those delicious rivers and eternal pleasures which are at my right hand.’

“So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.” P. 8.

The above passage is not without merit, as a sort of rhetorical exercise upon the text, but the next instance which we shall give of a similar artifice to excite attention is more characteristic, and possesses some ingenuity. It is from the sermon of M. Dermont, upon the Excellence of Human Nature, and the text is from Psalm viii. 5.—“Thou hast made him a little lower than the angels, and hast crowned him with glory and honour,” which is thus stretched out into a complete picture.

“In explaining the Psalm from which our text is taken, it will be necessary to place before you the circumstances of the Psalmist.

“Of all the different situations of life which David filled, no one seems to have been better adapted to the composition of this sacred song, than that in which he was placed when he kept his father's numerous flocks. It is a youthful hymn, which, in his riper years, after his exaltation to the throne of Israel, the Psalmist gave to his chief musician, that it might be used in public worship. The scene is laid in one of the fair fields of Bethlehem, on a summer evening, brightly illumined with the mild radiance of the moon, and the twinkling of the stars. This idea we gather from the song itself, in which the sun, the splendid light of the world, is not named. Figure to yourselves the pious young man, seated on a rising ground, in this pleasant, refreshing season; no shrill notes of cheerful birds disturb the slumbering shepherds, the flocks are at rest, light and shade divide the green pastures of the charming landscape. Behold him enchanted with the beauty of the scenery around and above him! His religious feelings are awakened, and he sings to the God of heaven and earth, with grateful admiration, in the sublime language: ‘O Lord, our Lord, how excellent is thy

name in all the earth ; and thou hast set thy glory above the heavens.'

" This leads us to consider the subject of the religious night thoughts contained in this Psalm." P. 350.

Both this sermon, and that from which we extracted the former passage, are able sermons ; but as our object is only to select what appears to us as being characteristic, it is not necessary to enter into their merits. The next passage, which we shall extract is also illustrative of a peculiar school of eloquence. The figure by which our Saviour is introduced, as addressing mankind, is somewhat bold, and whether the topics are happily chosen, may be made a doubt. It is from a sermon of M. Rau, on the Excellence of the Gospel.

" Mortals ! A God, moved with compassion at your miseries, sends you his Son, to instruct and console you. Made like unto us, that Son ennobles our infirmities by partaking of them ; speaks to us with the tenderness of a brother, and with the irresistible majesty of an ambassador from God. ' Unhappy men,' he says, ' despised by your fellow creatures, be encouraged ; I am your Brother, you are dear to the Almighty, he sends me to wipe away your tears.'—' The Spirit of the Lord God is upon me ; he hath anointed me to preach good tidings to the meek ; he hath sent me to bind up the broken-hearted, and to comfort all that mourn *.' ' I come not to confound you with the lessons of an austere wisdom, or with abstract speculations : no ; I come to live, to suffer, and to die with you. I have voluntarily partaken of your sorrows, that I may gain your confidence, and I myself will conduct you to the source of all consolation.—Listen to my doctrine : it is pure as the heaven from which it emanates.—Children of a celestial parent, look around you on the natural world : it is the theatre where his perfections are displayed : the universe is his temple, men and angels are his family, their fate is determined by his wisdom and goodness. The providence, that feeds the birds of the air and clothes the lilies of the field, watches particularly over you. All your sighs are numbered, and not a hair of your head can fall to the ground but by the permission of your Father. A plan, regulated by wisdom, and love, is already developing itself in the events of time, and shall be consummated in eternity. Go then, and, answering the end of your creation, co-operate with God in the execution of his vast and beneficent designs. Let love to him and to your brethren be the motive of your efforts. Study nature, that you may learn in the magnificence of the work the glory of the invisible Maker. Go, follow in your meditations the courses of the stars ; let navigation carry from one nation to another the praises of his majesty, and all mankind unite in one sentiment of gratitude, admiration, and love. But in the midst of your exer-

* Isaiah lxi. 1.

tions, forget not, that you possess a spirit, whose immortal destiny is already discernible in its faculties and desires. All that belongs to earth and time, is of a value far inferior to that which relates to eternity. To make known to you the reality and importance of eternal things, is one great object of my mission.

“Such is the language of the gospel; and you feel, I am assured, that it has a tendency to promote the virtue and happiness of man. It answers, then, the end of wisdom; and in this respect ‘the foolishness of God is wiser than men.’” P. 28.

In the sermons upon the “Insufficiency of the external profession of Christianity,” by M. Vernede, there are several traits of considerable merit—we extract the following, as among the best.

“My friends; were you ever present when a malefactor, who had been accused and convicted of some capital offence, was brought before the judge to receive the sentence of death? Perhaps the offender had been long bound with fetters of iron, and had languished in a gloomy dungeon: he could not doubt that an ignominious punishment would shortly terminate his days. Meanwhile, neither his chains nor the expectation of death dismayed him. But when he heard his sentence, what a change passed upon him! His courage failed; his strength forsook him; his knees trembled; his pallid countenance was overspread with a cold dew; he seemed already to suffer the agonies of the death that awaited him. Feeble, oh, too feeble image of the state of the sinner in the world’s last scene! Without doubt, his spirit, when separated from the body, immediately drinks of the cup of divine indignation, and has a fatal assurance of its eternal destiny. But what new terrors, what deep despair, shall seize the sinner, especially if he have been a Christian in name and in profession, when he shall see the judgment set, and the books opened*; the Judge, who once died for sinners, surrounded by legions of angels, ready to execute his orders: hell expecting its prey;—and shall hear the final sentence pronounced on him personally, ‘I never knew you; depart from me, you that work iniquity!’

“Oh that we could place before you a representation of that awful scene, in colours so vivid, yet so sombre, that it might alarm and ‘save, by fear pulling them out of the fire,’ some, who till now have been plunged in fatal security, and on whom the awful sentence shall infallibly be executed, if they repent not! O God†! ‘Set not thy terrors in array against us!’ O merciful Redeemer, preserve us by thy almighty grace from hardness of heart; and let the knowledge of thy terrors, and not less the knowledge of thy love, constrain us to listen now to the voice that says, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

* Dan. vii. 10.

† Job. vi. 4.

that, in the last great day, thou mayest address to us the transporting invitation:—'Come, ye blessed of my Father, enter the kingdom prepared for you from the foundation of the world'. Amen." P. 111.

Perhaps the best sermons in the collection, according to the taste of this country, are the three last, by M. Dermont, on St. Paul at Athens. They are in a strain of moral reflection, which is certainly more agreeable to read, than the over-strained efforts at effect (so, at least, they seem to an English reader,) which distinguish the greater number of these compositions. We have only room for a single specimen, with which we shall close our extracts. After having expatiated upon St. Paul's character, and filled up a complete picture of his probable life at Athens, the author proceeds to draw some reflections from what had been said; and though these reflections are not perhaps new in themselves, yet they have much of the effect of novelty to the reader of the volume before us.

"We learn, from our contemplation of Athens, that civilization is not in itself adequate to the improvement of morality; and that virtue does not keep pace with the progress of intellectual light. In Athens, where the arts and sciences had attained the highest perfection, and strangers resorted from all countries to increase their knowledge and improve their taste, the character of the citizens was as weak and insignificant as we can well imagine. Nor will this seem strange to us, when we consider that the melioration of man must begin with the heart; that, without moral cultivation he is, with all his knowledge and refined taste, nothing more than a sagacious animal; and that nothing but the true and pure knowledge of God can ennoble the mind. We should dishonour ourselves if we were to speak contemptuously of those arts which so well provide for the necessities of this life, and constitute the honour and ornament of our age; but we wish you to observe, that something more is requisite to render you good and happy than a liberal education, and proficiency in the various branches of human knowledge. Nor need we visit Athens to be convinced that a great understanding may be allied to a base heart; and that a noble genius and exquisite taste may be made subservient to the most detestable propensities. If intellectual cultivation were alone sufficient to promote morality—then ought the present age, in which no means of adorning the mind is neglected, to surpass in goodness every preceding generation: then ought our towns, in which civilization is carried to its greatest height, to be more virtuous than our villages: then ought the rich and the noble to be examples of morality and religion to their less informed fellow-

countrymen; but who will dare to make the comparison? Fathers and mothers! forgive the earnestness with which we admonish you;—whatever besides you cause your children to learn, in order that they may appear to advantage on the stage of time, let the principles of religion be impressed on their hearts; and do not suffer them to remain ignorant of their relation to God, and their destination to a future world. My young friends, with all the zeal you manifest for the cultivation of your understandings and taste, keep your minds open to receive the truths of religion, and the instructions of Jesus Christ. Then will your knowledge be sanctified, your hearts ennobled, and your happiness in time and eternity secured." P. 399.

We take leave of these sermons with many thanks to M. Werninck for the trouble which he has taken, and with every praise for the manner in which he has executed his task. Considered as the *elite* from the works of the whole body of Dutch preachers, in the present day, they are not, perhaps, quite so valuable as might have been expected; but in themselves, they display considerable power, and we have no hesitation in recommending them warmly to the patronage of the public.

ART. IX. *An introductory Address on Occasion of the Opening of the General Theological Seminary of the Protestant Episcopal Church in the United States of America. Delivered in Trinity Church, in the City of New York, on Monday Evening, the 11th of March, 1822. By John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in the State of New York, and Professor of Pastoral Theology and Public Eloquence. Published at the Request of the Trustees. 40 pp. 8vo. New York. 1822.*

HAVING lately devoted a considerable portion of our Journal to the consideration of the actual state of the Protestant Episcopal Church in North America*, and of the General Theological Seminary, which has recently been founded by the pious munificence of her members; it was not our intention to have again resumed the subject. A copy, however, of Bishop Hobart's admirable Address, delivered on occasion of opening this Seminary in the city of New York, having been transmitted to us, we gladly devote two or three of our concluding pages to a brief analysis of its contents.

* See Brit. Crit. for May, p. 540—555. and June, p. 579—595.

The venerable Prelate's Address embraces four topics, viz. the objects of the Institution,—its principles,—its results,—and the means by which these objects and results are to be obtained.

I. The object proposed is the creation of a learned, orthodox, pious, and practical ministry. How essential this is to the welfare of the Church, our readers need not be informed. By an orthodox ministry, Bishop Hobart does not mean orthodox according to individual opinion, but according to those principles, which, having been drawn from the Sacred Oracles—having received the sanction of the great body of Christians in every age—and having been handed down from the Apostles' times,—are embodied in the Articles and Liturgy, and illustrated in the Homilies of the Church. The doctrines, which, as our readers well know, shine conspicuous in these venerable formularies, and which are expressed in them with a simplicity, force, and pathos, that render them universally interesting as standards of truth, and guides of devotion, it will be the great object of the General Theological Seminary of the Protestant Episcopal Church to inculcate, to explain, and to defend.

“Acquainted,” says Bishop Hobart, “with their evidences, their nature, and practical importance, with the danger of the errors that have obscured them, with the fallacy of the objections that have assailed them, we trust the clergy here educated will be conspicuous, and firm, and persevering teachers of those doctrines which constitute the Gospel the power of God unto salvation—of the truth which lies at the basis of this sacred system, the corruption and sinfulness of man, attested by his heart and his conscience, by observation and experience—of his recovery from this lapsed state, and his restoration to the forfeited favour of his Maker, through a lively and operative faith in the divine mediation of that eternal Son of the Father, who, sustaining the penalties and performing the requisitions of the divine law, vindicated the infinite justice and holiness of the divine government; and thus making atonement for iniquity, is mighty to save us from our sins, being God over all; and is touched with a feeling for our infirmities, being man, clothed with our nature—of the incomprehensible, but powerful influences of that divine Spirit, by which, in perfect consistency with the free powers of the human mind, its errors are rectified, its corrupt passions renewed, and all its powers and principles devoted to the service of the first and best of Beings, the Creator, Redeemer, and Sanctifier of man, and to the ‘love of the things which he commands, and to the pursuit of that which he does promise’—and finally, of the necessity of union with the ministry, in the participation of the ordinances of that spiritual

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society, the body of Christ, through which, from him, its head, the merits of his obedience and death, and the efficacy of his divine grace, are applied and conveyed to the faithful. These are the truths which, strictly evangelical, proclaiming as they do the glad tidings of pardon, and holiness, and immortality, to guilty, corrupt, and perishing man, and agreeable, as far as reason can comprehend them, to all her dictates, and exalting and confirming all her wishes and hopes, we trust, the institution, whose organization we now celebrate, will send forth heralds to proclaim with fidelity, with fervour, and with triumph to the world.

“ And to do this, they must have experienced the renovating and holy efficacy of these truths on their own minds, and hearts, and lives.” P. 9.

The ministry, therefore, must be a *pious* ministry, exemplifying the sanctity of the doctrines and precepts of the Gospel, in the holiness of the lives of its members ; and also a *practical* ministry,—practical as it respects the judicious application of their talents and knowledge to preaching, and to the discharge of parochial duties. On the subject of preaching, the learned Prelate offers the following brief hints, which we recommend to the consideration of those young clergymen, who are in danger of substituting prettinesses and meretricious ornaments for that sobriety of language, and earnestness in delivery, which are essential ingredients in pulpit eloquence.

“ In *preaching*, carefully avoiding all needless exhibition of critical skill, all those ingenious and refined speculations, and all those meretricious arts of gesture or of style, which seek, and can answer no other purpose than to advance personal fame and secure popular applause ; and presenting the truth as it is in Christ Jesus, according to the varying circumstances of their flocks, with all the illustrations indeed which useful learning can furnish, with all the force which just reasoning can urge, with all the ornaments which a correct imagination can suggest, and with all the grace and energy which an impassioned elocution can inspire, but with that simplicity which, in

‘ Man or woman, but most of all
In man, that ministers
In sacred things,’

delights and charms, and in the preacher edifies and triumphs ; for it proves, in all, the entire absence of every selfish or sinister motive ; and in the preacher, the total forgetfulness of himself in the overwhelming and supreme solicitude to save the souls of those to whom he preaches.” P. 13.

II. The *principles*, on which the General Theological Seminary is to be administered, are necessarily adapted to

the peculiar constitution of the Protestant Episcopal Church in America; but the course of *instruction* pursued will ever keep in view the truths of Scripture as maintained by the Church universal, and professed in that apostolic branch of it; and also the ministry, ordinances, and worship, which, as to their essential parts have the same divine and primitive authority. The study of the Fathers of the Church is justly recommended in the course of theological study prescribed by the House of Bishops, as one of the best expedients for guarding the student against many of the errors of modern times. Keeping these principles in view, in the education of ministers, Bishop Hobart leads his hearers to anticipate

III. The most important *results*, in the promotion of the best interests of society,—in advancing the spiritual interests of mankind, and in securing the extension and prosperity of the Church.

“ In providing,” he remarks, “ a learned, orthodox, pious, and practical ministry, you provide for *society* firm supporters of its laws and its order, able teachers, both by precept and example, of all those virtues and duties which strengthen and adorn the various relations of life, and render them a source of exalted enjoyment. Never existed a nation which did not find it necessary to bring in the aid of the ministers of religion to the laws and the government which bound them together. And ‘ obedience for conscience sake ’ is the duty which Christian ministers enforce with motives addressed to the reason of men; while the teachers of false religions appealed only to their superstitious fears.

“ But in providing a learned, orthodox, pious, and practical ministry, you furnish able guardians of the *spiritual interests* of mankind—their comforters in adversity—the sharers of their joys in prosperity—their guides through the doubts, the changes, the sins, and the sorrows of the world, to him who is mighty to save them, to that heaven where he will give them an eternal and glorious rest. You provide pastors to excite, and nourish, and preserve your virtues—to carry light, and hope, and consolation to the couch of sickness, harassed by doubts and fears—and attending on the last scene of nature, to open to the departing spirit the glories of eternal day, and to bid it—Go—go in peace, in hope, in triumph, and be for ever with the Lord.

“ Eminently fitted as *our Church* is from her evangelical doctrine, her pure worship, her divinely constituted ministry and apostolic ordinances, her decent and orderly rites, to take a leading station in the great work of securing to mankind the blessings of religion; in *her extension and advancement* we anticipate another important and interesting result from the success of the theological seminary which she has established.

“Furnish her with a clergy of learning, of sound principles, of pious and practical zeal, who will exhibit her worship and ordinances in their primitive excellence and beauty, who will proclaim and defend her doctrines with talent, and with force and persuasion, and who, in the spirit of their ordination vows, will be an example of holiness in their private character, and of fidelity in their professional duties—and our Church will advance in general estimation and confidence.” P. 20.

We have transcribed these sentences, because they furnish a complete vindication of that course of study pursued at our Universities, against the assertions of those modern cavillers, who, in their zeal for innovation, would annihilate every religious institution which has its origin in the wisdom, piety, and munificence of our forefathers.

IV. The *means* by which these objects are to be accomplished, and these results attained, are stated to be the contributions and exertions of Churchmen in general—the fidelity of the trustees—the talents and attention of the Professors of the Seminary—and the diligence and piety of the students. On the last of these topics, we have the following admirable remarks, with which we shall conclude, and which we transcribe for the gratification, and (we would hope) for the edification also, of such of our readers as have either recently been ordained, or are preparing for the sacred office.

“Oh! who among us can realize this office and this charge, and not be almost overwhelmed with the awful responsibility which they involve. There is One who can make us sufficient for these things; or who would not shrink from the work? Realize, young gentlemen, daily and constantly, its nature and its responsibility; that you may daily and constantly, looking to the source of your strength and consolation, labour to prepare yourselves for the discharge of its momentous duties. Furnished, as you will be, with all the means of advancing in the great work of theological science, it would be disgraceful to you to suppose for a moment that you will fail in the disposition, or relax in your diligent and unremitted exertions, to avail yourselves of them. Destined to be the ministers of a Church which, when we identify her in her evangelical doctrines, her apostolic ministry, and her pure and primitive worship, with the venerable Church from whom she boasts her origin, stands foremost among the Churches of Christendom, we call on you to rouse a holy ambition, not to disgrace, by superficial attainments, by error in doctrine, or levity, or unholiness in life, her elevated character, her sacred cause. Go back to the first ages of Christianity, and contemplate the learning and the eloquence of an Origen and a Tertullian, a Cyprian and a

Jerome, a Basil and a Chrysostom, an Athanasius and an Augustine. Bring often to view the constellation of divines, that adorned and adorns the Church from which you are descended, illustrious in talents, learning, and in eloquence; and aiming at their learning and eloquence, be emulous also, with equal fidelity and zeal, to come forward in the world, the champions of the Christian faith.

“ But, my young friends, unhallowed will be the ambition which devotion to the glory of God does not guide and sanctify. It will not, like the holy inspiration from heaven, warm, and brighten, and purify; but, kindled at the impure altars of the world, it will consume and destroy. Be on your guard, then, against worldly ambition—be on your guard even against literary and theological fame: love it indeed, and cherish it—it leads to generous and ardent exertions; but love and cherish more—love and cherish supremely—the approbation of your Master, the promotion of his glory, and the salvation of the souls of your fellow men. With that Master hold constant intercourse, not only in the worship and ordinances, which it is not to be supposed that you would neglect, but in stated private devotion and in secret prayer: and in short ejaculations, taken from the devotional language of Scripture, or from the inimitable forms of the Church, lift up your hearts, even in the midst of your studies, and your duties, to heaven—to your Saviour and your God. Of prayer it may be said with more than poetic truth,

‘ ——— ardent, it opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.’

“ Amidst the investigations and high pleasures of literary and theological science, never forget, that with the humblest individual, to the salvation of whose soul your labours will be hereafter directed; you must, as sinners, rely for pardon on the atonement, and for sanctification on the grace of the divine Mediator. Fading are those wreaths of glory that crown the successful competitors in the race, the worthiest that worldly ambition can pursue, of literary fame. But there is a promise in which mere worldly ambition has no part. ‘ They that turn many to righteousness shall shine as the stars for ever and ever.’ Be emulous of this glory, my young friends; and God grant that it may reward the arduous but exalted labours of that ministry which is your choice; and for which, we trust, you will be here honourably fitted. The Lord bless you and keep you—The Lord make his face to shine upon you and be gracious unto you—The Lord lift up the light of his countenance upon you and give you peace.” P. 33.

ART. X. *Lady Jane Grey, and her Times.* By George Howard, Esq. 400 pp. 8vo. 12s. Sherwood & Co. 1822.

MR. HOWARD has shewn great diligence in collecting almost every thing that was to be collected relative to a person whose unhappy fate, and numerous excellencies must excite a powerful interest, as long as the history of our country endures. Little new was to be expected on such a subject; and the task of the compiler would be faithfully executed, provided he omitted nothing *old* which the public would care to see revived :

—— si forte necesse est,
Indiciis monstrare recentibus abdita rerum.

All this, we think, Mr. Howard has successfully performed. His book, perhaps, would be more readable if it were less clothed with citations from Shakspeare and Rowe: but this is our own opinion only: there are others, we know, who would think nothing of a treatise, even on Algebra or Crystallography, unless it was inlaid and conglutinated with sparkling quotations; and the first business of a writer, if he looks to the very laudable object of selling his book, is to consult the taste of different classes of readers, even at the expence of his own.

Of the subject of this memoir, old Fuller has observed, after his quaint fashion, that “her soul was never out of the nonage of afflictions, till death made her full of years to inherit happiness.” He speaks of her, while a child, as if “her father’s house was a house of correction; nor did she write woman sooner than she did subscribe wife.” Lady Jane Grey was born at Bradgate, a fair seat of her father, the Marquis of Dorset, in Leicestershire. This mansion was principally built of brick in a square shape, with a turret at each angle. The several apartments may still be traced from the remnant of the walls, and it is not many years since that the greater part of the house was standing. An aged person in the neighbourhood remembered to have been in every room, and noticed in particular, that there was a door out of the dining room into the chapel.

The education of Lady Jane was conducted on a scale much more extensive, than modern times are in the habit of applying to female understanding. In an Elegy written after her death, by Sir Thomas Chaloner, she is commended for her beauty and her wit; for her stupendous skill in languages, of which eight are enumerated, Latin, Greek, He-

brew, Chaldaic, Arabic, French, and Italian. The poet farther observes, that she played well on instrumental music, wrote a clear, fair hand, and was excellent at her needle; notwithstanding all which endowments she was of a mild, humble, and modest spirit, and never shewed an elated mind till she manifested it at her death.

Lady Jane's preceptor, as is well known, was John Aylmer, afterwards Bishop of London, a divine zealously attached; in times in which such attachment was great courage, to the Protestant faith. Roger Ascham also contributed to her education. He lived in the vicinity of Bradgate, and taught writing. As he was an excellent penman, Lady Jane's "clear, fair hand," was probably formed under his tuition.

At seven years of age, Lady Jane was frequently set up as a pattern for imitation to her cousins, Mary and Elizabeth. The Dorsets were frequent visitors to the Dowager Queen Katharine, and on these occasions, for the most part, their accomplished daughter accompanied them. Katharine kept an establishment almost equal to a royal court. She resided much in a palace at Chelsea, which occupied the site between Winchester-house and *Don Saltero's* tavern. On her marriage with Sudley, the Lord High Admiral, she lived much at Hanworth, and here also Lady Jane was a frequent guest. Katharine herself was learned, and a patroness of learning; so that she understood and appreciated the merit of her visitor. She died during the stay of Lady Jane, who had just entered her eleventh year.

Young as she then was, her hand had been already sent for by the Protector Somerset for his son, Lord Hertford. But Dudley counteracted the match. Henry VIII. was grand-uncle to Lady Jane. Queen Katharine Parr, by marriage, was consequently grand-aunt. The Lord Admiral, by his union with the Dowager Queen, was considered by the Dorset family in the light of a close relation, and was permitted to exercise great influence in the establishment of their daughter. Dudley at this time contemplated the probability of marrying her to the youthful King.

On the fall and execution of the Lord Admiral, Lady Jane once more returned to the seclusion of Bradgate. It was during this period that she received the visit from Roger Ascham, which we shall take the liberty of giving in his own words, from which Mr. Howard has only slightly deviated.

"And one example whether love or fear doth work more in a child for virtue and learning, I will gladly report; which may be heard with some pleasure, and followed with more profit.

“ Before I went into Germany, I came to Brodegate in Leicestershire to take my leave of that noble lady Jane Grey, to whom I was exceeding much beholding. Her parents, the Duke and Dutchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading *Phædo Platonis* in Greek, and that with as much delight as some gentlemen would read a merry tale in Boccace. After salutation and duty done, with some other talk, I asked her, ‘ Why she would lose such pastime in the park ? ’ Smiling, she answered me, ‘ I wisse all their sport in the park is but a shadow to that pleasure I find in Plato. Alas ! good folk, they never felt what true pleasure means. ’ ‘ And how came you, madam, ’ quoth I, ‘ to this deep knowledge of pleasure ? and what did chiefly allure you unto it, seeing not many women, but very few men, have attained thereunto ? ’ ‘ I will tell you, ’ quoth she, ‘ and tell you a troth, which, perchance, you will marvel at. One of the greatest benefits that ever God gave me is, that he sent me so sharp and severe parents, and so gentle a schoolmaster ; for, when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world : or else I am so sharply taunted, so cruelly threatened, yea, presently sometimes with pinches, nips, and bobs, and other ways (which I will not name for the honour I bear them) so without measure disordered, that I think myself in hell till the time come that I must go to Mr. Elmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whiles I am with him : and when I am called from him, I fall on weeping ; because whatsoever I do else but learning, is full of great trouble, fear, and whole misliking unto me ; and thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more ; that, in respect of it, all other pleasures, in very deed, be but trifles and troubles unto me. ’ I remember this talk gladly, both because it is so worthy of memory, and because also it was the last talk that ever I had, and the last time that ever I saw that noble and virtuous lady.” *Ascham's Schoolmaster*, B. I. p. 94. ed. 1711.

She was again the theme of Ascham's praise in a letter to his friend Sturmius. The passage is so apposite to that we have just quoted, that we are surprised not to find it in Mr. Howard's pages.

“ Hæc superiore æstate cum amicos meos in agro Eboracensi viserem, et inde literis Joannis Cheei in Aulam, ut huc proficiscerer, accitus sum ; in viâ deflexi Leicestriam, ubi Jana Graia cum patre habitaret. Statim admissus sum in cubiculum : inveni nobilem puellam, Dii boni ! legentem Græcè Phædonem Platonis ;

quem sic intelligit, ut mihi ipsi summam admirationem injiceret. Sic loquitur et scribit Græcè, ut vera referenti vix fides adhiberi possit. Nacta est præceptorem Joannem Elmarum, utriusque linguæ valdè peritum; propter humanitatem, prudentiam, usum, rectam religionem, et alia multa rectissimæ amicitiae vincula mihi conjunctissimum."

And so strong was the impression made upon him by this incident, that he commemorated it a third time to herself, in language of still greater energy.

"Nihil tamen in tantâ rerum varietate tam justam mihi admirationem refert, quam quod hâc proximâ superiori æstate offenderim te, tam nobilem virginem, absente optimo præceptore, in aulâ nobilissimi patris, quo tempore reliqui et reliquæ venationi et jucunditatibus sese dent, offenderim, inquam, ὡς ζῆν καὶ Θῆον, divinam virginem divini Platonis Phædonem sedulo perlegentem. Hac parte felicior es judicanda quam quod πατέρας μητέρας ex regibus reginisque genus tuum deducis." *Epist. III. 7.*

Lady Jane was firmly grounded in Protestantism; and an incident is related by Fox, in his *Acts and Monuments*, which marks her keen perception of the absurdity of the Romish superstitions. It occurred during a visit which she paid to the Princess Mary, at her mansion of Newhall, in Essex: and probably was not without its influence on her subsequent unhappy fate.

"She was asked by Lady Anne Wharton to take a ramble one afternoon; and their walk leading them past the Lady Mary's popish chapel, Lady Anne made a low curtesy to the host which was then lying on the altar. The young protestant did not understand this species of homage, and naturally asked if Lady Mary were in the chapel; to which Lady Anne answered, 'No;' adding, that she had made her curtesy to him that made us all! 'Why,' replied the sprightly and intelligent girl, 'how can he be there that made us all, and the baker made him?' Fox adds, that 'this his answer coming to the Lady Marie's ears, she did never love him after, as is credibly reported, but esteem'd him as the rest of that christian profession.'" P. 188.

The intrigues of Northumberland, for the elevation of his family to the throne, led to her ill-starred marriage with Lord Guildford Dudley. The young king, though already labouring under the illness which brought him to the grave, was highly pleased with the alliance, and, though naturally economical, is said to have been very bountiful on this occasion. The honey-moon was passed in Sion House, and it was scarcely concluded, when the ambition of her father-in-

law profited by the death of Edward, and invested the Lady Jane with the title and ensigns of royalty. The first days of her brief reign were spent, as was then customary, in the Tower. She stopped some time on her progress thither at Durham House, and proceeded thence, not through the city, but by water. The proudest woman in England, her mother the Duchess of Suffolk, assisted in bearing her train.

She was proclaimed with all haste. The Lansdown MSS. in the British Museum (198), have preserved the curious instrument by which her title to the crown was asserted: and Strype and Holinshed have recorded, that only one person was found bold enough, on this solemnity, to vindicate the Lady Mary's right. The latter historian has even given the name of the offender. It was Gilbert Pet, drawer to Ninion Sanders, vintner, dwelling at St. John's Head, near Ludgate. He was accused by his master, and on the following morning, at eight o'clock, was set on the pillory, and had both his ears cut off. During this punishment a herald was present and a trumpet blowing, and when it was over the culprit was taken down, and re-committed to the Compter prison. The friends of the Lady Mary believed that the judgment of heaven was visibly extended in retribution against Ninion Sanders; coming from the Tower by water, in a wherry, on the very evening of the proclamation, and shooting London Bridge, towards Blackfriars, he was drowned at St. Mary's Lock. The wherry-men were saved by their oars.

Nine days after Lady Jane's mockery of accession, Mary was proclaimed at the same places: and the council of her supporters set forth with an armed force to possess themselves of the Tower, and their prisoners. After this, as was usual on all political emergencies, they proceeded to St. Paul's, and vigorously sang *Te Deum*.

The details of Lady Jane Gray's conduct on this trying reverse, are not given on sufficient authority to justify the historian in incorporating them in his narrative. But the outline may be readily filled up, with little fear of violation of truth, from the authenticated particulars of her demeanour on other occasions, and from the known qualities of her character, very much in the manner in which Mr. Howard has filled it up. This also, as he has done it, is in better taste than the allegorical generalities of Fuller, who says, that "she made misery itself amiable by her pious and patient behaviour; adversitie, her night-clothes, becoming (not bearing, as Mr. Howard's printer, with due regard to

nonsense, has arranged it,) her as well as her day-dressing, by reason of her pious deportment."

The Duke and Duchess of Suffolk, Lord Guildford, and herself, were now imprisoned in separate apartments. To Lady Jane was assigned one of the warden's houses; and the Marquess of Winchester was instructed to demand from her the crown-jewels which had been placed in her possession. Every day added to the number of state-prisoners: and Mary herself took possession of the Tower as her regal abode previous to her coronation. Northumberland suffered after a short interval; but not until he had begged his life with a dastardly meanness, which seldom has been found to accompany a spirit of such otherwise lofty ambition. His letter to the Earl of Arundel, preserved in the Harleian collection (787) is as follows.

" ' Honble Lord, and in this my distress my especiall refuge, most wofull was the newes I receyved this evenynge by Mr. Lieutenant, that I must prepare myselfe ag^t to morrowe to receyve my deadly stroke. Alas, my good lord, is my cryme so heynous as no redempson but my blood can washe awaye the spottes therof? An old proverbe ther is, & y^t most true, y^t a lyving dogge is better than a dead lyon. Oh! that it would please her good grace to give me life, yea the life of a dogge, if I might but lyve and kiss her feet, and spend both life and all in her honble services, as I have the best part already under her worthie brother, and most glorious father. Oh! that her mercy were such as she would consyder how little proffitt my dead and dismemberd body can bringe her; but how great and glorious an honor it will be in all posterityes when the report shall be that soe gracious and mightie a queene had graunted life to soe miserable and penitent an object. Your honble usage and promise to me since these my troubles have made me bold to challenge this kindnes at your handes. Pardon me if I haue done amiss therin, and spare not, I pray, your bended knees for me in this distresse. The God of Heaven, it may be, will requite one day, on you or yours. And if my life be lengthened by your mediacion, and my good Lord Chancellor's (to whom I haue also sent my blurred letters), I will ever owe it to be spent at your honble feet. Oh! good my lord, remember how sweet life is, and how bitter the contrary. Spare not your speech and paines, for God, I hope, hath not shutt out all hopes of comfort from me in that gracious, princely, and womanlike hart: but that as the doleful newes of death hath wounded to death both my soule and bodye, soe the comfortable newes of life shall be as a new resurrection to my wofull hart. But if no remedy can be founde, eyther by imprisonment, confiscation, banishment, and the like, I can saye noe more but God

graunt me patyence to endure, and a heart to forgiue the whole world.

“ ‘ Once your fellowe and lovinge companion,
but now worthy of noe name but wretched-
ness and misery.

“ ‘ J. D.’ ” P. 321.

At the block, with equal cowardice, he acknowledged his guilt, and avowed himself a renegade from the Reformed Faith. Mr. Howard has reprinted a most amusing account of these transactions from the narrative of Stephen Paslin, a Frenchman, who resided in England during their occurrence. The narrative is so striking a specimen of accuracy, that, however long, we cannot forbear to lay it before our readers. Paslin's work has been translated into English, and the extract is from that translation.

“ ‘ Good God ! what a sedition was I witness to ! It happened that King Edward was sick at the castle of Grenois (Greenwich) ; his illness lasted three months, at the expiration of which he died. Then might you every where behold the people trembling, groaning, and beating their breasts ; then were all the milors much troubled, not knowing what steps to take. Hereupon milor Notombellant called together all the chief nobility, called lors, and set forth in several speeches that Henry the Eighth, King of England, had several wives, of which one was the mother of Madam Mary, who then pretended to the crown, and who is at present queen, whose mother having been found guilty of adultery, was condemned by the privy council of England, and all her posterity bastardized, and deprived of all claims to royalty ; and that thereupon the king had, by his last will, directed that his young son should be king, without having any regard to the Madam Marie and Madam Elizabeth, his daughters, which will was signed by the hand of the said Henry the Eighth, and approved and confirmed by an arret ; of which will the Duke of Notombellant availed himself, and remonstrated to the council that his daughter ought to be queen, and that she was, by her mother's side, nearly allied to the crown ; for, different from all kingdoms, the females here succeed to the throne. Many milors sided with him, and principally the duke of Suphor, the milor Arondelle, and the milor Marquis ; and the said Notombellant caused his daughter, named Madam Jane, to be proclaimed queen of the country, who, as I have before said, was married to milor Suphor. At her proclamation, the people neither made any great feasts, nor expressed any great satisfaction, neither was one bonfire made. The milor Notombellant set out to apprehend Madam Mary, in order to bring her prisoner to the castle of the Tower ; and took with him the Duke of Suphor, the milor Arondelle, and the milor Marquis, accompanied with fourteen or fifteen hundred horse.

“ ‘ But here fortune proved adverse to him and his enterprize : for being abandoned by his people, the poor prince, he and the Duke of Suphor, and the milor Arondelle, were ignominiously and basely taken prisoners, without having struck one stroke, or shewed themselves men of courage. This behaviour was undoubtedly very pusillanimous. They were conducted to the castle of the Tower, under an escort of about eight hundred men. The poor prince was ill advised ; he ought, notwithstanding any opposition that might have been made against him, to have sent milor Arondelle to take possession of the castle of d'Ovre (Dover), the good man Suphor to occupy the Tower, the milor Marquis to the castle at Rie, and his son-in-law to some other port, which he might have easily effected ; for I am certain that the whole kingdom trembled at his nod : and he, on the other hand, ought to have given battle to the queen, and have drawn to his party this seditious and noisy people, by the promises of money, which he might without difficulty have done, for the deceased king left treasure in the Tower. But God, who alone distributes victories, would not permit it ; and cities are in vain guarded by great captains and armed men, if God does not protect them ; wherefore in the government of a kingdom, God ought to be implored on all occasions, he being our most faithful guardian, which the royal prophet David, has well taught us. The afore-mentioned prisoners were taken to the Tower. The mob called the milor Notumbellant vile traitor, and he furiously eyed them with looks of resentment. Two days afterwards he was taken by water in a little bark to Ousmestre (Westminster), a royal palace, principally to indict and try him ; his trial was not long, for it did not last more than fifteen days at most ; and he, the Duke of Suphor, and the milor Arondelle were condemned by an arret of council to be beheaded in an open place before the castle of the Tower ; and they had all three the pain of seeing one under the hands of an hangman, before whom a whole kingdom had trembled, which, reader, was a lamentable spectacle. This hangman was lame of a leg, for I was present at the execution, and he wore a white apron like a butcher. This great lord made great lamentations and complaints at his death, and said this prayer in English, throwing himself on his knees, looking up to Heaven, and exclaiming tenderly, *Lorde God mi fatre prie fort ous poore siners nond vand in the hoore of our teath* : which is to say, in French, ‘ Lord God my father, pray for us men and poor sinners, and principally in the hour of our death.’ After the execution you might see little children gathering up the blood which had fallen through the slits in the scaffold on which he had been beheaded. In this country the head is put upon a pole, and all their goods confiscated to the queen.’ ” P. 326.

The coronation was scarcely over, when Lord Guildford Dudley and Lady Jane were arraigned for high treason, at

Guildhall. The trial was short, for the prisoners pleaded guilty. On their return to the Tower, they were accompanied by the lamentations of the populace. The day of their trial was the first on which they had been permitted an interview since their arrest, and when reconducted to prison they were again separated from each other.

The ill-planned attempt of Sir Thomas Wyatt hastened the catastrophe of their tragedy. The Duke of Suffolk's treason was attributed to his daughter: though it appears without doubt that the views of the insurgents were at that time fixed on the advancement of Elizabeth to the throne. Lady Jane had been condemned in November, 1553. It was not until the 8th of the following February, that Feckenham, the Queen's Confessor, afterwards Abbot of Westminster, was sent to acquaint her that she must prepare for death on the following morning. The conversation which this divine had with her, inflamed Mary's zeal to attempt her conversion, and a respite of three days was granted, during which Lady Jane was exposed to the unremitting persecution of a fiery bigot. A note of the formal conference between Lady Jane and Feckenham, which is said to have taken place before a large audience in the Tower, is still preserved in the British Museum. (Harl. Coll. 425.) It commences thus:—

"*Feckenham.* What thyng is requyryd in a crystyne?

"*Lady Jane.* To believe in Godd the Father, in Godd the Sonne, and in Godde the Holy Ghost; iii p̃sons in one Godd.

"*F.* Is there nothyng else requyryd in a crystyn man but to believe in Godd?

"*L. J.* Yes. We must believe in hym. We must love hym with all our harte, with all our sowle, and all our mynde, and our neighbor as our selfe.

"*F.* Why (S. Pawle saythe that yf I haue faythe) then faythe only justifieth not nor saveth not?

"*L. J.* Yes, surely; as St. Pawle saieth, faythe only justifieth.

"*F.* Why, St. Pawle saithe that if I haue faithe and want love it is nothyng?" P. 361. Note.

The conference terminated by a splenetic insult on the part of Feckenham, who felt himself worsted in argument. As he took leave he observed, "Madam! I am sorry for you and for your obstinacy: and now I am assured that you and I shall never meet again." To this, which Mr. Howard styles, we know not why, "A coarse witticism;" for however coarse it may be, it makes no pretence to wit, Lady Jane replied, "It is most true, Sir! we shall never meet again except

God turn your heart; for I stand undoubtedly assured, that unless you repent and turn to God, you are in a sad and desperate case; and I pray to God to send you his Holy Spirit, for he hath given you his great gift of utterance, if it please him to open the eyes of your heart to his truth."

To her father, when she learned his arrest, she addressed the following letter:—

"Father, although it hath pleased God to hasten my death by you, by whome my life should rather have been lengthened, yet I can soe patiently take it, that I yeeld God more hearty thanks for shortning my wofull dayes, than if all the world had been given into my possessions, with life lengthened at my owne will. And albeit I am very well assured of yō impatient dolours, redoubled many wayes, both in bewayling yo' owne woe, and especially, as I am informed, my wofull estate: yet my deare father, if I may, without offence, reioyce in my owne mishaps, herein I may account myself blessed, that washinge my hands with the innocence of my fact, my guiltless bloud may cry before the Lord, mercie to the innocent. And yet though I must needs acknowledge, that beinge constrayned, and as you knowe well enough contynually assayed; yet in taking upon mee, I seemed to consent, and therein grievously offended the queene and her lawes, yet doe I assuredly trust that this my offence towards God is soe muche the lesse, in that being in so royall estate as I was, my enforced honō neuer mingled wth mine innocent heart. And thus, good father, I have opened unto you the state wherein I presently stand, my death at hand, although to you perhaps it may seeme wofull, yet to mee thear is nothing that can bee more welcome than from this vale of misery to aspire to that heavenly throne of all ioy and pleasure, wth Christ my Saviour: in whose stedfast faith (if it may be lawfull for the daughter soe to write to the father) the Lord that hath hitherto strengthened you, soe continue to keepe you, that at the last wee may meete in heaven with the Father, Sonn, and Holy Ghost.

I am,
Your obedient Daughter till death,

JANE DUDLEY."

P. 365.

On the night before she suffered, she took up a Greek Testament, and on some blank pages at the end she wrote an exhortation to her sister, Katharine Lady Herbert; and at the same time she finished and corrected a prayer which Mr. Howard ought to have preserved inviolate from its modern masquerade. She declined a proposed interview with her husband, who, on the morning of the 12th of February, was executed within the walls. She acknowledged him by

a token as he passed to the scaffold. The corpse on its return was borne beneath the window of her cell, and when she had seen it pass she prepared herself for her own fate. A scaffold was erected upon the green opposite the white tower. When she mounted it she thus addressed the spectators:—

“ Good people I come hither to die ; and by a law I am condemned to the same. My offence against the queen’s highness was only in consent to the device of others, which is now deemed treason ; but it was never of my seeking, but by counsel of those who should seem to have further understanding of such things than I, who knew little of the law, and much less of the titles to the crown. The fact indeed was unlawful, and the consenting thereunto by me, or in my half. I do wash my hands thereof in innocence before God and you, good Christian people, this day.”—It was observed, that at these words she wrung her hands ; not, however, from agony, but rather, as it would seem, as an action in literal consonance with her words. That it really was so, may be drawn from her instantly proceeding, “ I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and that I look to be saved by none other mean but only by the mercy of God, and the merits of the blood of his only Son Jesus Christ ; and I confess, when I did know the word of God, I neglected the same, and loved myself and the world, and therefore this plague and punishment is happily and worthily happened unto me for my sins ; and yet I thank God of his goodness, that he hath thus given me a time and respite to repent. And now, good people, while I am alive, I pray you to assist me with your prayers.” P. 381.

Feckenham stood by the block, for she was not allowed the attendance of a Protestant divine. Her last words to him were, “ God will abundantly requite you, good Sir, for your humanity to me, though your discourses gave me more uneasiness than all the terrors of my approaching death.” Having finished her devotions, she prepared to undress.

“ On proceeding to untie her gown, the executioner stepped forward, and rudely attempted to assist her ; but she mildly desired him to let her alone, and turned towards her two gentlewomen, who helped her in taking off the gown, and also her ‘ froze paste and neckercher,’ giving to her at the same time a white handkerchief to tie over her eyes. The executioner now knelt down and asked her forgiveness, which she acceded to him most sweetly and willingly ; when he desired her to stand upon some straw, and in doing this she first saw the fatal block. With that sight, however, she seemed not dismayed ; but said to the executioner, ‘ I pray

you despatch me quickly." She then knelt down, and said, "Will you take it off before I lay me down?" To which the executioner answered, "No, madam."

"The unhappy but patient victim now bound the handkerchief over her eyes; and, feeling for the block, said, "What shall I do? Where is it?" At this question, one of the persons on the scaffold guided her towards the block, on which she instantly laid her head, and then, stretching forth her body, exclaimed, "Lord, into thy hands I commend my spirit!" A pause of one moment ensued—the axe fell." P. 383.

Thus fell one of the most illustrious persons, whether we regard her birth or her qualities, which the annals of our own or any other country record. Old Fuller's distich says every thing which can be written on her story,

"Nescio tu quibus es, Lector, lecturus ocellis :

"Hoc scio, quod siccis scribere non potui."

Horace Walpole in his Catalogue of Royal and Noble Authors has thus enumerated her works.

"Four Latin Epistles—three to Bullinger, and one to her sister the Lady Katharine; printed in a book called "*Epistolæ ab Ecclesiæ Helveticæ Reformatoribus, vel ad eos scriptæ, &c. Tiguri, 1742. octavo.*" The fourth was written the night before her death, in a Greek Testament, in which she had been reading, and which she sent to her sister.

"Her Conference with Feckenham, Abbot of Westminster, who was sent to convert her to Popery.

"A Letter to Dr. Hardinge, her father's chaplain, who had apostatized; but the authenticity of which we have already stated to be doubtful.

"A Prayer for her own Use, during her Confinement.

"Four Latin Verses, written in prison with a pin.

"Her Speech on the Scaffold.

"The Complaint of a Sinner.

"The Duty of a Christian.

"Walpole also mentions the Letters or Notes, written in the Manual of Prayers, already recorded; and she is said, both by Hollinshed and Sir Richard Baker, to have written some other things; but these authors do not specify them, nor say where they are to be found." P. 390.

ART. XI. *Travels along the Mediterranean, and Parts adjacent; in Company with the Earl of Belmore, during the Years 1816-17-18: extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. &c. Illustrated by Plans and other Engravings. By Robert Richardson, M.D. Licentiate of the Royal College of Physicians in London. In Two Volumes. 8vo. Cadell. 1822.*

DR. RICHARDSON sailed from Southampton on the 21st of August, 1816, and arrived at Alexandria, in the August of the year following, having in the mean time visited Constantinople and Greece. This part of the journey occupies only a dozen pages, the object of the author being almost exclusively confined to a description of Egypt and Palestine. He travelled in the suite of Lord Belmore and his family; and, as this consisted partly of females, the reader will, of course, not expect to meet with any romantic descriptions of hair-breadth scapes, and perils, whether in the wilderness or among the haunts of men. The party, however, proceeded as far up the Nile as the second cataract; and, as the journey was effected without any danger or material privations, this fact alone is interesting, as affording a satisfactory evidence of the improvement of the state of society in Egypt, under the rule of the present Pacha.

Dr. Richardson would not appear to be a person pointed out for a traveller in the East, by any extraordinary pretensions to learning and enterprize; but he is a steady, observing man, and completely conciliates the confidence of his reader, on the score of veracity. Imagination is a dangerous quality for a traveller in Egypt or Palestine, where there are so many exciting circumstances; but still, as it is imagination which alone lends an interest to the scenes and objects that meet the eye of the traveller, in the latter country particularly, we think it a great recommendation of the work before us, that our author appears to have surveyed almost every spot, with the Bible in his recollection. His conclusions, indeed, are often exceeding rapid, and founded upon very slender premises; however, he visited Palestine with the true taste and spirit; and the reader will be both amused and instructed in following him over the scenes which he describes, and canvassing, with him, the scripture names of the various towns which now lie buried under modern appellations.

Having spent a few days at Alexandria, our author and his party proceeded to Cairo, to which place they travelled by water. This town has been so often described, that we shall spare our readers the account which our author gives of its general appearance. The only incident which occurs in this part of the work, is a visit which was paid by Lord Belmore to the Pacha.

“ He began the conversation by welcoming us to Cairo, and prayed that God might preserve us and grant us prosperity. He then enquired of the noble traveller how long he had been from England, and what was the object of his journey to Egypt? to all of which he received satisfactory answers. His Highness next adverted to the prospect before him, the Nile, the grain-covered fields, and the pyramids of Gheesa, the bright sun, the cloudless sky, and remarked with a certain triumphant humour on his lip, that England offered no such prospect to the eye of the spectator. It was admitted that England had no pyramids, palm-trees or dbourra; but that her scenery was of the richest and choicest description. ‘ O,’ he said, ‘ he meant as to the verdure, that England did not possess any thing equal to that.’ ‘ O yes, yes,’ was instantly called out, and repeated by every Englishman in the room; and much finer might have been added with equal truth. ‘ How can that be,’ he shortly rejoined, ‘ seeing you are steeped in fog and rain for three quarters of the year?’ This he was given to understand was favourable for the production of verdure, and that our climate was not quite so foggy and wet as he had imagined. ‘ Well,’ pursued his Highness, ‘ admitting that you may have some greensward in England, it can only last for a few months in the year; for, during all the rest of it, you are covered with snow,’ scarcely finding a word to express it, ‘ which necessarily destroys all verdure.’ Then, without waiting for a reply, he gave a voluntary shiver, wrapt himself up in his beniss, and added, with a hearty laugh, that he thought the climate of Egypt better than that of England still: thus, to the no small entertainment of his audience, making a tolerable retreat.” Vol. I. p. 99.

“ His Highness next turned the conversation to Mr. Leslie’s elegant experiment of freezing water in the vacuum of an air-pump, which he had never seen, but which he admired prodigiously in description, and seemed to anticipate, with great satisfaction, a glass of lemonade and iced water for himself and friends, as the happiest result of the discovery; a luxury which I dare say he has already enjoyed, as the necessary apparatus had been ordered for him from London a considerable time before. He next talked of his Lordship’s intended voyage up the Nile; for which he politely offered to render every possible facility; cautioning him at the same time to keep a sharp look out among the Arabs, who, he believed, would not take any thing from him or any of the party, by violence,

but that they would certainly steal if they found an opportunity of doing it without the risk of detection. He then related a number of anecdotes of the petty larcenies of that most thievish race; some of which were by no means without contrivance or dexterity. But the one which seemed to amuse both himself and his friends the most, was that of a traveller, who, when eating his dinner, laid down his spoon to reach for a piece of bread, and by the time that he brought back his hand, the spoon was away; the knife and fork soon shared the same fate, and the unfortunate traveller was at last reduced to the sad necessity of tearing his meat, and lifting it with his fingers and thumb like the Arabs themselves. Many people were near, but no one saw the theft committed; and all search for the recovery of the property was in vain." Vol. I. p. 100.

Ali Pacha is a native of Romania, and about forty years of age, of a slender make and a sallow complexion. In respect of intellectual talents, it would not appear that his superiority over the rest of his countrymen is, in any way, striking. But he is bold and vigorous, and having sense enough to perceive that it is, at all events, *his* interest, that the people and soldiery under his command should be obedient and peaceable, he has contrived to reduce the country to such complete submission to the laws, or rather to his authority, that, as Dr. Richardson observes, "a traveller may now visit every corner of Egypt unmolested, and go with his money in his hand, from one corner to another; no person will take it by violence, and murder is almost unknown."

"He is the sole merchant in the country; all the trade of it is in his hands. He furnishes the shoemaker with leather, who cuts it and makes it into shoes, and when they are made, carries them to the agent of the Pasha, who pays him so much a day for his labour; the shoes are then deposited in a general store, out of which they are sold to the public, and the Pasha pockets the money that should revert to the industrious tradesman, to feed and clothe his family, and to lighten his labor. The same thing is done in regard to the cloth manufactories. He provides the weaver with the yarn, who when he has finished his web, takes it to the agent of the Pasha, who pays him at the rate of so much a day for his labor, generally half a piastre, which is three-pence of our money; the cloth is then put into a general store, and sold out for the benefit of the Pasha; it is all regularly stamped, and no person can or dare sell it but his agents." Vol. I. p. 107.

"But it must be observed, that as all happiness is relative, so is all misery, and the land of Egypt enjoys more advantages under its present master, than it has experienced for many years under any of his predecessors. The canals are deepened, yielding faci-

ities for commerce, and an abundant supply of water for man and beast, and all the important purposes of agriculture. The roving Bedouens are compelled to pay tribute, to live in their tents, and to pasture their flocks quietly along the edge of the desert, without pilfering from or molesting their peaceful neighbours in the villages.

“ He has established manufactures of sugar, gunpowder, saltpetre, indigo, cotton, &c. which are under the direction of properly qualified Europeans; of these he is almost exclusively the sole proprietor, and no person is permitted to found any rival establishment. Having met with considerable difficulty in procuring properly qualified persons to superintend his manufactories, he has sent a number of his own subjects to Europe to study at Genoa, Leghorn, and Milan, the different branches that he wishes to cultivate; some of these have visited England: after a certain period of years, they are to return to Egypt, superintend the operations of the Pasha, and teach their countrymen what they have learned themselves. Some of them are specially devoted to the study of mineralogy, as an examination of the mineral kingdom, the finding of gold and emerald mines, is an object that the ruler of Egypt has much at heart; all his views centre in himself, and in the accumulation of wealth. But the education of the youth is a plan that will likely extend itself, and in the end benefit the country; and science and civilization may yet revisit their ancient seat.” Vol. I. p. 108.

Having visited, and measured and explored the Pyramids, which, though our author tells us, they “ are more than meat and drink to the traveller,” are become nevertheless but insipid fare to the reader, he and his adventurous companions, proceeded to take boat, in order to extend their aquatic excursion, or, as he phrases it, “ to extend their researches” into Upper Egypt. In the course of the voyage, one of the first visits which they made was to the son-in-law of the Pacha, who lives at Osyout, and is called the Defterdar Bey. The account which our author gives of his character, has some traits that are amusing.

“ The Defterdar Bay is a strong, good-looking man, of about forty-eight or fifty years of age; and, in a country where nobody knows any thing, passes for a learned man, and is proud of the distinction. In a conversation on some of the principal buildings in Constantinople, he had occasion to mention the kiosk, or summer residence of the Grand Seignor, the situation of which not being exactly recollected, he enquired of his noble visitor if he understood geography; and being answered in the affirmative, he called for a large Arabic folio, with most miserable maps, in order

to point out its situation. Important, however, as is the residence of the Sultan in the Turkish capital, it found no place in the chart; but the Bey having been there himself, knew the topography, and laid his finger on the spot and turn of the canal where it ought to have been, and hugged himself with much complacency, in being able, as he thought, to instruct an Englishman. On another occasion he rode up to one of the best European artists at present in Egypt, who was amusing himself in drawing the columns of a ruined temple, and, having observed for some time how he went on, very gravely remarked that he was not doing right, and begged to be favored with the paper and pencil, in order that he might show him a better method of proceeding. The gentleman immediately complied with the request, and the Bey, having obtained the materials, set to work, and drew the columns, certainly in a very different style from what the gentleman would have done them, but greatly superior to what any man would have expected from the unpractised hand of a Turk. His Highness is undoubtedly a man of superior natural endowments, and bears the character of being a most inflexible dispenser of justice. In the course of conversation, he congratulated his noble visitor on the friendship that existed between great Britain and the Porte, and hoped that it would be perpetual. He could not, however, dissemble his apprehension of Russia; but, without saying any thing directly on the subject, was anxious to have it acknowledged that an equal number of Russian troops were more than an overmatch for the same number of any other European soldiers—a concession that he was not likely to obtain from an English nobleman." Vol. I. p. 169.

From Osyout, which Dr. Richardson tells us contains 20,000 inhabitants, the party set sail for Antæopolis, and from thence to Dendara or Tentyra. The ruins of a temple at that place are described, in terms that convey a lively impression of its magnificence; and our author observes, that the representation which is given of it by Denon, though elegant and well executed, is yet both incorrect, and misses completely the true character of the original. Owing, we firmly believe, entirely to the excellent police which Ali Mahomet has established in his dominions, this part of the work, though occupying a large number of pages, is nevertheless by no means particularly interesting; our travellers met with no sort of obstacles to their journey, and proceeded as quietly from Cairo to the second Cataract, as if they had formed a mere party of pleasure to Richmond and back. The various ruins, which they visited, must, no doubt, have amply repaid them for the expence and difficulties of the voyage, which was so pleasant, that our author recommends it to patients labouring under pulmonio complaints. "The

accommodation," says he, "is always good, and there is no chance of incurring an exacerbation of disease." After the dry and dull details of architectural remains; the following description of a specimen of Mussulmen devotion, though not written in the best taste, afforded us some amusement.

"Next morning, the 27th, we started again at an early hour, as soon as the reisses had got through their prayers. With one of them, this was a very long and a very serious concern; he generally spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret communing with his heart, but called aloud, with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others, but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word 'Rabbōni,' for example, answering to our word 'Lord,' he would bind himself to repeat a hundred or two hundred times, twice a day; and accordingly, went on in the hearing of all the party, and on his knees, sometimes with his face directed steadily to heaven, at other times bowing down to the ground, and calling out 'Rabbōni! Rabbōni! Rabbōni! Rabbōni!' &c. as fast as he could articulate the words after each other, like a school-boy going through his task; not like a man, who, praying with the heart, and the understanding also, continues longer on his knees, in the rapture of devotion; whose soul is a flame of fire, enkindled by his Maker, and feeding upon his God, like Jacob, will not let him go until he bless him. Having settled his accounts with the word Rabbōni, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. 'Allah houakbar!' perhaps, came next, 'God most great;' and he would go on as with the other, 'Allah houakbar! Allah houakbar! Allah houakbar!' &c. repeating them as fast as he could frame his organs to pronounce them. When he had done with it, he took up the chorus of another word, 'Allah careem, God assisting; Allah hedaim, eternal God; Al ham de lelai, glory to God;' or some other word or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. The usual number of repeating certain words, is thirty-three times each; and the Mussulman's beads are strung accordingly three times thirty-three, with a large dividing bead between each division. The usual phrases so repeated, are, 'Allah houakbar, God most great; Al ham de lelai, glory to God; Allah careem, assisting God,' &c. To hear this man repeat his prayers, his variety of unconnected tones, running through all the notes of the gamut, produced quite a ludicrous effect; you would say

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that this man was caricaturing, or making a farce of devotion ; but to look at him engaged, nothing could be more serious or devout, or more abstracted from the world, than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at, or to twit him for his oddities ; on the contrary, they said that he was a rich man, and would be a great shiekh. So great is their respect for prayer, that railery on that subject would not be tolerated among Mussulmans."—
Vol. I. p. 462.

The above extracts will furnish our readers with sufficient specimens from that part of the volume which is occupied chiefly in descriptions of the places which our author and his noble party visited in Upper Egypt. We shall now accompany them to Jerusalem, at which city they arrived in April, 1818. At Jaffa, on his road to this last place, our author was called on to visit, in his professional capacity, the wife of the paymaster of that town ; and the negotiation which he transacted with the husband before the latter could be brought to allow of his wife's face being seen, affords one of the most amusing passages in the whole work.

"In the Christian families all over the Levant, the physician sees his patients of either sex much in the same manner as in Europe ; but in the Moslem families a little more ceremony and restraint are observed in regard to the females. I had a tolerable good specimen of this in the family of the grand paymaster of the city, who requested me to prescribe for his favourite wife, who had been a complainer for about the space of eight months. I readily complied with his request ; and we walked together from the office to his house. Having sat down in his parlor, pipes and coffee were immediately introduced, and he proceeded to inform me of the ailments of his better half, or rather fourth or sixteenth, I believe, would be the appropriate fractional denominator of the female invalid who shared the affections of her husband with fifteen competitors. Having enumerated what he considered to be the leading symptoms of her disease, he inquired if it would be necessary for me to feel her pulse. I replied in the affirmative, and to this he made no objections. But on the interpreter adding, yes, and he must see her too, the good man seemed rather stunned, and appealed to me to confirm or renounce the statement of the interpreter. I assured him that there is an aspect as well as a pulse of disease, and that the physician can frequently judge more accurately of the state of his patient from an examination of the countenance than of the pulse. On hearing this, he paused for a considerable time, and sucked in, and volumed out the smoke in wreaths from his mouth, as if all the whole faculties of his soul

had been in consultation; and demanded if it were necessary for me to see the whole of her face. I replied, yes, the whole of it, as I see your's just now before me. La, la, la, no, no, no, he shook his head, and instantly exclaimed, looking me full in the face, as if to inquire, Do you mean to insult me? Finding the look made no impression, he tranquilized himself, and began to bargain with me, that I should see her face in detail; the mouth and tongue at one time, the nose and cheeks at another, but not the whole at once, and on no account her eyes. At this my risible faculties were rather excited, and I informed the worthy gentleman, that I had no desire to see his wife at all; but since he had inquired of me as a professional man, what was necessary to enable me to judge properly of the state of his wife's complaint, I considered it my duty to tell him candidly, and without reserve, all that he had asked. Sahé, sahé, dougré, dougré, right, right, true, true, he exclaimed, and, apparently subdued, after a little consideration, during which he seemed to have reasoned himself into something like common sense, added, 'Well, you shall see her;' and having walked out, returned in a few minutes with the lady at his back, wrapt up, as usual, in a white faldetta, or robe, that covered the head and face, and the greater part of the body. She did not, however enter the room, but sat down at the top of the stair, on the outside of the door; the interpreter remained within, and, at her husband's request, I walked out to her, and saw a plain, diffident, unaffected, and apparently amiable woman, who held out her hand, showed her tongue, and face, and eyes without any hesitation, such as a sensible woman would do in this, or in any other country, and told the tale of her sufferings with great simplicity, earnestly desiring relief, and inquiring if I could give her any hopes of a recovery. The account of this lady's complaint, as well as those of many others, convinced me that nervous affections prevail to a greater extent, and, if possible, under a greater variety of forms, among the ladies in the Levant than in this part of Europe." Vol. II. p. 211.

One of the first incidents which occurred to our traveller at Jerusalem, was a message from Omar Effendi Nakib el Schereeff, the "Prince of the Arabs," requesting to see him on account of a chronic affection of the eyes. Accordingly, on the morning after his arrival, as soon as our author had finished his toilet, he proceeded with the messenger to the house of his patient. He was received with great expressions of cordiality and with honours which Mussulmen seldom condescend to pay to Christians; and our author found that the Schereeff was afflicted with an inflammation in the eyes of eight months standing, exhibiting symptoms which threatened total blindness. The account which is given of

what took place at this visit, is so characteristic, that we shall extract the passage for the entertainment of the reader. After some preliminary discussion by means of respective interpreters, our author at length succeeded in explaining to his patient that his disease was the ophthalmia, and that the most likely means of giving relief would be by scarifying the inner membrane of the eye-lid. This rather startled the Schereeff, and he declined the experiment until he had seen the operation performed.

“ An ophthalmic patient was immediately produced, who was willing to submit to the operation, to oblige the Capo Verde, if it should be judged necessary in his case. On examining the eye, however, this person was found to be affected with cataract, and it was explained to the worthy schereeff that the operation that was necessary for the recovery of such an eye, was altogether different from the one that it was proposed to perform on his; that this was quite incapable of vision, but perfectly free from inflammation; a sentence that was immediately re-echoed by the patient, and sanctioned by all the long-bearded Turks, calling out *sahé, sahé, right, right.* The next that was brought up for examination was a case of *staphyloma*; this was also explained as an unfit subject for undergoing the operation that had been advised for the eyes of the Capo Verde. After him a third patient was produced, with the prefatory remark, ‘ This is a Christian, how would you treat him?’ Exactly in the same manner I replied, as if he were a Mussulman affected with the same complaint. Disease knows no religion, neither ought the prescription. This happened to be a fit case for the operation, which was immediately performed in his presence, and which the patient bore remarkably well, without wincing or making a noise; after the eye had bled for some time, he was desired to wash it, and declared that it was much easier than before the operation.

“ This screwed up the courage of the noble Turk, (noble, I believe, is the practical signification of the word *schereeff*,) who now expressed his determination to follow the example of my Christian patient; a resolution which was highly applauded by all his attendants. He preferred, however, having the operation done in an adjoining room, which was both larger and better lighted, the one which we occupied being very small, and lighted chiefly from the door. For though I had informed him, and he had had an opportunity of judging for himself, that the operation was but a mere scratch, yet both he, and his visitors considered it in the most serious light, and on entering the other apartment, the first thing he did was to kneel down and say his prayers, accompanied by the Mufti or Capo Legge, who is his cousin-german, and several other Turks, some of whom belonged to Jerusalem, others were San-

tones from Damascus. They prayed all together most devoutly and fervently, and bowed themselves down to the sofa on which they knelt, and seemed to kiss it, and could not have been more in earnest, or more importunate had he been going to be put to the torture or tied to the stake to be burnt, or subjected to the most dangerous operation. When the prayers were ended, he came and sat down beside me, on another part of the divan apparently resigned to his fate. However, when I proceeded to handle the eye, and evert the eyelids, he stopt me to bargain that I should do his exactly as I had done the Christian's, that is, to make only three incisions in each eye; a circumstance which I was quite unconscious of: however, both the Capo Verde and his friends had caught it, and imagining that I certainly performed the operation in the best style to the Christian, or that some important secret lurked in the number three, requested that it should be performed in every respect the same; with all of which I promised to comply, and immediately proceeded to operate, while his friends returned to their prayers. One of his servants held a basin of water, and an old Christian woman who acted as the family apothecary superintended. When the operation was finished on one eye, his friends left their prayers, and came around him, and as it bled freely, they expressed their gratitude in pious ejaculations, which were emphatically reiterated at every bit of clotted blood that was taken out of the eye, and which Umar Efendi never suffered to be thrown away till he had taken it between his finger and thumb, squeezing and holding it up, protesting that it was diseased flesh, which the more knowing ones were not willing to allow; adding that his eye would now get well for the disease was out away, that he felt that eye move easier and better already; to which all his friends answered, *nshalla* or *ishalla*, a word which the followers of Mahomet pronounce with more devotional fervour than any word that I ever heard pronounced by any people in any language, and which is equivalent to God grant, or may it please God; a prayer in which all joined, for the man is a good man, and much esteemed and beloved. Having finished the operation on one eye, I proceeded to the other, being reminded of my promise to stick to the number three, and his friends returned to their prayers, which they left as before on my withdrawing the lancet, to comfort their friend and to join with him in pious sentences of congratulation which they utter with much feeling and solemnity." Vol. II. p. 242.

• This simple operation, which as our author remarks, might easily have been performed in three minutes, what with explaining, praying, palavering, smoking tobacco, and drinking coffee, occupied at least four hours.

We shall close our extracts from Dr. Richardson's book with his description of the city of Jerusalem. The passages which we have hitherto presented to our readers, we selected

rather as containing entertaining incidents, than as furnishing a specimen of the author's talents in composition. That which follows will exhibit a favourable sample of the general merits of the volume.

"It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and ~~overthrown~~, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and he who spake as man never spake has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries, became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to disturb, or to make him afraid." Vol. II. p. 251.

"But we must turn to consider the Jerusalem that now is. In Egypt and Syria it is universally called Gouts or Koudes, which

means holy, and is still a respectable good looking town; it is of an irregular shape, approaching nearest to that of a square; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country which is a compact limestone. It has six gates, one of which looks to the west and is called the gate of Yaffa or Bethlehem, because the road to these places passes through it; two look to the north; one is called the gate of Sham or Damascus; the other the gate of Herod; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the protomartyr was stoned to death; it is close by the temple, or mosque of Omar, and leads to the gardens of Gethsemane and the Mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple or haram schereeff, which was formerly called the Church of the presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Savior, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards Mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem, and from the wall resuming its former direction looks to the east, it is called the Dung-gate. The last is called Zion gate, or the Gate of the Prophet David; it looks to the south, and is in that part of the wall which passes over Mount Zion, and runs between the brook Kedron or valley of Jehoshaphat on the east, and the deep ravine called the valley of the Son of Hinnom; on the west, leaving about two-thirds of Mount Zion on the south or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city, it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall in an hour and twenty minutes, and Lady Belmore rode round it, on her ass, in an hour and a quarter, and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half." Vol. II. P. 254.

We take leave of Dr. Richardson with many thanks for the entertainment which he has afforded us, and with a sincere recommendation of his book, to the notice of the reader. It is the production of a good and pious, as well as of a sensible and well-informed man; and both in the interest of its subject, and in the merits of its composition, possesses far superior claims to the favour of the public, to those which mere books of travels can usually exhibit.

MONTHLY LIST OF PUBLICATIONS.**DIVINITY.**

A Sermon, preached before Henry John Dickens, Esq. Official, and the Clergy of the East Riding of Yorkshire, at the Archidiaconal Visitation, held at Beverley, on Wednesday, July 5th, 1822. By the Rev. Joseph Coltman, M.A. 8vo. 1s. 6d.

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Letters between Thomas Steady and his Son, an Apprentice Boy, on Various Subjects; first printed in the Cottager's Monthly Visitor. 12mo.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Volume of *Sermons*, by the Rev. *John Hayden*, of *Londonderry*, in *Ireland*, will soon appear, in One Volume, Octavo.

The *Life and Remains* of the late Rev. Dr. *E. D. Clarke*, are in the Press.

Mr. *John Rutter*, will speedily publish, *A History and Description of Fonthill Abbey*, illustrated by Engravings.

"*The Loves of the Angels*," a Poem, by *Thomas Moore, Esq.* will appear in *December* next.

Mr. D. Johnson, Surgeon to the *Honourable East India Company* is preparing for publication, "*Sketches of Wild Sports*," as followed by *the Natives of India*, with Observations on the Animals.

"*Some Remarks on Mr. Southy's Life of Wesley*," will soon appear.

A new Novel, entitled, "*Isabella*," by the Author of *Rhoda, Plain Sense, &c.* will be published next Month.

Memoirs of the French Court, by the late *Madame de Campan*, First Lady of the Bed-chamber to the late Queen, *Marie Antoinette*, and Directress of the Establishment of *Ecouen* under *Bonaparte*, will shortly be published.

Mr. James Malcolm, proposes publishing, by Subscription, in Two Volumes, Octavo, "*The Past and Present State of the Agriculture of the County of Surrey*."

Blossoms, by *Robert Atkinson*, with prefatory Remarks on his Genius and Situation, by the *Rev. Luke Breker, LL.D.* will speedily be published.

Letters and Conversations on Public Preaching, including *Rules for the Preparation of Sermons*, is nearly ready for Publication.

The *Rev. Thos. H. Horne, M.A.* has in the Press a third Edition of his "*Introduction to the Critical Study and Knowledge of the Holy Scriptures*," in 4 Vols. Octavo, corrected and illustrated with numerous Maps and Fac-similes of Biblical Manuscripts.

Time's Telescope, for the year 1823, will appear in November.

An *Essay on the Proof of the Inspiration of the Scriptures, deduced from the Completion of its Prophecies*, by the *Rev. Thomas Wilkinson, B.D.* Rector of *Bulvan, Essex*, is in the Press.

THE
BRITISH CRITIC,
FOR NOVEMBER, 1822.

ART. I. *Two Charges, delivered to the Clergy in the Diocese of Calcutta; the former at Calcutta and Madras, in February and March 1819: and at Bombay and Colombo, in March and April 1821: and the latter at Calcutta, in December 1821. By T. F. Middleton, D.D. F.R.S. Bishop of Calcutta. 8vo. pp. 88. Rivingtons. 1822.*

WHEN we consider the relation existing between Great Britain and Hindostan, in a religious point of view, we cannot fail to perceive that it entails upon us important obligations. This Christian nation holds an undisputed sovereignty over more than thirty millions of Heathens. Without presuming to determine what may be the counsels of Providence respecting the final prevalence of Christianity, it is evident that a door is thus opened for the propagation of the Gospel in one of the fairest regions of the earth; and reflecting persons no longer doubt, that it is our duty to occupy the ground thus made plain before us. The transmission of wealth to this country is not now, as it formerly was, regarded as the principal end of our Indian government: a commendable concern for the prosperity of these regions, and for the happiness both temporal and eternal of their inhabitants, is mixing itself up, with all our estimates of the political and commercial advantages resulting to us from their possession: and public opinion has been expressed so clearly and strongly upon the subject, that were those, in whom the political controul of British India is vested, less alive than they may be presumed to be, to the religious and moral obligations inseparable from that controul; they would be compelled to surrender the narrow and calculating spirit bequeathed to them by their predecessors, in favour of the more generous and Christian feelings of the present age. These feelings

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have not indeed always led to wisely imagined or well-digested efforts. Of the vast sums of money which public zeal has contributed, in various shapes, to this pious object, some portions have been wasted in schemes, which have proved wholly abortive; and others have been directed into a channel, by passing through which, they have tended rather to nourish dissension and disorder among Christians, than to encourage the growth of Christianity among the Heathen. Still however good has been done, and is doing. The public attention is awakened; the duty itself is acknowledged; the labours of our Church in this holy cause are every day better known, and more justly appreciated; and if we persevere and faint not, though our difficulties may still be great, and our progress slow, we may humbly look forward, under Providence, to the day of harvest. If we turn from Great Britain to India, we shall there perceive the natives exhibiting many symptoms of that previous disposition of mind, which is the best preparation for the successful labours of the missionary.

“It is hardly conceivable,” as the Bishop of Calcutta observes, “that among the millions of Unbelievers now subjects of a Christian State, none should be led to the obvious reflection, ‘Surely this great nation is a wise and understanding people *.’ Here, as elsewhere, it will be natural to ask, what are the proximate causes which have led to such stupendous results? it is not mere victory which prompts the question; it must be seen, that the advantage of physical force is not on our side: our knowledge, our institutions, our habits of thinking, and our moral superiority must be perceived to enter largely into the theory of our progressive ascendancy, and they cannot fail to become subjects of closer investigation: and among a people to whom religion, at least in the abstract, presents questions of the highest interest, it is hardly to be supposed, but that many will be anxious to ascertain, what is the faith professed by such a nation, and what are the pretensions on which it rests.” P. 9.

Such we know to have been the case, from the statements of other intelligent writers. But, unfortunately, the conviction to which these Hindoo enquirers were formerly led was always this: that their conquerors were indeed men of skill, and understanding, and courage; prompt to conceive, and bold in executing whatever might conduce to their temporal interests, or advance their national power; but that, in all knowledge which had religion for its subject, they were as much beneath them, as, in other respects they acknowledged them to be their superiors. They had heard perhaps that

* Deut. iv. 6.

their masters professed the religion of Jesus Christ, but they scoffed at professions which had so little practical influence; and could form no idea of the value of a religion whose external forms of worship they scarcely ever had an opportunity of witnessing; or when they had, they found to be regarded with the utmost indifference by the English themselves. But since the Church of England has really taken root in the land, and has become a visible Church; since the clergy have been united in one body, under one head, and are known and acknowledged as teachers solemnly set apart for the promulgation of a definite system of faith; and Christians have been seen regularly associating for the purpose of openly professing that faith, and worshipping God according to its dictates; the Heathen have been naturally induced to examine into the nature of a religion thus claiming their attention.

The question is answered which they were so long unable to solve. They find that their rulers are not, as they thought, and perhaps feared, a people without religion. They have seen their altars, they have witnessed their worship, and they have been irresistibly led to analyze a system of faith, so different from their own. The ultimate effect of such an impulse given to their minds we cannot doubt.

“ Little,” says the Bishop, “ were it to do honour to the Gospel, to believe that a candid examination of it, assisted by the appointed means, will not, under the divine guidance, lead some to conviction, and ultimately to conversion. In such an enquiry they cannot advance far without discovering, that hitherto they ‘ have believed in vain * :’ the deformity and weakness of error may escape observation, while it engages the undivided attention of the human mind; but it cannot abide the test of a contrast with the beauty and consistency of truth.” P. 10.

And again,

“ Curiosity is awakened to ascertain, what opinions we really hold upon the most momentous of all questions: and the inquisitive have learnt, that we have a religion, which we not only believe to be true, but to be the only truth: they perceive that we are even anxious to impart it to them, considering them as lost in darkness and delusion; and that we are forward to shew the reasons and grounds of our faith, while they themselves have nothing to allege but an obscure and exaggerated antiquity, believed but not recorded, or the absurd pretence, that intrinsically there is little difference between us, as if their books really inculcated, or even hinted at, the doctrine of Salvation through the Son of God.” P. 55.

* 1 Cor. xv. 2.

It is true, that the immediate consequences of this new impulse have not been altogether such as the more sanguine might have expected, or the more pious would desire.

The Hindoos may perhaps have shewn themselves hitherto more anxious to investigate than ready to believe; and inquiry may have made more cavillers than converts. Among them have risen up some, who daringly provoke religious discussions, and openly impugn the fundamental doctrines of Christianity: assailing them with arguments drawn from the storehouses of heresy, and "with an air of research and learning borrowed from our Biblical Criticism." Though in this there may be somewhat to deplore, (and deplorable indeed it will be if the faith of those who were born in the profession of Christianity has been in any instance shaken by the crude suggestions and superficial investigations of these Heathen novices in Christian researches) still, upon the whole, more perhaps is gained to the cause of truth by the curiosity thus awakened, and the examination thus provoked, than can be at first fully understood.

"It is impossible for us to know precisely, in what way, or by what combination of means, God in His secret counsels may purpose to establish His truth: we may, however, humbly hope, that these are favourable symptoms. The religion of Christ is not, indeed, to be propagated by the mere exercise of human reason: the appeal must be as much to the consciences of the Heathen, as to their understandings: they can 'believe unto righteousness' (and no other belief is worth inculcating) only 'with the heart *.' Still it is somewhat to remove the obstacles, by which the avenues of the heart are closed; to gain over the understanding to our side, convicting it of ignorance or prejudice, and thus to teach humility. It were, indeed, contrary to the character of our religion, and even to Scripture, to believe, that argument is wholly useless in its propagation: it is supported by evidences peculiar to itself, or rather it is the only faith in the world, which has any thing like evidence to produce: but it cannot be supposed, that of this no advantage should be taken: we are directed to 'be ready always to give an answer to every man, that asketh us the reason of our hope †.' We find our Saviour continually arguing from prophecy; and that St. Paul 'mightily convinced the Jews, shewing by the Scriptures that Jesus was the Christ ‡.'

"We cannot, therefore, view with indifference the disposition which has appeared among us, to examine and even to impugn Christianity; we are thankful, that we have lived to witness this crisis, notwithstanding the gross misconceptions and perversions, to which at first it may give rise: it proves at least, that an interest

* Romans x. 10.

† 1 Peter iii. 15.

‡ Acts xviii. 28.

is excited, and that the most formidable impediment hitherto opposed to our religion, that of apathy, is giving way." P. 56.

Other increasing indications of a state of mind more favourable to the pious views of those who are anxious for the conversion of the Heathen, are also frequently discovering themselves. Many, who not long ago would have felt no repugnance at being considered as idolaters, now anxiously disavow the charge. And, wherever schools have been established, the natives have readily suffered their children to benefit by the instruction there afforded: "which, if it be not Christian," (and why it is not is a question which a timid policy may find it more easy to evade than answer,) is, we are informed, an instruction that "can hardly be afterwards made subservient to the false views of nature and of theology contained in their sacred books," p. 61.

Surely, in all these things we may discover motives enough for perseverance in our exertions to propagate the Gospel in India. But before any rational hope of final success can be entertained, it is necessary to do more than take such a hasty and sanguine view of favourable circumstances, as may excite enthusiasm, or awaken expectation. . The proper means to be employed should be carefully considered, and the difficulties of the task fairly weighed and represented. No part of the truth should be suppressed. While all that encourages hope should be stated, the obstacles which may impede, the dangers which may threaten, the disappointments which may perplex should also be candidly avowed. Men should learn to estimate truly the magnitude and toil of the work they are about to undertake, as well as to look forward to its reward. Above all they should be fully aware, that the seed which they sow is one which of necessity will germinate slowly and unseen. They should be contented to plant, that others may water; trusting that God in his wisdom and goodness will permit future generations to gather the fruit. It should be sufficient for them to know, that every share in such a pious undertaking carries with it an appropriate reward: and they should sow in hope, nothing doubting but that, though the harvest may be long protracted, "their labour of love, with the divine blessing, will not ultimately have been in vain." "It were indeed," says the Bishop, "contrary to all which is recorded in the early history of the Gospel to suppose, that its establishment through these vast regions may be accomplished within the term of any human life," p. 61.

Some there are who form their notions of the probable suc-

cess of missionary exertions from the rapid dissemination of Christianity during the first century: either forgetting that miraculous powers were then exerted on its behalf; or enthusiastically fancying, that aid somewhat similar in its effects upon the mind of the Heathen, though not operating in the display of visible miracles, may now be expected. With the latter it would, we fear, be lost labour to reason. They who in despite of all the fearful symptoms of growing indifferency to practical religion, and continual defection from sound doctrine, which obtrude themselves upon us, can regard these times, as marked by what they are pleased to call a special outpouring of the Holy Spirit of God upon his people; and, which is the next step in self-delusion, venture to consider themselves as vessels appointed to receive and convey the precious gift, are far removed beyond the reach of sober discussion. With them what they call faith is every thing, and reason nothing. And while we feel constrained to leave them to their delusions, we do it with the less reluctance upon the present occasion, because we are convinced that from men of such temperament, and such opinions, no useful or consistent co-operation in any well-digested system for the gradual conversion of the heathen can be expected. To others, who consider the prevailing zeal for missionary undertakings as a restoration of the spirit of the primitive ages, and therefore feel themselves justified in expecting similar success from its exertions, we are compelled to say with the Bishop of Calcutta, "on looking into the records of those ages, I cannot acquiesce in a conclusion so gratifying, if it were just, to every Christian mind: on the contrary, I am convinced, that hardly two things, which are ever supposed to have a close resemblance, are more dissimilar," p. 13.

Perhaps it will be found, that many of the difficulties which have yet proved insurmountable obstacles to the success of missionary exertions, may be resolved into our ignorance of the proper means to be employed. It is, we are assured, the will of God that all nations, sooner or later, should come to the knowledge of the truth. But the will of God can only be done in the way which his wisdom has appointed. And, if we are really anxious to promote this great and pious work, it becomes us first to enquire what are the means which God will graciously prosper. It is the peculiar merit of the two excellent Charges before us, that they enter fully and fairly into the enquiry; and we hope that all who feel interested in the subject will peruse them attentively and candidly. It would be a sensible mortification to us to know, that even one of our readers was so far satisfied with the hasty and meagre

sketch of the Bishop's statements which our limits will enable us to give, as to lose an opportunity of reading them in his own words.

Those who build upon the success of the primitive times, as the groundwork of their hopes of a prosperous issue to modern exertions, may perhaps be expected to make the practice of those times their model; and to endeavour so to adapt that practice to the peculiar circumstances of the present day, as to preserve the principles of action inviolate, amidst the variations which the state of the world may seem to require. Hitherto however, as far as the exertions of Protestants are concerned, if we except the indefatigable operations of the Societies "for Propagating the Gospel in Foreign Parts" and "for Promoting Christian Knowledge," nothing of this kind has been attempted. Of these operations too honourable mention cannot be made; and the effect which these Societies have produced with their scanty means, and under difficulties almost unparalleled, is of itself a triumphant proof that they have not pursued a very erroneous system. But, though much substantial and permanent good has thus been produced, the labours of these valuable institutions have not been such as are best calculated to attract the notice of the multitude; nor have they been tricked out in the tinsel of modern rhetoric for popular admiration. And therefore, while the quiet, sober, unostentatious track which they have pursued has been overlooked or neglected; "independent experiments, recommended perhaps in some measure by their novelty," but more by the glowing and enthusiastic representations of their zealous advocates, have gained "the ascendancy in the public mind." Upon each of these experiments the Bishop has bestowed a few remarks; distinguished, as we think, for candour and acuteness; and shewing briefly, but convincingly, that the wished for results cannot reasonably be expected from them. The first of these, and that which of all others has been the most warmly and enthusiastically recommended, is the use of the press. The advocates of this mode seem disposed to maintain, that in no way can the press be more efficaciously employed for the propagation of the Gospel than by multiplying copies of the Scriptures, to be afterwards disseminated in all quarters of the world. Meeting them then on this ground, we may observe, that the real effect of this experiment is no longer matter of conjecture, but of fact. Perhaps the history of the Church affords no instance of such an association of men, or such an accumulation of wealth for the promotion of any single religious object, as that of the British and Foreign Bible Society.

It has now existed, we believe, for full eighteen years; its exertions, if the reports of its advocates may be received as evidence, have been unremitting; and, as far as its primary object, the mere circulation of the Scriptures, is concerned, most effectual. At the very last public * announcement of its prosperity and its labours, the wondering audience were told that it had received 1,080,526*l.* and distributed 3,563,974 Bibles. To ask for an equally precise return of the benefits this dispersion of the Scriptures has produced, would perhaps be unfair. It is admitted, that the effect produced by the gift of a Bible to an individual may not be always to be ascertained by the donor; and we are ready to believe, as we most earnestly hope, that numbers have derived spiritual comfort from the good use of Bibles thus obtained, of whom the Society may have obtained no information, and can produce no record. But we ask, what effect have its labours produced upon the Heathen? There, at least, they should be open and visible. If "believers have been added to the Lord," the addition will be known, and may be announced. What nation of idolaters has yet been converted to the religion of Jesus, by the mere distribution of Bibles? Nay what considerable portion of any nation has been thus blessed? Where have Churches been planted, or any great associated effort made to raise the cross of Christ upon the ruins of heathenism? If this is too much to ask; we may perhaps descend lower, and inquire how many instances can be produced of heathen individuals, who have been converted to the true faith of the Gospel by the unassisted influence of the press? And we are entitled to put the question in this form; because the dissemination of the written word of God has been advocated, not as a useful auxiliary, which we readily admit it to be, but as all sufficient; as superseding all other modes of conversion, and in itself powerful to carry the knowledge of the Gospel, and its victories throughout the world: nay, as working more effectually than any agent or instruments employed since the time of the Apostles; and as realizing the prophetic vision of that desired consummation, when all nations shall be aroused to a perception of the truth, and the word of God shall have free course to the ends of the earth, and be glorified wherever its sound is heard. Far be it from us to undervalue the discovery of printing, or to consider the press an engine altogether powerless for the

* See the Report of the Meeting of the London Auxiliary Bible Society, Thursday, Nov. 7, 1822. In the Courier newspaper of Friday, Nov. 8.

advancement of Christianity. We hail it with gratitude as an assistant to the missionary and the preacher; but we reject it, if it be intended to supersede their office. Oral instruction and preaching were the means which the wisdom of Providence devised for the conversion of the Heathen at first; by oral instruction and preaching, Christianity has been hitherto spread and maintained; and we are yet to learn that man is wiser than God, or that any expedient of man's device can be safely used, to supersede the instruments selected by Him. When the minds of the Catechumens are well initiated, and men come, prepared by previous instruction, to the reading of the Holy Scriptures, then we conceive that the happiest effects may be reasonably expected from the ready means of supply afforded by the art of printing. But this previous instruction has hitherto been the only efficacious mode of conversion; and, as far as we can judge, it will always be indispensable.

“ It appears, indeed, that in the early ages, versions of the Scriptures were made principally, if not entirely, with a view to the wants of those, who had already embraced, or professed a desire of embracing Christianity: the services of the Church could not well proceed without them *. Still it will not be disputed, that the use of printing must be numbered among modern advantages; especially if more be not expected from it, than is reasonable, so as to create disappointment. It exceedingly facilitates discussion with the Heathen, who are at all interested in ascertaining what the Gospel is, and what it requires: and the Scriptures, especially in separate portions, and Tracts upon Christianity, may be found, with the Divine Blessing, to awaken curiosity at least among some, to whom Preachers have not yet been sent.” P. 65.

Some benevolent persons have conceived, that the diffusion of mere knowledge and science is the best mode that can be adopted to facilitate the propagation of the Gospel. But the Bishop remarks, and, as it appears to us, with a far more correct and scriptural view of human nature:

“ This though it will assuredly undermine idolatry, will hardly prepare the way for the doctrine of Christ: men do not usually become more humble, as they learn to feel the force of their natural powers; and they who shall have extracted from Christianity all that exalts and ennobles life in reference to the world, will be apt to be satisfied with their attainments, and proceed no further.” P. 71

* *Semler de Christianorum Statu.* Vol. I. p. 60.

Others have earnestly recommended an extensive study of Sanscrit literature, which they imagine would give powerful weapons to the Missionary, by enabling him to argue with the Heathen on their own ground, and out of their own books. This, however, the Bishop fears, may perhaps be regarded by them as "a concession *in limine* to the authority of these books;" and he conceives that, even if successful, it would tend only to "establish our religion as a species of philosophy, and would thus pervert it." p. 71.

He is also decidedly of opinion, that the English language should be made the medium of communication with the natives, as soon as possible. This indeed, as a mere matter of policy, is almost self-evident. And for this purpose, every encouragement to its study should be proposed to adults; and instruction in it should be the primary object of every school for native children established in the country. In addition to all the more obvious reasons for making this an object of our unceasing efforts, this peculiar fact is alleged by the Bishop, as universally admitted, viz. "That the languages of the country are far below the level of the ideas which we have to impart." So that it would seem scarcely possible for the most skilful linguist to convey to the natives, through the medium of their own idioms, either an adequate notion of the doctrines he wishes to inculcate, or of the real meaning and force of that Revelation to which he appeals for their authority.

All novel methods then being dismissed, as inefficient and inadequate, it remains that, after the direction of the Prophet*, '*we stand in the ways, and see, and ask for the old paths, that we may walk therein.*' Surely the method in which Christianity was disseminated in the primitive times, will be found the best which we can now adopt for that pious purpose. We know how signally the blessing of divine Providence accompanied that method, and crowned it with success: and, as we are sure that the counsels of Omnipotence are not subject to change, we may perhaps be justified in attributing that continual disappointment which has hitherto attended the most zealous Missionary exertions, to an unhappy departure from that mode of procedure which was thus sanctioned.

The result of the Bishop's examination of the history of early Christianity, in order to ascertain the method adopted in the primitive Church for its propagation, is thus briefly stated.

* Jer. vi. 16.

“ The diffusion of Christianity was not considered as an object altogether distinct from its general maintenance among believers ; but, in some other way, both were provided for in one common system of discipline. The first preachers of the Gospel contemplated its extension to the uttermost parts of the earth : but this extension was to be effected through themselves, or through persons, whom they or their successors should commission ; and in this way the propagation of religion would be only an expansion of the Catholic Church : in other words, it was so arranged, that the established principles of Christian order should be taken to apply not merely to those, who, at any given period were within the Christian pale, but that all, who might enter it, should acquire their knowledge of Christ in conjunction with those principles, and be received through the instrumentality of persons, who were themselves in the Unity of the Church.” P. 14.

Not willing however that this important fact should appear to rest on mere assertion, he has given a clear, though concise account of the first dissemination of Christianity.

The Apostles were undoubtedly Missionaries. They went forth in the power and spirit of Christ, “ teaching and confirming the word with signs following.” But no sooner had they collected a sufficient number of believers in any one place, than they established them as a Church. And the various churches which they planted, being all partakers of the same faith, bound by the same laws, and ruled by similar spiritual officers, deriving their authority through the Apostles from the same Divine Head, their members could always meet in conscientious communion with each other, knowing in fact of no other separation or distinction than that of place. Nor does it appear that in any instance churches were formed, except by the Apostles themselves, or by those acting under their authority ; so that the bond of unity thus happily provided, was easily preserved. As the field of their labours extended, the Apostles found it necessary to call in assistance ; and this necessity of course increased upon their successors, and something analogous to a Missionary system became indispensable. This the Bishop considers to have been supplied by the persons denominated Evangelists and Catechists. The Evangelists were themselves disciples of the Apostles, and especially appointed by them to preach Christ to those who had not heard of his name, and to deliver to them the Gospel : at the same time having it also in charge, as occasion served, not only to found new churches, but to confirm and consolidate those already planted.

“ These Evangelists, though they seem not to have been confined in their Mission to any certain spot longer than the oc-

casion required, were yet recognized members of the Church, and amenable to its discipline. Upon this subject, *Mosheim*, a Lutheran, and not a strenuous assertor of Episcopacy, has remarked, that "in early times it was undoubtedly the custom for such members of any Church, as might be desirous of imitating the example of the Apostles, and propagating the Gospel among the Heathen, to apply to the Bishop for his licence, and to enter on their travels under his sanction *." Order, it seems, was not then thought incompatible with enterprise or with holy influences, but rather, perhaps, to have been among the tests and evidences of a commission from God." P. 19.

Another provision for the extension of the Gospel was made by the appointment of Catechists. Their office was to convert the Heathen who resided in the neighbourhood of any Christian Church; while it was the duty of the Evangelists to penetrate into regions where the name of Christ had never been heard. It is well known that the care and necessities of the neighbouring Heathen was provided for by the constitution of every primitive Church. Places were especially set apart for their instruction, catechisms were compiled for their use, prayers were used for their illumination, and the very forms are extant by which they were invited to attend certain portions of the service of the Church, and excluded from the sacred edifice during the performance of the more solemn rites of our religion.

"These, then, appear to have been the Missionary proceedings of the first ages: but all antiquity abounds with circumstances tending to shew, that the Propagation of the Gospel was in close connexion with order and discipline. Churches were built under the Bishop's sanction, signified by his visiting the spot and fixing a Cross †; no Clergyman could be ordained, but with a specific and local charge ‡; a Convert would not be admitted to the orders either of Priest or Deacon, till he had brought over his whole family, whether Infidels or Heretics, to the Catholic Church §; and one of the canons of the council of Chalcedon provides for the consecration and subordination of Bishops in foreign parts ||. Regulations such as these may be thought trivial in the laxity of modern times: still this was the system, under which our faith was disseminated, and which had manifestly the blessing of God." P. 21.

Perhaps it may be said, that there were schisms and di-

* "*Commentaries on the Affairs of Christians*," translated by *Vidal*, vol. I. p. 303.

† *Beveregii in Pandectas Canonum annot.* vol. II. p. 168.

‡ *Bingham*, iv. 6. 1.

§ *Bingham*, iv. 3. 13.

|| Canon xxviii. apud *Beveregium*.

visions in the primitive Church, notwithstanding all those provisions for her unity. And it will not be denied that such was the fact. So also there were heresies, notwithstanding all the care which was taken to preserve the purity of the faith. And, as we know that these heresies lamentably impeded the saving influence of the word of God; so may we reasonably suppose, that the schisms also, which at times took place, retarded the propagation of the Gospel. To what extent this evil consequence followed, would be a matter of curious and difficult inquiry. It is sufficient to remark, that schisms are predicted in the Scriptures; and spoken of as highly injurious to the cause of truth, and reprobated as evidences of a proud and headstrong disposition, and of a carnal spirit. Should it be said, that the truth then prevailed though divisions existed, and may therefore do so now: the answer is, the truth then prevailed not *through* them, but *against* them. Schisms were not then the instruments of its propagation, nor can we readily believe that they will ever prove such. When it is the will of Providence that the truth shall be established, as we know that finally it will, nothing shall avail to prevent it. But still we may deprecate, and we ought to endeavour by fitting means to remove, all that in the intervening time may be an obstacle to its propagation. And we may justly infer that such will be the operation of schism; both from the care which the Apostles and their successors always took to maintain order, wherever the name of Christ was known, and his faith professed; and from the severity of censure with which they marked out for rejection all promoters of division.

The Bishop has suggested reasons for believing, that the divisions of early times might be less adverse to the propagation of the Gospel than those of the present. And, when it is considered what the points in dispute then were, it will be seen that they were of necessity agitated by the learned only. It is to be remembered also, that controversial discussion was not then the favourite occupation of ordinary minds; nor had men then learnt to confound the maintenance of theological opinions with the exercise of civil rights. Divisions therefore were less apparent to those without, and on that account less likely to affect the character of Christianity in the estimation of the Heathen, and weaken the reverence which it might otherwise have excited in their minds. But now the type of the disease is much more virulent, and its operation is in consequence more deeply injurious. In places where the Church is already planted, where its ministry is duly exercised by persons rightly commissioned and ordain-

ed, and its scriptural doctrines are ably and consistently taught; teachers suddenly appear, drawing disciples from the Church after them, under the plea that the form of ecclesiastical government which she has established is not apostolical, and that the doctrines she teaches are not scriptural. Nay, they go farther, and affirm that the very sacrament, by which she admits to her spiritual privileges the children of her members, and the converts she may make from the Heathen, is not duly administered; and that the very rite itself is neither in its nature, nor in its effect, what she inculcates. What must be the consequence of such an interference as this; and what the effect of division when thus exemplified, but to raise a formidable obstacle to the propagation of the Gospel! The awakened Heathen may say, with lamentable truth, "*What shall I do to be saved?*" He may learn from all the contending teachers that his own faith is vain, and his worship an abomination. But how shall he chuse between the conflicting doctrines which they offer him in its stead? or rather, will he not be driven to the conclusion, that there is no certainty in Christianity, and that he must look to some other quarter for the resolution of his doubts, and the satisfaction of his conscience?

"Though we cannot estimate, amidst varying circumstances, the force of the resistance, which such obstacles might have opposed to the progress of the Gospel, we may venture to affirm, that more pernicious questions could not have been agitated in a heathen land: under what form of Church-government Christian societies shall live,—what is the authority of their teachers, and whence derived,—and whether infants can, or cannot, be brought to Christ, are practical controversies, if any are practical, and they necessarily produce a diversity and a collision, which the heathen (I speak it of my own knowledge) do not fail to observe. It is, indeed, in this point of view, and not merely for the sake of instituting a comparison between primitive and modern missions, that I have adverted to the subject; and on this head, if we have any interest in Christian proceedings connected with this country, there is somewhat to regret." P. 24.

When indeed a fair and candid view is taken of the real state of religion in India, our wonder will be, not that more has not yet been accomplished; but that, under the peculiar and perplexing difficulties of the case, so much has been effected. If the testimony of history and experience be allowed any weight in determining the proper mode of maintaining Christianity in its genuine purity among its professors, or propagating it among the heathen, that testimony shews that the primitive Church was established in ORDER,

and supported by **UNITY**; and that when the word of God increased, and the number of the disciples multiplied daily, "*the multitude of them that believed were of one heart and of one soul,*" and all "*continued steadfast in the Apostles' doctrine and fellowship.*"

But in India, "all sects and denominations of Christians receive an encouragement and support which is nearly indiscriminate;" and "little distinction is made in respect of the Church, except that it is established by law," p. 80.

Nor is the confusion and perplexity which such a multiplicity of teachers, all speaking a different language, and inculcating different opinions, must produce upon the heathen, all the evil of which the consistent member of the Church may justly complain. Under a system which allows all denominations of persons to settle in India for the purpose of imparting to "*the native inhabitants religious and moral improvement*," missionaries are perpetually arriving, sent out by zealous men, of different sects and opinions, who have associated for the purpose, with the avowed intention of labouring in the fields of heathenism, which their enthusiasm, or their wishes, have represented to them as already ripe for the harvest. Now, did these persons really devote themselves to the work to which they are ostensibly appointed, and limit their exertions to that sphere within which the law has permitted them to act, "though nations might then be gained over to modes of faith which we could not in all respects approve; yet, convinced that Christianity, in any of its forms, is beyond comparison better than Paganism, we should bless God for the result." P. 29.

But what is the fact? Discouraged by a view of the difficulties which beset the path of the real Missionary, and shrinking from the hardships and privations inseparable from a life spent among the Heathen, and devoted solely to their spiritual improvement, these persons employ their time and abilities in the easier task of making proselytes among the English residents. They preach in English, and they dwell among Europeans; and thus, instead of proving what some well meaning, but ill-judging men, have speciously represented them, useful though humble auxiliaries in the cause of truth, they become the fomenters of division, and the advocates of disorder.

The Bishop truly observes,

"The *native* inhabitants are not benefited by the preaching

of Missionaries in English ; nor do purely Missionary objects account for that preference, which is so frequently given by Missionaries to a residence among Europeans ; though it is obvious, that the numbers and influence of a sect may thus be increased much more rapidly than by patient and often ineffectual labour bestowed upon the heathen. Still the true Missionary will consider, that to encounter and overcome difficulties is actually his calling : and he will account it a greater work to have imparted to a single Pagan the knowledge of a Saviour, than to number a hundred Christians among his proselytes. The success, however, which has attended the preaching of Missionaries among Europeans, makes a prominent figure in some of their details : there have even been instances, at some stations, of direct interference with the chaplain ; nor have the most diligent of the Clergy been altogether secure against intrusion. To consider a system, of which such proceedings should form a part, as the best adapted to the conversion of the heathen, would be not merely to renounce the wisdom, which the Almighty so signally prospered, but to substitute what has hardly the character of common prudence." P. 25.

While such are the obstacles to every attempt to convert the Heathen, which is conducted upon principles to which Churchmen can give a consistent or conscientious support, little is done to provide the Church itself with those means, which alone can make it competent to the due discharge of its important office. We have already seen that its legal establishment is almost the only privilege it possesses, above the various sects which are almost indiscriminately encouraged. And we gather, from other parts of these two Charges, that even its legal establishment cannot procure for it that aid, which it may seem to give it a title to require. As it is "the legal establishment" of the country, the government undoubtedly is bound to take care that there is no want of Churches, or of Clergy. And wherever the presence of a resident Minister is required, by the settlement of a competent number of Europeans, whether civil or military, there, a representation made by the Bishop to that effect, should always produce an immediate appointment of an additional chaplain.

Some provision seems to have been made already for the former of these objects, and more is in contemplation.

In the first of these Charges, the Bishop speaks of one Church as already commenced in the Archdeaconry of Calcutta, and of the preparations for erecting another. In the second Charge he says, that several religious edifices, destined for common use, have been raised, and are in progress in the Archdeaconries of Calcutta and Bombay.

This is so far well : and it would have been still better,

had the present Governor-general been enabled to carry into execution the design which he appears to have entertained, of erecting in Calcutta "a structure which would have been not unworthy of that splendid and daily improving capital, and would have impressed the surrounding nations, with some idea of the honour paid to religion in Europe." (P. 76.) This was a measure, the propriety of which it might be supposed that no real friend to the Established Church could doubt; no person acquainted with the peculiarities of the Hindoo character, and anxious for their conversion, could oppose. To what unfortunate circumstances the indefinite postponement of this design should be attributed, we are not informed; but that it has been thus postponed, will be a matter of regret to all who consider the influence which the externals of religion will always have over the human mind. But, even those, whose dislike of the pomp of worship is carried to the extreme of wishing to abridge the decent splendour of our own Church; and to deprive her of her chaunt and her cathedrals, will allow that a due supply of men to minister at her altars, and to discharge the pastoral functions of her priesthood, is indispensable. These then we may presume will participate with us in the surprise, to use no stronger term, which we felt, when we learned from the Charges before us, that this has been hitherto so strangely neglected. The urgent wants of the diocese, in this respect, were become so evident to the Supreme Government in the year 1818, that they then concurred with the Bishop in the expediency of recommending to the Honourable Court of Directors, a large increase in the number of Chaplains. And a representation to that effect, was actually made in a letter dated 25th September, 1818. But no additional appointments had been notified to the Bishop in December, 1821!!!

"I have still," he says, in the second Charge, "to lament the want of Chaplains in this part of my diocese. It is something to my individual feeling to be conscious, that I have not failed to represent this want, as my duty required*: this, however, is no alleviation of the public evil: we have considerable bodies of Christians, and those too our own countrymen, who are at this moment without the Sacraments, or the common offices of religion. Things are, indeed, in some respects, worse than at the period of my representation: a vast accession of territory has been naturally the occasion of forming new stations; for which, however, no religious provision, so far as appears, has been made." P. 77.

* See former Charge.

We are happy in being enabled to state, though we question whether the Bishop is yet acquainted with the fact, that his Lordship's representation has at length been attended to, and that an addition has been made to the Company's Clerical Establishment, though by no means adequate to the spiritual wants for which he stated it to be necessary to provide. What may be the reasons to be assigned in excuse of this delay in discharging so solemn a duty, and defective discharge of it when at length attended to, we cannot venture to conjecture. We are unwilling to suppose, that, on such a subject, an ill-timed parsimony can be suffered to guide the counsels of those who, in all the provisions for the wants of their civil and military departments, and in their remunerations to their meritorious public servants, have ever shewn a munificent spirit. Still less can we believe, that indifference to one of the strongest obligations of a government can, in this single instance, have palsied the energies of Leadenhall-street. Some difficulties may perhaps oppose themselves to the selection of any considerable number of competent persons to fill so arduous and responsible an office; but these are surely no more than might be overcome by due exertion, and a liberal offer of sufficient remuneration for their services to young men of requisite zeal and ability. We trust that speedy steps will be taken, to complete the remedy of an evil which still so fatally blights the hopes of all who pray for the extension of the light, and influence of Christianity; and gives to those who are already well disposed to seek occasion of censuring all who hold the reins of constituted authority, in either hemisphere, so plausible a ground for severity of reprehension.

For ourselves, we confess, that we read these portions of the charges before us with the most painful feelings of mortification and disappointment. We have long looked to Hindostan with the most lively interest, as the scene of the future triumphs of Christianity. We know how fair and wide a field is there open for missionary labours; and we feel assured, that those labours, regulated by the principles and discipline of the Church of England, conducted with her characteristic discretion, and directed by the exemplary person who now holds her authority there, cannot wholly fail of their object. When, and to what extent they may succeed, is known only to Him, who, unchangeable in his purpose, sooner or later, to bring all the world under obedience to His name, appoints the times and seasons according to His own will. But experience of all former times may justify in confiding, that, so long as her missions are conducted according to the general spirit of those methods

and principles which were adopted by the primitive Church, and then sanctioned by the Divine blessing, a portion of that blessing will rest upon them, and will be manifested by a portion of the same success. Let it not then be said, that such prospects are clouded by the want of due support from that authority which is the legal guardian of the Establishment. Hitherto, the exertions of the Church in India have been chiefly seconded by those Institutions at home, which, in every season of difficulty and trial, have always stood forward, and have been the patrons of every well digested project for the extension of true religion. We allude to the Societies for "the Propagation of the Gospel in Foreign Parts," and for "the Promotion of Christian Knowledge." As far as their limited funds, and their extensive engagements would permit, they have contributed liberally to the propagation and maintenance of Christianity in India. But the Established Church should not be thus dependent upon private benevolence for its means of doing good. And it will be strange indeed, if, while she derives from such sources funds for carrying into effect her benevolent plans for the conversion of the Heathen, she is refused by the authorities to which she regularly applies, the means of providing for the pastoral care of her own members; and Englishmen, whose lives are devoted, and whose abilities are exerted to serve the East India Company, are denied all participation in the offices of their religion, and shut out from the comforts of public worship, and the benefits of public instruction.

We will dwell no longer upon this ungrateful subject: but before we close this article, we are desirous of laying before our readers the opinions of the Bishop of Calcutta, on one or two questions of importance which have excited much discussion among those who have turned their attention to the religious affairs of India. The first is, the conduct to be adopted by the ministers of our Church in the discharge of their immediate duties, as pastors of the resident English, and with a view to the illumination and conversion of the heathen. On this subject, the Bishop has made the following excellent remarks in the first of these Charges.

"The propagation of Christianity among the Heathen, and its maintenance among those, who profess it, though distinct in their immediate object, are connected in their ultimate results: and the best allies, which the true Missionary can desire, are a body of active regular Clergy. The Heathen, when they are urged to embrace the Gospel, will naturally enquire into the lives of Christians: or rather, without inquiry, they will exercise their own observation: and if it be possible to conceive a situation, in which zeal, piety,

and perhaps, talents, are thrown away, it is that of the preacher to the Heathen, who is labouring to make them believe, in opposition to what they see. ‘By their fruits ye shall know them’* is a test, which the Gospel cannot evade: it is the test, which itself has established, not, indeed, of its divine truth, for that would be the same, though not a knee on earth should bow at the name of Jesus, but of the reception which it may expect in the world. Here, then, is the proper sphere of clerical exertion: in the most restricted notion of your duties, if you go not beyond the limits of your flocks, you are called upon to take care, so far as may be, that there be nothing within your own fold, which can cause the Heathen to blaspheme. But what does even an approximation to such a state of things suppose? Surely nothing less, than that every one of you have a just conception of his office: and high is the dignity, higher than in any worldly sense, of an authorized and faithful minister of the Word. To be a teacher, an adviser, a comforter, a dispenser of ordinances, which Christ instituted as the means of Grace, an interpreter of Holy Writ, an example to believers, an advocate of the Truth against them, who would gainsay or pervert it, an ambassador for Christ, and a minister of reconciliation with God; to be, in short, set apart by the Holy Spirit to rescue men from the snares of passion and illusion, and so to conduct them through things temporal, that they finally lose not the things eternal,—these are the functions of the Christian pastor: and where there is a prevailing sense of their importance, with an earnest though imperfect devotion to the cause of Christ, they extort the tribute of reverence even from the children of the world. But then, be it remembered, that all this is personal; that the high distinction is not merely lost, it is converted into a subject of reproach and dismay, when men invested with the sacred character falsify, or even forget it. What member of society has less claim to respect than the clergyman, who, unmindful of the most solemn engagements, has no pleasure or apparent interest in his duties? who is satisfied, if he escape official censure? who calculates how he may best consult his own ease? who sanctions a suspicion, that he regards his profession merely as a maintenance? and who betrays his weariness of what he feels to be its restraints? Whatever be the light, in which any man may himself consider these things, I would tell him in the words of St. Austin, speaking of this very character, ‘*Nihil apud Deum tristius, et miserius, et damnabilius †.*’” P. 30.

We pass over some observations relative to peculiar points of discipline, to introduce the following passage, which illustrates that topick which it has been our object, in the whole of this article to recommend to the particular attention of our readers.

“ I need not enlarge generally upon the topic of regularity and

* Matt. vii. 20.

† Tom. II. p. 19. edit. Benedict.

discipline : still I must repeat, till the admonition be absolutely superfluous, that order and system must in all things be maintained : there is, especially at the present day, a tendency in the world to neglect or to decry them ; but they are of God : they prevailed in the Church in apostolic and primitive times, in a degree which would now be stigmatized as superstition : without them, even in the affairs of the world, nothing great and good can be accomplished : they are the principles which hold together the works of the Creator ; we find them distinctly recognized in His Word : in matters of religion they are especially required ; God is not the author of confusion in the Churches of the Saints* : we solemnly pledge ourselves to observe them, in our Ordination vows : in this country the natives have no notion of any religion without them : they form in short the strength, the whole strength, of false religions ; and the want of them is the weakness of the True One. Impressed with these truths you will not fail by precept, as well as by example, to uphold the constitution of the Church, in which you were ordained : nor is it bigotry, which I would recommend, unless indeed in that sense in which every thing is so denominated, which is opposed to a torrent of undistinguishing generalities, or to the dogmatism of some aspiring sect. They, if such there be, who are not verily persuaded, that in doctrine, in discipline, and in worship, our Church is framed after the model of Scripture and of the primitive times, have indeed placed themselves in a painful conflict between conscience and solemn obligation : but they, who *are* so persuaded, as I doubt not are all of you, will maintain it against opposition ; not however, in a spirit, which serves but to indicate the weakness of a cause, but learnedly, charitably, calmly, and firmly : and though even thus we may not escape the charge of prejudice, still the abandonment of principles, to which we are pledged, might subject us to worse imputations : and as to the consequences, it may be sufficient to observe, that if there be any laxity upon points of this kind, it is only among ourselves." P. 40.

We add the following estimate of what a Clergyman in India ought to be ; with the hope that it may haply direct the researches, and influence the choice of those, to whom the charge is intrusted of selecting men to fill up the lamentable void which has been too long suffered to remain in the Indian Church.

" The qualities, in fact, to be desired in the Indian Clergy, are such as are not any where commonly found in combination ;—sincere and consistent piety,—laborious and patient habits,—a talent of holding Christian conversation with persons of all classes,—a clear and comprehensive view of the evidences of religion,—attachment to order and discipline,—and a competent acquaintance with the history of the Church of Christ, and with the constitution of our own ; to say nothing of those Scriptural attainments, which are

* 1 Cor. xiv. 33.

every where to be expected in the Clergy, though here, from the circumstances of the country they are more particularly needed. Let me, then, beseech you to measure yourselves by some such standard, and if any fall far short of it, that they endeavour to reach it: I am confident, that it is not taken too high, if here you would really and essentially serve the cause of Christ." P. 85.

With a body of Clergy thus qualified, and in numbers equal to the duties to be performed, what might not be expected, under the direction of such a head as the present Bishop.

We would not be thought too sanguine or enthusiastic in our views; but believing, as we do from conviction, that if the Pagan Inhabitants of our Eastern possessions are to be converted, it will be by the instrumentality of the Established Church; could we see that Church enabled to provide, as she ought, for the spiritual wants of her members, we should look forward with perfect confidence to the result: not doubting that the influence of her example, and the excellency of her doctrine would, at no very distant period, triumph over the ends, as well as command the respect and reverence of the natives.

But it will be said, and this is the other important question, on which we wish to introduce our readers to the well weighed opinions of the Bishop of Calcutta; it will be said,

"Is there no way, in which the different sects, now unhappily dividing the Christian world, may essentially and unexceptionably contribute to the propagation of the Gospel? I should shrink from such a conclusion, however legitimate were the process, by which it might seem to be deduced: I should hesitate to believe, for a moment, that laborious and pious and benevolent men, of any religious denomination, could be altogether disqualified for furthering such a work: if they would turn their attention chiefly to the elementary instruction of youth,—to the dissemination of European knowledge and Arts,—to the Improvement of morals,—to facilitating the acquisition of languages—to bringing us acquainted with the opinions and habits and literature of those, whom we wish to convert, and generally to breaking up and preparing the soil for the seed of the Gospel, they would, indeed, be valuable auxiliaries in the Christian cause; and the most inconsiderable sect might thus attain a degree of usefulness, if not of worldly renown, which the most prominent cannot hope for in the present state of things." P. 26.

There is, we fear, little hope, under present circumstances that such will be the conduct of those, who have been sent out *nominally* as Missionaries, but really as sectarian teachers, to divide the Church, and make proselytes among Christians. But, we repeat it, no dictate of Charity would be disobeyed, no principle of true liberality and genuine

toleration violated, by restricting these men to that line of duty, to which, by taking advantage of the enactment of 53 Geo. III. c. 33. they have avowedly limited themselves. They have settled in India, for the purpose of imparting "*to the native inhabitants* religious and moral improvement." *To the native inhabitants* therefore let them be strictly confined. Experience will then shortly enable the Government to decide upon the utility of their labours. If they be effectual, we shall bless God for having permitted the light of Christianity in any degree to dispel the ignorance of heathenism: if not, at least we shall not have the additional mortification of perceiving that they have not only not converted the heathen, but that they have also divided and weakened the Church. But then, ample provision must be made within the Church for the spiritual wants of all her members. No plausible pretext must be afforded for sectarian intrusion, by leaving the flock of Christ without authorized shepherds. For in vain shall we argue against the cultivation of that soil by others, which we leave barren; in vain shall we urge the danger of schismatical innovation, while we ourselves provide not, for the maintenance of true religion and Apostolic unity, by a regular supply of duly ordained Pastors.

While the interference of those who would sow the seeds of confusion in our vineyard, should thus be effectually provided against; a decent regard for the order and discipline essential to the very existence of the Church seems to require that all who are sent out as Missionaries, delegated by a society of Churchmen, and therefore it is to be hoped themselves churchmen in possession and in heart, should be placed under the effectual controul of the Diocesan. It may indeed be matter of surprise to some, that any provision on this subject should be deemed necessary; and that a sense of duty is not sufficient to ensure obedience from Clergymen to the Bishop of the Diocese in which they desire to officiate. But, if it be not so; and we well know that it is not; the evil resulting from such a breach of discipline cannot be too speedily corrected. Fortunately the remedy in this, as in the former case, is easy and obvious. Let the want of regular Chaplains be speedily and effectually supplied; and then there will be no longer any excuse, (as assuredly there is neither right nor safety in the practice,) for the deviation of Missionaries from the strict line of Missionary duties: and, in the discharge of these duties, they will no longer have the temptation which they now feel, to swerve from that regularity of professional conduct, which alone can render

them unwilling to consider themselves under the controul of Episcopal authority.

We leave the subject with our readers; and conclude this already long article with the following extract. The truth which it inculcates, is deeply impressed on our own minds; and will, we humbly hope, with the blessing of God, be acknowledged and acted upon by those who now wield the destinies, and are responsible for the moral and religious culture of this interesting portion of the globe.

“ On every account, then, both as it respects ourselves and the Heathen, ought we to be zealous for the strength, and efficiency, and credit, of our Establishment. With respect to our own people the case is plain; if Christians any where need a regular ministry, and the public offices of religion, and the checks and restraints, which arise from a diligent inculcation of the Word of God, and the appointed means and aids, by which Divine truth, ever open to the inroads of sciolism and indifference, and voluptuousness, is maintained in the mind and heart, it is assuredly in India: and with respect to the natives, much as they now hear of our religion, they will look to authority: and if they observe, that the Church is either weak or supine, deficient in its means, or remiss in its duties, they will draw the obvious conclusion, and act accordingly. The Establishment, therefore, must be, if any thing, as the heart or soul of our religious system; from which Christians may derive a warmth and energy, to be gradually diffused by its genial influence amidst all around them.” P. 78.

ART. II. *An Historical Review of the Spanish Revolution, including some Account of Religion, Manners, and Literature, in Spain; illustrated with a Map. By Edward Blaquiere, Esq. Author of “Letters from the Mediterranean,” &c. 8vo. pp. 682. 18s. Whittakers. 1822.*

THE present contest in Spain, is a subject of so much interest to every one who feels any concern in the general politics of Europe, that many of our readers will probably look with eagerness to a work professing to proceed from an eye-witness of events, and to give an account of the state of parties, in that distracted country. The work of Mr. Blaquiere, so far as size is concerned, would seem to be well calculated to meet, what we suppose to be the present state of public curiosity. For although our ingenious author tells us, that in compliance “with a salutary innovation

of the present day," which gives a "preference to *single* volumes, where the subject relates to politics or religion," he has abstained from "adding a variety of *facts* that would greatly have contributed to illustrate the text," in the fear "of interfering with this improvement in public taste," yet it is only proper to observe, that his delicacy has not in the least interfered, to induce him to curtail a variety of profound and voluminous *speculations*, which do *not* contribute to illustrate the text. Admitting, therefore, that the reader has only one volume, yet he has full as many pages as would have filled two, and moreover, will have to pay (if we except only the value of the boards) exactly the same money, as two volumes would have cost. The only difference is, that instead of facts, which might soon be forgotten in the bustle of general history, we have a succession of eloquent passages and animated discussions, which will probably be just as valuable a thousand years hence as they are at the present day.

As "religion and politics" are matters in which we can never expect all mankind to be of one opinion, our author, who is a philosopher, will of course be prepared to encounter a good deal of opposition to some of his doctrines on these subjects. For our part, without pretending to say whether Mr. Blaquiere is right or wrong, in the character which he draws of individuals, or in the opinions which he delivers upon the affairs of mankind in general, we have been a good deal prepossessed against him, on account of his intolerance. Whenever the question of a hierarchy is concerned, our author is far too bigoted for the times in which we now live. In short, he is not liberal enough for us. He is too much attached to stale and exploded prejudices, and cannot speak of mobs, and rebels, and revolutions, with that equanimity and moderation which the recollection of human weakness and ignorance ought always to inspire.

No doubt Mr. Blaquiere will be surprized at this criticism. "Surely you have never read my book!" we think we hear him say. "Why I am a radical, a root and branch man? Me! dislike mobs! Me! a bigot! Why I believe in Jeremy Bentham! and if there be one thing more than another upon which I pride myself, it is upon my complete freedom from all the prejudices in which I was born and educated, and by which nine-tenths of the world are still enthralled!" We have not disputed one word of this, we merely said that Mr. Blaquiere was intolerant, illiberal, bigoted, and a slave to exploded prejudices; whether we have applied these

words properly or not, in the present instance, is a mere dispute about *names*, which as they are very frequent in his mouth, ought not to offend him in the mouths of others;—or if they do, it should teach him this lesson: never to attack his adversaries with mud and stones, because they are weapons which can always be thrown back.

As a proof, however, that a person may go too far in emancipating himself from what are called prejudices, we could adduce innumerable instances from the volume before us. It would be useless to take examples in religion and politics, because in all probability Mr. Blaquiere would deny our major, and accuse us of begging the question. But surely he himself will allow, (unless he is as bigoted to Jeremy Bentham's compositions, as he professes to be, to his *composity*), that the opinions of the great majority of mankind, on questions of grammar at least, are entitled to respect; and that if every one is entitled to think for himself not only in religion, but likewise on the subject of syntax, the confusion which must ensue in all human affairs, is incalculable. By way of shewing, however, the extent to which our author carries his *radicalism*, we shall select, among a great many instances which we have observed, one or two of the first that come to hand—and to begin with the beginning. Having taken an opportunity in his Preface to assert his "strict impartiality to all those who *divide* political society,"—(if he had said who *wish* to divide it, we should at once have understood whom he meant,) he goes on,

"Let it not be imagined from the sketch which I have drawn of these [read *those*] abuses, which ignorance and fanaticism have introduced in [read *into*] the religious system of Spain, that I am the less favourable to toleration in its utmost latitude; or that I conceive the *plan* of exclusion, which continues to prevail against our Catholic brethren, is less injurious to the state, than *urgent to those* who are thereby debarred from the enjoyment of their political rights." xi. "I am sure those celebrated men, with whom I have conversed, relative to the existing state of affairs, and which menace [read *menaces*] their country, &c." xiii. "Although the Apostles were too good judges of human nature, not to know that false prophets and false teachers would appear in after times, what would they have said, if told, that in little more than three centuries, the self-denial, contempt of worldly riches, and abrogation of temporal power, which they so strenuously recommended, would be *transformed* into a *series* of debauchery, avarice, and oppression." P. 354.

Violations of grammar, however may escape a writer from

inadvertency, without supposing absolute deliberation; but surely no man, except one who "thought that an advance made by Jeremy Bentham was conferring a very high honour on any minister in Europe,"—and that the Abbé Gregoire (who was the first man who proposed to the Convention the abolition of monarchy in France, and who originated in that assembly the decree for bringing Louis XVI. to trial,) is the most perfect model of "the immediate followers of the Redeemer," could possibly have written such passages as the following.

"The day on which Protestant and Catholic shall meet in the same temple, to adore one common Father, will, in my estimation, exhibit the greatest triumph ever obtained by humanity: need I say that this glorious victory can never be achieved while the system of exclusion exists? It is not amongst the least absurd of those anomalies, which I have been called upon to expose, in treating the religious or political affairs of Spain, that while the various sects, into which Christianity is unhappily divided, fervently invoke the protection of Providence, they are, with scarcely a single exception, more or less intolerant towards each other; as if the fundamental maxim of their faith, were a mere watch-word to cover hypocrisy and falsehood. Surely there was more philosophy in Boileau's exclaiming—'*tous les hommes sont fous !*' than most people have imagined." P. xi.

"With respect to passing events in Spain, they are, probably, more full of interest to Europe now, than at any former period: it is impossible any longer to misconceive the real nature of the struggle, or to deny that the people who were slaves, little more than two years ago, are now the advanced guard of civilization. Does it arise from accidental causes, or is it in the order of nature, that those who have suffered most from oppression, are destined to find a compensation, in conferring freedom and happiness on others?

"Should the contest which has been already communicated from the Peninsula to Italy and Greece, be conducted with the firmness and wisdom, which have hitherto marked its progress, in the land of Pelagius and Themistocles, it is not within human comprehension to predict or conceive the magnitude and extent of the benefits which such a struggle is capable of producing to society.

"It is impossible to name Greece, without adding to the thousand voices which curse the policy that obliges England, not only calmly to witness the extermination of a brave and suffering population, but, oh! shame of our age, and ruin of our glory! co-operate in the work of death*. To complete this scene of national degra-

* "A political prophet of France, and one whose former predictions have been but too often realized, (he foretold the occupation of Paris by the people of Europe,) says that the power which has permitted four millions of Greeks to be given up to the knife of the infidels, and which suffers the Colossus of the north to make such immeasurable strides, will herself share the fate of Babylon and Carthage."

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dation, continental politicians, who dwell on the subject, confound a generous people, with the errors and blindness of their rulers. I will boldly tell those editors and publicists of France, Italy, and Germany, as I proclaim it to the world, that posterity will acquit the people of England from the foul charge, and that if they knew us better, it would never have been made." P. xiii.

" Religion is so interwoven with all the habits of the Spanish people, that the traveller cannot well turn aside his attention from the subject, much less refrain from observing its effects on the civil and political institutions; but, above all, on the state of morals. Coming here with a view of ascertaining the real situation of Spain, I soon perceived that no greater service could be rendered to the nation, than aiding to expose the sources of its past misfortunes; so that, had not others, still more competent to the task, already torn aside the veil which had so long concealed the truth, I should have ventured to do so myself. Guided by the ministers of that very faith, upon which I am about to offer a few desultory remarks, I ought to escape the odium too frequently attached to the best motives; while my statements must acquire additional weight, when supported by such incontrovertible authorities." P. 351.

Our author's anticipations of the time when the Catholic and Protestant worship shall be performed together, in the same Church—his affection for Greece as the land of *Pelagius* (a British monk of the fourth century)—the boldness of his declaration "to all the Editors and Publicists of France, Italy, and Germany,"—his admiration of Boileau's novel and ingenious exclamation, all bespeak the originality of our author's mind. Or if this were doubtful, the following account of a wonderful discovery which he made in Sicily ten years ago, would at once settle his claims.

" While occupied in reflecting on Sicilian manners, it occurred to me that the degree of virtue and vice in a people, depends on the religious and political institutions to which they have been accustomed: twelve years additional experience induces me to lay that down as an axiom now, which was then hazarded as a mere matter of opinion. Although I shall not enter into the development, of which this notion is susceptible, it is not less worthy of attention to those who may be called on to legislate for a nation long exposed to the influence of tyranny and inroads of corruption. I have a double motive for the above suggestion on the present occasion; that of calling your attention to the subject, as a highly important truth, and of exonerating myself from the charge of advancing any fact through motives of illiberality and prejudice, which is offered only in the hope of promoting the best interests of the Spanish people. Should it become necessary to allude to other countries, for the sake of illustration, or stating any facts interesting to morals, I beg it to be clearly understood, as not proceeding from

the smallest tincture of national prejudice. Without dwelling on the injustice of following the examples too often shown in this way, or denying that I may have, myself, fallen into the error, while want of sufficient reflection had still narrowed my views, it is high time to acknowledge that each member of the European family has its own share of failings to correct without reproaching its neighbour; and, above all, let us hasten to recognize the important truth, that if the people of one country can really boast any superiority over another, it is exclusively due to the nature of their institutions and system of government." P. 422.

Another novelty (to us, at least) in this work, is the *candour* with which our author speaks of Buonaparte's atrocious attempt upon Spain, and of the infamous baseness of those who adhered to Joseph, at the very moment when their countrymen were contending so heroically for the freedom and independance of the nation. In the policy of the Emperor, Mr. Blaquiere can only distinguish the views of the great statesman and enlightened ruler,—and in the subserviency of Joseph's creatures, he is willing to overlook the cowardice and dishonour of their desertion, in a contemplation of the benefits which they expected that their country would receive from the "liberal constitution," which Mr. Blaquiere is penetrating enough to perceive, it was, or rather it *must* have been, Buonaparte's intention to have conferred upon Spain. Now we know that "Charity thinketh no evil,"—and this may be pleaded, and has of course been pleaded for every apologist of crime, since the days of Catiline to the present. The odd part of such apologists is, that it is only in the case of vice, that their charity is displayed. They are invariably as quicksighted to impute bad motives, when the question is concerning actions, in themselves manifestly just and virtuous, as in discerning good ones, where the actions themselves allow of no excuse.

We will not trouble our readers with an abridgement of Mr. Blaquiere's defence, of what posterity will regard, in all its circumstances, as the most disgraceful fact recorded in modern history;—his arguments are plausible enough, to make it evident that he has only adopted them, and immoral enough, to proceed from any of the party to which he belongs;—but we will just contrast the candid simplicity which he exhibits on the occasion, of which we have been speaking, with the jealous suspicion which he is pleased to exercise on another. We suppose that if there ever was a question, in which the motives of this country were pure and above the imputation of selfishness, it is on that of the slave trade. The reader, however, will observe the characteristic pru-

dence with which our author forbears venturing an opinion on this delicate subject.

“ The abolition of the slave trade by Spain, in 1818, was a measure which could not but meet the applause of every friend to humanity in Europe ; *nor, whatever may have been their motive*, did the ministers of England ever appropriate any portion of the public revenue to a purpose more sacred and praiseworthy, than in compensating the government here, for the loss which might be thus sustained by individuals. But the above transaction was far from retrieving any part of our lost popularity ; many well-informed Spaniards having considered it rather as a plan for preserving our colonial prosperity, than an act of disinterested justice towards our hitherto persecuted black brethren. *However well-founded these suspicions may be*, it is a *pity* to take away from the merit of a measure, the extreme rarity of which greatly enhances its value. It certainly failed in its effect, and this was not in the least to be wondered at, where the contracting parties on one side were only desirous of laying their rapacious hands upon the money, without caring if the whole human race had been the next moment consigned to perdition. With respect to the final appropriation of the sum paid by England on this occasion, I have it from undoubted authority, that no part whatever went to the indemnification of those interested in the slave trade, which is proved to have rather increased than diminished ever since. Well informed persons here positively assert, that the money thus drawn from the English treasury was divided between the ordinary purposes of corruption and fitting out the expedition intended for South America ; but which, thanks to the inscrutable designs of an over-ruling Providence, was destined to give liberty to Spain !” P. 187.

We may observe, however, while treating this subject, that the grounds upon which our author places the defence of Napoleon and of the “ enlightened patriots,” as he terms them, who took part against their country in the Peninsular war, are much higher, or rather much more shameless, than those adduced by Napoleon himself. The former produces an extract from the memoirs yet unpublished, dictated by Napoleon at St. Helena, and which we think bears intrinsic evidence of its authenticity, in which the Emperor explains and extenuates the policy by which he was guided in that most dishonourable step. It was not the aggression itself, but the low and base hypocrisy by which he endeavoured to effect his object, which cast a stain of such *peculiar* infamy upon the whole proceeding. Mr. Blaquiere does not see that ; and from what we can see of his opinions, we are not surprised that he does not. The passage to which we alluded is curious and characteristic ; and we extract it, as one

of the few things which the work before us contains, which the reader may like to peruse.

“ L'Empereur, en parlant de la guerre d'Espagne et des transactions de Bayonne, disait :—Cette combinaison m'a perdu : toutes les circonstances de mes desastres, viennent se rattacher à ce nœud fatal. Elle a détruit ma moralité en Europe, divisé mes forces, multiplié mes embarras, ouverte une école aux soldats Anglais. C'est moi qui ai formé l'armée Anglaise dans la Péninsule.

“ Les événemens ont prouvé que j'avais fait une grande faute, dans le choix de mes moyens ; car la faute est dans les moyens, bien plus que dans les principes. Il est hors de doute que dans la crise où se trouvait la France, dans la lutte des idées nouvelles, dans la grande cause du siècle contre le reste de l'Europe, nous ne pouvions pas laisser l'Espagne en arrière à la disposition de nos ennemis. Il fallait l'entraîner de gré ou de force dans notre système : le destin de la France le demandait ainsi : et le code du salut des nations, n'est pas toujours celui des particuliers. D'ailleurs, à la nécessité politique, se joignait ici la force du droit. L'Espagne, quand elle me crut en peril, quand elle me sut aux prises à Jena, m'avait à peu près déclaré la guerre : l'injure ne devait pas passer impunie. Je pouvais la lui déclarer à son tour, et certes le succès n'était point douteux. C'est cette facilité même, qui m'égarait. La nation méprisait son gouvernement, elle appelait à grands cris un régénérateur. De la hauteur à laquelle le sort m'avait élevé, je me crus appelé, je crus digne de moi d'accomplir en paix ce grand événement. Je voulus épargner le sang : que pas une goutte ne souillât l'émancipation Castellane. Je délivrai donc les Espagnols de leurs hideuses institutions ; je leur donnai une constitution libérale ; je crus nécessaire, trop légèrement, peut-être, de changer leur dynastie : je plaçai un de mes frères à leur tête ; *mais il fut le seul étranger au milieu d'eux.*

“ Je respectai leur intégrité, leur indépendance, leurs mœurs, le reste de leurs lois. Le nouveau Monarque gagna la capitale, n'ayant d'autres ministres, d'autres conseillers, d'autres courtisans, que ceux de la dernière cour. Mes troupes allaient se retirer. J'accomplissais le plus grand bienfait qui ait jamais été répandu sur un peuple, me disais-je, et je me le dis encore. Les Espagnols eux-mêmes, m'a-t-on assuré, le pensaient au fond, et ne se sont plaints que des formes. J'attendais leurs bénédictions : il en fut autrement : ils dédaignèrent l'intérêt pour ne s'occuper que de l'injure. Ils s'indignèrent à l'idée de l'offense, se revoltèrent à la vue de la force. Tous coururent aux armes. Les Espagnols en masse se conduisirent comme un homme d'honneur. Je n'ai rien à dire contre cela ; sinon qu'ils ont triomphé, qu'ils en sont cruellement punis ; qu'ils en sont peut-être à regretter !—Ils méritaient mieux.” P. 126.

Buonaparte here palliates his own conduct, but he praises and does justice to the conduct pursued by the Spanish Na-

tion, who "en masse se conduisirent comme un homme d'honneur,"—he has, however, too much respect for himself to advocate the cause of those "enlightened patriots," who sided with the usurper—he leaves that to his radical friends.

We might now with propriety close our remarks upon this large volume of political discussions. As our readers may have remarked, we have noticed only the merits of its composition, and the tone of its principles, abstaining apparently from any indication of the kind of information which it contains. The reason of this is simply stated; the work contains absolutely no information, except what the author has collected from books, accessible, for the most part, in this country, or else such facts as have been related in the daily papers. And were it not that Mr. Blaquiere puts his long chapters into the form of letters, and dates them from Madrid, we should have entertained no doubt whatever of the work having been written in England, and *got up*, for the immediate market of the present moment. The first 350 pages confessedly refer to events which took place before the assumed date of the letters, and the last 300 are occupied, not with facts which our author witnessed, but with disquisitions upon subjects which he most certainly does not understand. Our readers will easily have seen from the extracts that we have made, that the opinions of Mr. Blaquiere upon *matters of opinion*, cannot be worth alluding to; and the following anecdote of manners, which he gives as *a fact*, bears such evident absurdity on the face of it, that we are by no means disposed to regret that we are not oftener treated with the result of his personal observations.

"When the various ways adopted by the monks and priesthood for extorting money from the faithful are considered, no wonder that begging should be regarded as an altogether harmless, if not an agreeable pastime; nor is it thought degrading even in persons of rank: to such a state can defective institutions reduce a people! A dowager, or a knight of Calatrava, St. Hermadad, and the Golden Fleece, who solicit alms in Spain, do not think it a derogation from their dignity; and why should they, when it is countenanced by the ministers of religion, who are seen at every door, performing the same office." P. 462.

Having alluded to the information from books, which fills the only part of the volume before us, that is worth reading, we may mention that our author has given some extracts from a "History of the Inquisition," by a M. Llorente, which contain some particulars that are interesting. This gentleman was originally a Secretary of the Holy Office,

and when his functions were abolished by Buonaparte, he transferred his services to Joseph. He is now, we presume, like others of Joseph's adherents, in exile, and by consequence a man of the truest virtue and patriotism—the most ardent lover of liberty and mankind, &c. &c. Such a person, from his opportunities, is well calculated to write the history of an institution to which he was attached. We are indebted however for this “Critical History,” as M. Llorente names his work, to an ingenious and demonstrably true remark of M. Clausel de Coussergues, in the French Chamber of Deputies: that “Jacobinism had caused more human beings to perish in one day, than the Inquisitions of Spain, Portugal, and the two Indies, had in three centuries.” A remark still further illustrated by a passage from La Borde, (a writer on the Libérale side, in politics,) that “the verdicts of Inquisitors of late years, have been dictated by sentiments of mildness, tolerance and peace, and but little proportioned to the crime: that above a century has elapsed since an Auto-da-Fé, the last having occurred under Charles II;” and “that the name of the Holy Office is now scarcely ever pronounced in the Peninsula.” *Itineraire d'Espagne*. tom. v. p. 25. *quoted by Mr. Blaquiere.*

Whether this remark of M. La Borde be true or not true, it is a matter of unmixed congratulation, that the tribunal has been abolished; and we can recommend with unqualified commendation this part of the volume to the attention of the reader. We do not know any feature of the Catholic religion which so truly represents its genuine spirit, as that which is afforded by the horrors of that tremendous tribunal.

Since its abolition, several reprints have been made in Spain, of accounts formerly published of different Auto-da-Fé's, at various places in the kingdom. We select the following, from the reprint of a tract, published at the time, in which the ceremony of the last Auto-da-Fé, performed in the presence of the Royal Family, is minutely described. The extract is long, but it will conclude our account of this book of Mr. Blaquiere's, and we think the facts which it contains are curious enough to repay the reader for the trouble of the perusal.

“The last Auto-da-Fé performed in the presence of the Royal Family, which took place here in 1680, to celebrate the marriage of Charles II. with a Princess of the Bourbon race, at a time when Europe had attained a degree of knowledge and refinement, scarcely exceeded in the present day, is, doubtless, one of the most extra-

ordinary facts connected with the history of the human mind ; while it proves to what excesses and absurdities the force of custom is capable of carrying a people and their rulers. An account of this frightful holocaust, in which no less than one hundred and twenty victims were brought forward, condemned to various punishments, is amongst the reprints which have appeared since the recent change, and may be truly regarded as the greatest literary curiosity of the age. Llorente expresses his surprise, that scenes like these should have been chosen to amuse the princesses of France ; he might also have asked, by what fatality it was, that the parents of these princesses did not stipulate that their daughters should not be present at such spectacles !

“ The volume to which I allude, under the title of *Relacion Historica*, contains a minute description, not only of the ceremony, but a copy of the sermon preached, and the questions put to those who abjured. There can be no better standard, by which to judge the state of Spain, at the above period, than this extraordinary book ; which also throws a great light on the general practice and attributes of the Inquisition. The author, Don Jose del Olmo, an Alcalde, and *familiar* of the Holy Office, dedicates his book to the King, whom he calls the Jupiter of Christianity. The heathen deity fulminated his bolts against those who opposed impiety to religion and justice, for which he was not only placed amongst the stars, but hailed as the supreme god of the heavens : what less could be done for the protector of the Church, the captain-general of the militia of God, the pillar of the faith, but to venerate him as the greatest king of the earth ? Extreme piety, and a desire of following the example of his father, Philip IV., (surnamed the great !) who had patronized and was present at the grand Auto performed in 1632, are the reasons alleged by the author, for his Catholic Majesty having expressed a wish to preside over a similar ceremony.

“ From the number of delinquents collected at several prisons round the capital, it was decided, that instead of celebrating the Auto at Toledo, as originally intended, it should be transferred to the capital. The ministers of religion, monks, and their attendants, within many leagues of Madrid, being summoned, a solemn procession took place on the 30th May, for the purpose of proclaiming the approaching ceremony, calling on the faithful to attend, and promising those indulgences which the sovereign pontiffs had ordained in their various decrees. The following is a literal translation of the proclamation which was repeated eight times, in different parts of the city, and before the royal family, who were seated in a balcony of the alcazar or palace, as the procession passed : ‘ Be it known to all the inhabitants of Madrid, and those of the neighbouring districts, that the Holy Office of the Kingdom of Toledo, will celebrate a public Auto-da-Fe in the Great Square of this city, on the 30th June, when all the graces and indulgences granted by the sovereign pontiffs, will be conceded to those who

accompany and assist at the said Auto ; which is thus proclaimed, that it may come to the knowledge of all the faithful.'

" While several thousand workmen were employed under the direction of an architect especially appointed to prepare the amphitheatre, a company of soldiers of the Faith were organized, and nearly all the Grandees solicited permission to act as *familiars* ; a privilege allowed only to the purest blood in Spain. ' Many of the highest nobility,' says our author, ' immortalized their names by this memorable act of piety ; and in order that future generations may enjoy the consolation of seeing our age ennobled, that the present may admire what those who come after will, without doubt, imitate ; as also that the ministers of the holy tribunal may enjoy the pleasure of witnessing the estimation in which its rank and dignity is held by the most illustrious names in the universe, the names of those who asked the favour of being allowed to act as familiars, and assumed the habit of the Holy Inquisition, on this occasion, are inserted.' Of the eighty-five names which follow, a fourth were grandees of the first class, forty counts and marquesses, and the remainder either their immediate heirs, or nearest relatives.

" The procession of the green and white crosses took place on the 29th June, when all those destined to take an active part in the ceremony of the following day attended ; and amongst others, the Duke of Medinaceli, bearing the standard of Faith.

" Passing before the palace, to the sound of instruments, and chaunting the Miserere, the procession moved on to the Braseró, or place of execution, where one of the symbols of Christianity was planted and consecrated on a pedestal prepared for its reception. As to the standard and green cross, they were destined to ornament the arena of the amphitheatre, to which the procession went, after quitting the Braseró.

" The procession of the criminals followed that of the crosses and standard : they were conducted to the amphitheatre, to have their respective sentences read : this part of the rehearsal, for so it may be called, is compared, by the author, to that which will be seen in the ' tremendous day of the universal judgment ; because, if the ignominy of the guilty creates horror there, the glory of the just, and sovereign majesty of Christ and his Apostles, who, following the standard and cross, assisted by choirs of angels, will bend their way to the Valley of Jehosaphat, where the Supreme Judge will occupy his throne,' &c.

" Although the preparations commenced as early as three in the morning of the 30th, the victims, living and dead, were not led forth before 7 o'clock ; at which hour the procession commenced. Of the number who graced this horrible triumph, twenty-one were condemned to the flames, and thirty-four to be burnt in effigy. There were eleven penitents who had abjured the Jewish faith, and fifty-four reconciled Israelites, wearing Sanbenitos, and carrying wax tapers. Judging from the author's description, the procession

must have been, at once, one of the most magnificent and terrific ever witnessed in Spain. Though attended by upwards of two hundred thousand spectators, not a sound was heard, to break the awful silence, as it passed along: nothing could exceed the order and regularity preserved throughout: these are subjects of panegyric with the author, but his chief admiration is reserved for the Inquisitor-General, Don Diego Sarmiento de Talladares. 'There was much to admire,' says Don Jose, 'in each individual of this marvellous assemblage; but the majesty with which the Inquisitor-General upheld the dignity of his office, was so transcendant, that he appeared to have exceeded himself! As the cause was so much of God, it pleased him to grant greater light to his minister; because, when he predestines men for high employment, he prepares them with the knowledge necessary for their intended occupations.'

"That part of the amphitheatre appropriated to the royal family and the court, was resplendent with gold and silver ornaments, displayed on damask, silk and velvet draperies of all hues; after having exhausted his power of description, in detailing the other portions of the edifice, Don Jose del Olmo concludes by observing, that it might justly be regarded as one of the wonders of the world.

"Those parts of the theatre thrown open for the public, were crowded to excess, and the King, attended by the whole of his family and court, had taken their seats some time before the procession had arrived. When high mass was over, the Inquisitor-General proceeded to the royal balcony, and administered the usual oath; after which it was taken by the municipality.

"These preliminary arrangements concluded, Don Tomas Navarro, head chaplain to the king, commenced the customary sermon, choosing for his text, the first verse of the seventy-third Psalm. The preacher began, by telling his auditors, that the amphitheatre was an emblem of what they had one day to see at Jehosaphat. 'The divine tribunal, in heaven,' said he, 'is similar in all things, to that of the faith on earth, since it proceeds with the justification operated by the latter.' A long rhapsody, in which he alluded to the progress of scepticism, was followed by a violent attack on the Jews:—'Who are greater enemies of God, or more worthy of punishment,' he asked, 'than the observers of the Mosaic laws? In them, hope is blindness; patience insensibility; and firmness fear and obstinacy: men of such infamous lives, so abandoned to every species of impurity, usury, and injustice, that St. Peter and Domianus could not better designate them, many centuries ago, than by exclaiming, '*Ab eis in veritate Judaice vivitur!*'" Part II. is devoted to heretics: of these, Don Tomas does not seem to have entertained a much better opinion than of his friends, the Jews. 'Other enemies of God,' says he, 'and the worst of all, are the heretics whom St. Augustin considered lower than the most profligate Gentile: heresy is more execrable than idolatry, inasmuch, as he who makes war, under the mask of friendship, is worse than one who acts with open and undisguised

hostility.' To the authority of St. Augustin, is added that of Chrysostom, St. Peter, Damianus, and other canonized fathers."—P. 383.

"The sermon being ended, a secretary began to read the sentences of those condemned to the flames: this ceremony occupied the attention of the auditory till four o'clock, when the victims were conducted to the Braseró, under an escort, and accompanied by the Corregidor and Alcaides, appointed to see the sentences put into execution. Don Fernandes Alvarez Valdes, an officer high in the sacred tribunal, followed, to bear testimony to the event. When those victims, who are described in another account, as pale, languid, and woe-begone, the very emblems of despair, had been led off, the secretaries proceeded with the trials and sentences of those convicted of superstition, sorcery, bigamy, and as impostors and hypocrites. It was nine o'clock before the prisoners were assembled round the Grand Inquisitor, to go through the different forms of abjuration. The Articles of the Faith were then put to each penitent, who was required to give his answer in an audible voice." P. 393.

"Giving absolution, saying mass, and chaunting *Te Deum*, took up another hour; after which, the royal family withdrew, and thus ended the ceremony of the 30th June, 1680.

"The process of strangling and burning continued all night: as to those who were condemned to be flogged and publicly degraded, their punishment was reserved for the following day. Nearly a third of the whole number, whether destined to be burned, flogged, or degraded, were women. When the executions had terminated, another grand procession was performed, for the purpose of restoring the crosses and standard to the cathedral.

"The volume of Don Jose del Olmo concludes with an account of a minor Auto, which was celebrated on the 28th of October, in the same year, to reconcile fifteen penitents, as if the Inquisitors wanted to prove their thirst of blood had abated; the pains and penalties on this occasion, did not exceed perpetual imprisonment, confiscation of property, and whipping. Of fifteen victims, eight were women; and from the description given of their persons, they must have been, for the most part, young and beautiful."—P. 395.

We now take our leave of this ponderous volume: we have no apology to offer for the freedom with which we have expressed our opinion of it. Perhaps, however, in stating that the work contained no facts, whatever, of importance, we expressed ourselves in terms not sufficiently qualified;—the exception, though single, is of consequence.—Mr. Blaquiere assures us, and has taken means of informing the Cortes of the circumstance, that Jeremy Bentham has at length come to a resolution "of not interfering in the concerns of Spain." P. 582. He means for the future to leave that country to the

resources of its own wisdom: reserving however a due consideration of what may hereafter be found due to his own character "from those motives of philanthropy, which have marked every action of his life." Major Cartwright, our author informs us, has also come to the same resolution. It seems their "mediation" was misunderstood; and our author sorrowfully adds, that

"Where selfish motives can be attributed to these, no wonder that an insignificant individual like myself should be pointed out as a spy in the pay of Ministers, as I have been, at Paris, by certain *Liberals*, and at Bayonne and Madrid, by the Marquis d'Almeida!" P. 583.

ART. III. *The Grave of the Last Saxon; or, the Legend of the Curfew. A Poem. By the Rev. W. L. Bowles, Author of Letters to Lord Byron, Poems, etc.* 8vo. pp. 124. 6s. Hurst and Co. 1822.

MR. BOWLES informs us in his preface that we are indebted for this production of his muse to "the circumstance of the late critical controversy with Lord Byron," which "recalled to his attention a poem sketched some years ago, on a subject of national history, and which he has been induced to correct and revise," and now offers to the public. It is a familiar remark that good sometimes comes out of evil, and we think the poem before us, an exemplification of its truth. We certainly saw no reason to praise the appearance which Mr. Bowles made in that conceited "controversy" to which he alludes; but if it proved, as he tells us, the occasion of this poem being finished and published, we shall for the future cease to regard it, as having been totally barren and unproductive.

The subject of the poem, is taken from the history of the insurrection against William I. in the third year of the conquest, when a confederate army of Danes, Scotch, and exiled English, landed in the Humber and marched to York, where they were finally defeated. It opens with the description of a scene between Adela, a daughter of Harold and Ailric the monk, at the castle of Ravenspur on the Humber. They had mounted one of the turrets of the castle, in order to listen if they could hear any sounds of the return of her three brothers, who had left the walls three days

before with a troop of warriors, on an expedition to York to join the confederates who had there assembled an army to oppose William.

“ Hark ! ’twas a shout,
And sounds at distance as of marching men !
No ! all is silent, save the tide, that rakes,
At times, the beach, or breaks beneath the cliff.
Listen ! was it the fall of hast’ning oars ?
No ! all is hush’d ! ‘ Oh ! when will they return ?’
Adela sigh’d ; for three long nights had pass’d,
Since her brave brothers left these bastion’d walls,
And march’d, with the confederate host, to YORK.
‘ They come not : Have they perish’d ?’ So dark thoughts
Arose, and then she rais’d her look to Heav’n,
And clasp’d the cross, and pray’d more fervently.
Her lifted eye in the pale lamp-light shone,
Touch’d with a tear ; soft airs of ocean blew
Her long light hair, whilst audibly she cried,
‘ Preserve them, blessed Mary ! oh ! preserve
My brothers.’ As she pray’d, one pale small star,
A still and lonely star, through the black night
Look’d out, like Hope !—Instant, a trumpet rung,
And voices rose, and hurrying lights appear’d ;
Now louder shouts along the platform peal—
‘ Oh ! they are Normans !’ she exclaim’d, and grasp’d
The old man’s hand, and said, ‘ yet we will die
As HAROLD’S DAUGHTER ;’ and, with mien and voice,
Firm and unfaltering, kiss’d the crucifix.
They knelt together, and the old man spoke :
‘ All here is toil and tempest—we shall go,
Daughter of Harold, where the weary rest.’
Oh ! holy Mary, ’tis the clank of steel
Up the stone stairs ! and, lo ! beneath the lamp,
In arms, the beaver of his helmet raised,
Some light hairs straying on his ruddy cheek,
With breath hastily drawn, and cheering smile,
Young ATHELING. ‘ THE SAXON BANNER WAVES’—
‘ Oh ! are my brothers safe ?’ cried Adela,
‘ Speak ! speak ! Oh ! tell me, do my brothers live ?’
Atheling answer’d, ‘ They will soon appear—
My post was on the eastern hills—a scout
Came breathless, sent from Edmund, and I hied,
With a small company, and horses fleet,
At his command to thee. He bade me say,
Even now, upon the citadel of York,
Above the bursting fires, and rolling smoke,
THE SAXON BANNER WAVES’——” P. 14.

Adela then proceeds to inform Atheling of the history of the present enterprize, and of the misfortune which she and her brothers had encountered during the two years of exile which they had passed in Denmark, since the fatal battle of Hastings. The conversation is however interrupted by the sound of a distant trumpet, and soon after Adela's brother Godwin rushes in, acquainting her with the fatal issue of the battle at York.

Canto the second takes the reader to the Tower of London, where William, for the first time, receives his assembled Barons. The principal subject of this canto is the description of a fearful dream which disturbed the repose of William, the effects of which he endeavours to efface by calling for his harper who sings to him, what is called the "Song of the Battle of Hastings;" after which the scene is removed to Waltham Abbey, where three monks are introduced singing a requiem over the grave of Harold, in consequence of a præternatural injunction to that effect. The requiem is interrupted by the entrance of an "armed Norman Knight," who approaches the grave in silence, and having gazed awhile upon the "grave of the last Saxon," returns, as he entered, without uttering a syllable: the monks resume their chaunt, which being finished, the reader is taken into the Forest of Waltham, in order to accompany the mysterious Knight, whose strange entrance and exit had excited so much wonder. Arrived at a sequestered spot the stranger utters in a soliloquy the name of Harold, when immediately an unknown voice addresses him.

" ' Who speaks of Harold ? ' cried a woman's voice,
 Heard through the deep night of the woods—' He spoke,'
 A stern voice answer'd, ' Hæ, of Harold spoke,
 Who fear'd his sword in the red front of war,
 Less than the powers of darkness : ' and he cross'd
 His breast, for at that instant rose the thought
 Of the weird sisters of the wold, that mock
 Night wanderers, and ' syllable men's names '
 In savage solitude—' If now, ' he cried,
 ' Dark minister, thy spells of wizard power
 Have rais'd the storm and wild winds up, **APPEAR !**
 He scarce had spoken, when, by the red flash
 That glanc'd along the glen, half visible
 Appear'd a tall, majestic female form ;
 So visible, her eyes' intenser light
 Shone wildly through the darkness : and her face,
 On which one pale flash more directly shone,
 Was like a ghost's by moonlight, as she stood

A moment seen : her lips appear'd to move
Muttering, whilst her long locks of ebon hair
Stream'd o'er her forehead, by the bleak winds blown
Upon her heaving breast.

The knight advanc'd—

Th' expiring embers from a cave within,
Now waken'd by the night-air, shot a light,
Fitful and trembling, and this human form,
If it was human, at the entrance stood,
As seem'd, of a rude cave. You might have thought
She had strange spells, such a mysterious power
Was round her, such terrific solitude,
Such night, as of the kingdom of the grave,
Whilst hurricanes seem'd to obey her hest.

And she no less admired, when, front to front,
By the rekindling ember's darted gleam,
A mailed man, of proud illustrious port. P. 60.

After a long dialogue, on the subject of William's tyranny, and the misery of his conquered subjects, the woman invites the Knight into her humble dwelling. They are soon interrupted by the sound of horses, and trumpets, and shouts, and shortly afterwards, the reader discovers that the stranger Knight, is no other than William himself, and the female, no less interesting a person than Editha the desolate widow of Harold.

In the fourth canto, we return to the Humber, and this part of the poem opens with the description of certain Hags, upon the wilds of Holderness, who are represented as singing round a Druidical stone, and painting the scenes in which the sons of Harold are then engaged. Malcolm is described as being upon the shore, on the point of embarking for Scotland, and pressing the sons and the daughter of Harold, to take refuge with him in his kingdom—they refuse, Malcolm sets sail, and the brothers are left upon the beach.

Ailric, the brothers, and their sister, left
The boat—they stood upon the moonlight beach,
Still list'ning to the sounds, as they grew faint,
Of the receding oars, and watching still
If one white streak at distance, as they dipp'd,
Were seen, till all was solitude around.
Pensive, they sought a refuge for that night
In the bleak ocean-cave.—The morning dawns,
The brothers have put off the plumes of war,
Dropping one tear upon the sword ! Disguis'd
In garb to suit their fortunes, they appear
Like shipwreck'd seamen of Armorica,

By a Franciscan hermit through the land
 Led to St. Alban's shrine, to offer vows—
 Vows to the God, who heard them in that hour,
 When all besides had perish'd in the storm.
 Wreck'd near his ocean-cave, an eremite
 (So went the tale of their disastrous fate)
 Sustain'd them, and now guides them through a land
 Of strangers—That fair boy was wont to sing
 Upon the mast, when the still ship went slow
 Along the seas, in sunshine—and that garb
 Conceals the lovely, light-hair'd Adela.
 The cuckoo's note in the deep woods was heard
 When forth they far'd. At many a convent gate
 They stood and pray'd for shelter, and their pace
 Hasten'd, if high amid the clouds they mark'd
 Some solitary castle lift its brow
 Gray in the distance—hasten'd, so to reach,
 Ere it grew dark, its hospitable tow'rs—
 There the lithe minstrel sung his roundelay.

Listen, lords and ladies bright :
 I can sing of many a knight
 Who fought in paynim lands afar—
 Of Bevis, or of Iscapar.
 I have tales of wand'ring maids,
 And fairy elves in haunted glades,
 Of phantom troops that silent ride
 By the moonlight forest's side.
 I have songs (fair maidens, hear !)
 To warm the love-lorn lady's ear
 The choice of all my treasures take,
 And grant us food for pity's sake.

When tir'd, at noon, by the white waterfall,
 In some romantic and secluded glen,
 They sat, and heard the blackbird overhead
 Singing, unseen, a song, such as they heard
 In infancy.—So every vernal morn
 Brought with it smell of flowers, or song of birds,
 Mingled with many shapings of old things,
 And days gone by !—Then up again, to scale
 The airy mountain, and behold the plain
 Stretching below, and fading far away,
 How beautiful ! yet still to feel a tear
 Starting (even when it shone most beautiful),
 To think, ' HERE, in the country of our birth,
 No rest is ours !'

' ON, TO OUR FATHER'S GRAVE !' P. 83.

They then travel southward together until they reach

Waltham Abbey; from whence, after visiting the grave of their father they resume their journey.

The portal open'd—on the battlements
The moonlight shone—silent and beautiful!
Before them lay their path through the wide world—
The nightingales were singing as they pass'd;
And, looking back upon the glimm'ring tow'rs,
THEY, led by Ailric, and with thoughts on Heav'n,
Through the lone forest held their pensive way! P. 98.

Such is the story of "The Grave of the last Saxon." Of the poetry, our readers may form a tolerably just estimate from the extracts which we have made, and which we hope will recommend the poem to their attention. As a story, and as a drama, it is altogether too loosely put together to possess any considerable merit, but as a poem it is elegant, and displays a cultivated imagination, and will do no injury to Mr. Bowles's reputation.

ART. IV. *The Life of Ali Pacha, of Janina, Vizier of Epirus, surnamed Aslan, or the Lion: from various authentic Documents.* 8vo. 328 pp. 10s. 6d. Lupton Relfe. 1822.

THIS volume is a singular specimen of Literary Metempsychosis; and so questionable was the shape which it assumed upon its first appearance, that, until we had fully ascertained the secret history of its generation and birth, we did not feel quite comfortably assured even as to our own personal identity. All the reading world remembers two solid cubes which were given to the public by Mr. Hughes, as the history of his voyages and travels, and which were replete both with learning and entertainment: but most people would as little expect to find the soul (assuming that they have one) of the Behemoth or the Bonassus transferred to the Marmotte or the Monkey, as to meet with the vital parts of Mr. Hughes's parallelopipeds embodied in a snug octavo.

Such however is plainly the case; the anonymous volume published by Mr. Lupton Relfe has no real existence of its own. It is for the most part an exhalation from Mr. Hughes, a stray shadow from the land of Typographical Ghosts; and if we did not make some slight change in the common maxim regarding the dead, and substitute *verum* instead of *bonum*, in what we are about to say, *de mortuis*, we should not now,

without a breach of charity, be able to bring this unsubstantial felon to upper day, and sentence him at the bar of mundane criticism.

In sober earnestness, however, we should think it a duty to warn our readers against an act of most atrocious and unblushing piracy, if the terrors of the law had not already deprived the unprincipled plagiarist who *compiled* (we use this word in its primary sense) the pages before us, both of his powers of fraud and his hopes of profit. Mr. Hughes's most respectable publisher, by the threat of an injunction, has obtained possession of all the copies of the life of Ali Pacha which had not previously been sold; and, moreover, he has received into his own hands full payment for the few which had already been circulated among the trade.

As the book therefore is likely to become scarce, and as the recent death of the singular person concerning whom it treats, has excited no little interest about every thing which regards him, after having thus restored the borrowed feathers to the tail from which they were originally plucked, we shall take leave to arrange them for our own purposes.

Ali Pacha was born about the year 1750, at Tepelini, an insignificant village, twenty leagues north of Janina. His family, distinguished by the surname of Hissas, was of the tribe of the Toksides. His father, Vely Bey, upon becoming Aga of Tepelini, married the daughter of the Bey of Conitza. His neighbours despoiled him of the greater part of his dominions; and, at five and forty years of age, he died broken hearted: leaving the wrecks of his fortune to his widow Khamco, the mother and guardian of his son Ali, and of his daughter Chäinitza.

Ali was at this time fourteen years of age, and he had already displayed signs of the enterprising temper which marked his after life. Albania was not then subject to a single absolute vizier. Each canton, and often each town, formed a separate republic. The great feudatories counterbalanced the authority of the pacha sent by the Porte, and turned their arms against each other in perpetual intestine war. Upon this theatre of anarchy, and amid this nation, in which every man from his childhood was trained to the practice of arms, the lot of Ali was cast, not unaptly to his disposition.

The recovery of her husband's former splendour was the grand object for which the widowed Khamco educated her son. At an early age he distinguished himself by predatory incursions among the flocks and herds of his wealthy enemies; and obtained a booty, probably as great as was won, under

similar circumstances, by the youthful founders of Rome. These petty successes alarmed the neighbouring district, and they resolved to crush the remains of the family which they had wronged, before it regained sufficient power to vindicate itself. The inhabitants of Gardiki, a considerable town, not far from Argyro-Castron, in the desert mountains of Liakuria, succeeded in carrying off from Tepelini, in a nocturnal excursion, Khamco and her daughter Chaïnitza. Ali himself escaped. His mother and sister were subjected to rigorous captivity, and still greater horrors; they were exposed to the brutality of daily violation by the principal inhabitants of Gardiki. A Bey of the family of Dosti compassionating their misery, planned and effected their escape, and restored them to Ali, who from that moment devoted himself to avenge the dishonour of his family. Khamco incessantly urged him to the attempt, and Chaïnitza declared that she could then only close her eyes in peace, when she had stuffed the cushions of her apartments with the hair of the Gardikiote women.

Ali's first projects were unsuccessful; and having been defeated in an attack upon the town of Tehormowo, he was met on his return by the reproaches of his mother, and was compelled to secrete himself from pursuit among the mountains. Here his distresses were so great, that he was at length reduced to sell his sabre for bread. The circumstance of his recovery from this desperate condition, partake so much of oriental marvel, that they must be told by himself.

“ One day having retired into the ruins of an old monastery,” as he himself related to Colonel Vaudoncourt, “ I was ruminating upon my desperate situation, thinking that no hopes were left of maintaining myself against the overwhelming power of my enemies; while thus engaged, I was mechanically raking up the ground with the point of my stick, when suddenly a low sound issued from something which resisted its action. I continued to rake up the earth, and discovered a chest full of gold, which had probably been hidden there during the troubles of civil war. With this treasure I raised two thousand men, and entered Tepelini in triumph.” P. 33.

The daughter of the Capetan Pacha of Delvino bestowed her hand upon her suitor thus enriched; and his connections being strengthened, he again took the field. He was again defeated by a superior confederacy.

“ At this crisis, when Ali appeared totally destitute of resources, he formed and executed one of those determinations which display something more than courage—a bold and decided character.

“ Whilst engaged in deliberating with his mother and sister, at the house of an adherent, round which the runaways had rallied, he

was informed that a part of the hostile army was encamped farther down in the plain, and that the chiefs of Gardiki and of Argyro-Castron, the most inveterate of his enemies, had retired with their troops. Having instantly formed his plan, which he kept with the greatest secrecy, at midnight, alone and unattended, he proceeded to the camp of the confederates, and by sun-rise stood before those who had sworn his destruction. 'My life, my fortune, are in your power,' said he to them, in a calm but intrepid tone; 'the honour, nay the existence of my family, are now dependent upon your will. I have fought till my resources are exhausted, and now surrender at discretion. You must either complete my destruction, or else support me against the fury of my enemies. Do not deceive yourselves by supposing that Ali's death can be of any advantage to you; my enemies are your's; they are only anxious to destroy me, that they may the more easily succeed in their designs upon you. The chiefs of Gardiki and of Argyro-Castron, already too powerful for the liberty of their neighbours, will doubtless avail themselves of my fall to reduce the whole of the district under subjection. Fortified as well by nature as by art, and defended by my faithful Albanians, Tepelini would always form an invincible barrier to their ambitious projects. But once in their possession, who is it that could wrest from them the means, not only of attacking their neighbours, but also of defending themselves from every assault? Destroy me, then, if you will; but be assured, that my destruction will only be the prelude to your own.' When a child of misfortune voluntarily implores the protection of an Albanian chief, not only has he no cause for fear, but is, on the contrary, certain of obtaining an escort to ensure the safety of his person: a protection granted even to robbers and outlaws. The firmness of Ali, his air of sincerity and candour, and especially the seeds of jealousy which he artfully scattered in the minds of the Beys, determined them in his favour, and they resolved not only to spare his life, but to espouse his quarrel." P. 34.

Ali now recovered Tepelini, and commenced a chief of freebooters; the politer vernacular term is *Kleftes*. In this capacity he was twice taken prisoner, and the Pacha of Janina into whose hands he fell on the second occasion, was strongly inclined to put him to an ignominious death, in the very capital of which he was afterwards destined to be sovereign. Ali petitioned to be allowed to serve against some chiefs who had revolted from the Porte. The offer was valuable from his well known talents and courage; and it was accepted in commutation of punishment. In the campaign he distinguished himself so eminently, that the Sultan not only granted him a free pardon, but promoted him to high military honours.

Thus invested with legal authority, he was commissioned

to observe the conduct of Selim, the Pacha of Delvino, who was already under the suspicions of the Divan. Selim was his friend and protector: but gratitude was no part of Ali's code, when the violation of it afforded an opening to his ambition. "It was with the greatest pain," he remarked, in his report to Constantinople, on the first opportunity which gave him a pretext, "that he made known the malversation of Selim, his benefactor; but that it was solely the interest of the Sultan, his master, which had determined him to reveal a transaction materially affecting both religion and the state." Without farther inquiry a firman was issued for the death of Selim, and Ali was charged with the execution of it.

The post of lieutenant of the Derwend Pacha of Romelia was his reward: and in this he amassed great treasure, by granting licences to the *Kleptes*, whom it was his duty to suppress. The outrages in this district at length became so notorious, that the Derwend Pacha answered for them with his head. Ali's gains enabled him to make peace with his judges.

In the war between Turkey and the two courts of Austria and Russia, in 1787, Ali held an important command under the Grand Vizier. His recompence was the Pachalik with two tails of Tricala in Thessaly, and the superintendence of the roads in Romelia: an office which enabled him to strengthen himself materially, by the number of troops which it authorized him to levy for the suppression of banditti; and which, perhaps, first awakened in his breast the hope of absolute independence.

The death of Khamco kindled afresh the desire of vengeance upon his first and bitterest foes. Her will required him, under pain of her posthumous curse, to exterminate the guilty inhabitants of Tehormowo and Gardiki: and clasping his sister's hand above his mother's corpse, he swore to execute her wish.

The Pachalik of Janina was vacant, and it was the anxious object of Ali's ambition. A violent contest for the succession arose among many rival Beys, and Ali, profiting by the opportunity, armed, and approached the city with a large force. Meantime his agents were employing bribes and intrigues at Constantinople. But their efforts were useless, and his messengers returned with orders that he should immediately disband his troops, and hasten back to his government. Not a moment was to be lost. He secured the fidelity of the bearers of these commands, and then, having summoned the beys, produced a forged firman, appointing him Pacha of Janina, and requiring their immediate acknowledgment of his authority.

Deceived by this master-stroke of unprincipled policy, or foreseeing the danger of resistance, many of the Beys acknowledged the authenticity of the instrument. The others dispersed themselves among the neighbouring districts, and the new Pacha entered his capital amid the acclamations of his people. Assurances of protection, considerable largesses, and still more considerable promises, daily increased the numbers of his party; and a second deputation, which was charged with rich presents to the chief members of the Divan, soon brought the wished for answer from Constantinople. It was in the year 1788 that Ali found himself confirmed by legitimate authority in the envied rank of a grandee of the Ottoman Empire.

Tehormowo was now within his power. It was taken partly by stratagem and partly by force. The male inhabitants were delivered to the sword, the women and children were sold as slaves; and it is said, but we would willingly disbelieve the horrible tale, that one of the nobles named Pristi, who had been active in the dishonour of Khamco, after being torn by red hot pincers, was roasted to death over a slow fire.

Rapid conquests struck terror in the surrounding districts, and Ali was soon master of all the country between Janina and his birth-place. The Suliotes alone withstood and defeated him. The inhabitants of this small republic occupied a series of defiles on the banks of the river Acheron and its immediate vicinity. Sixty-six villages produced fourteen hundred experienced soldiers; and the nature of their country rendered them, if faithful to themselves, impregnable to an invader. Ali was twice repulsed by these brave mountaineers, with considerable loss, and on the last occasion with great hazard to his own person. His stratagems were as little successful as his arms; and he was compelled, for a season at least, and in semblance, to renounce all farther hopes of conquest. He concluded a treaty with the Suliotes, honourable and even advantageous to them; and in order to strengthen himself for future opportunities, he apparently employed this brief time of peace in cementing alliances with the surrounding Beys, in amassing treasure, which he regarded with the eye of the politic Macedonian, and in embellishing his capital.

Janina stands upon the declivities of a range of hills, which slope down to a beautiful lake on their eastern side. Its population, Jews, Turks, Albanians, Greeks, and Armenians, exceed 40,000 souls; and next to Constantinople and Salonica, it was the most considerable city of European Turkey.

Henceforward, every political event was carefully observed by Ali, and dexterously turned to his own advantage. Cara Mustapha, the Vizier of Santari, having been declared rebellious, was attacked by the Pacha of Janina, who wrested his strongest possessions from him, and then waited "in grim repose," till the favourable position thus gained should assist the design which he had long meditated against Ibrahim of Berat. The treaty of Campo Formio, as it introduced new neighbours to his government, so it roused new hopes, and directed his policy into a new channel. He soon had the sagacity to distinguish between the ambitious and turbulent rulers, who had established themselves in the Ionian Islands, and the effete and decrepit state which they had overthrown; and he early sought to prevent the French from adopting the same system in regard to Epirus, as had been pursued by the Venetian republic. The French were no less eager to ascertain the views of Ali. Their emissary, General Roza, was received at Janina with distinguished honours. The Pacha assumed the tri-coloured cockade, and presented a Greek wife to the ambassador. In return, Ali dispatched an envoy to Buonaparte, at that time in the north of Italy, and every art of mutual deception was practised between these consummate diplomats. Ali, whose notions of French parties were not very clearly arranged, confounded Revolutionary with Religious fanaticism. He assured the commandant at Preveza, that he was in heart a staunch disciple of the *Jacobin Religion*, and he most earnestly pressed for admission to the *Worship of the Carmagnole*.

"Hic putat esse Deos, et pejerat."

By these representations he obtained permission for his fleet to sail into the canal of Corfu, in spite of preceding treaties: and profiting by this leave, he established himself on the sea coast opposite that island, in the midst of the richest and most formidable of the independent Albanian tribes.

To his new allies he represented these encroachments as necessary for the co-operation which he intended to afford them. To the Divan he spoke of them as directed against Christians, and therefore as advantageous to the interests of the Porte: and the massacre of some defenceless villages, which enabled him to accompany these assurances by a tribute, convinced the Sultan that the provinces were conquered for the Ottoman empire.

In the campaign against Passewan Oglon, Ali maintained his former reputation for ability and valour; and in the defeat

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to which the Capidan Pacha was exposed, himself and his Albanians suffered scarcely at all. Little confiding to the smooth semblance and fair promises of a perfidious court, he declined the invitation of the Grand Vizier, on all but one occasion. Hassan had summoned him to the Divan, under the pretence of conferring some mark of approbation on his conduct. His reception was most flattering, but the interview was short; for Ali had taken the precaution of surrounding the Vizier's tent with six thousand of his choicest followers.

War was now inevitable between Turkey and France, and Ali still professing amity to the last, increased his armaments without exciting their suspicion. Having invited Roza, who commanded at Corfu, to a conference, he seized him after a friendly repast, and threw him into a dungeon at Janina. This act of perfidy was followed up by open hostilities: and Preveza fell into his hands after a gallant resistance. One hundred and sixty Greek prisoners, who were taken in arms, were brought before Ali. Of their fate, and that of the French, the following is the account.

“ The Greeks were successively dragged out by the hair, one by one, from the hold of a vessel, into which they had been forced the night before. In vain did they raise their suppliant hands; Ali only answered their cries for mercy by giving the signal at which the still imploring lips were made to bite the dust.

“ At the fall of each unfortunate victim the bystanders raised a shout of exultation, and immediately stripped the body! Towards the close of this bloody tragedy, the arm of the executioner, a negro, became nerveless, his knees shook, and whether from fatigue or suffocation produced by the overpowering effluvia of human blood, he fell upon the bodies of his still reeking victims, and expired in the presence of Ali, of whose cruelty he had been the active and ferocious instrument.

“ But the misfortunes of Nicopolis and Preveza were not yet terminated. About a hundred French prisoners, conducted towards a hideous and appalling mass of what appeared to be a mixture of blood and hair, at length recognized the heads of their late unfortunate countrymen. Clubs and sabres were then employed to force them to the loathsome task of stripping them of the skin, which they were afterwards compelled to salt, and convey to Janina. It is impossible to describe the indignities and horrid cruelties these poor wretches were condemned to suffer on their journey to and arrival in Albania. From thence they were marched to Constantinople, through the northern part of Greece, amidst the inclemency of one of the severest winters ever remembered: many of these wretches perished with cold, hunger, and fatigue. No sooner did an unfortunate shew symptoms of weariness, than one of his savage

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conductors struck him to the earth, severed his head from his body, and gave it to his companions to carry. On their arrival at Constantinople, both officers and men were immured in the prison appropriated to the slaves. Three only, General Lasalcette, Adjutant-General Roza, and the Brigadier Hotte, were imprisoned in the Seven Towers." P. 88.

Ali now found himself arrived at the high dignity of a Pacha with three tails; and the combined squadron of Russia and the Porte invited him to assist at the siege of Corfu, when a sudden disgust turned his thoughts towards Parga. An alliance with the Suliotes saved the brave inhabitants of this independent rock from immediate servitude; but his advance towards their impregnable fortress enabled Ali to obtain possession of many important positions on the neighbouring coast. Corfu was at last taken by the allies, and Ali was compelled to withdraw to his continental dominions. But the favour of the Porte in some measure atoned for the frustration of his ambitious designs. He received the *Kelick-castan*, or ermine pelisse, a sabre enriched with brilliants, and the patent of Viceroy of Romania, which exalted him to the dignity of Vizier.

During the siege of Corfu, a Turkish pirate, who had captured six French officers belonging to the army of Egypt, fell into the hands of Ali. The prisoners were conducted to Janina, and the Vizier soon resolved to profit by their skill in the art of war. He established a military school, and placed one of his captives, Col. Charbonnel, at the head of the department of ordinance. The first effort of his power, thus newly acquired, were directed against Mustapha, the Pacha of Delvino, whom the interest of Russia had restored to the authority of which Ali had before deprived him. Delvino soon yielded to a bombardment directed by Europeans.

On his return to Janina, a domestic tragedy was to be enacted.

"The tragical end of the beautiful Phrosina, condemned to death in the month of January 1801, for having indulged connections of a tender nature with Mouctar, Ali's eldest son, left among the Greeks a lasting impression of sorrow and regret. This young beauty was celebrated in Janina less for the charms of person, than for the elegance of her manners and the graces of an accomplished mind. A Greek by extraction, enjoying an ample fortune, with the delights of being a wife and mother, (for she had married one of her opulent countrymen,) she seemed to be possessed of every means of sublunary bliss. But, unfortunately for herself, she had renounced that retired and secluded mode of life

which is the common lot of females throughout the rest of the Turkish empire. Phrosina had become the very life and soul of society at Janina: the gravest and most reserved of men spoke with enthusiasm of her brilliant talents, and of the delight afforded by her conversation. Mouctar was not long insensible to so many charms; he became enamoured of the beautiful Greek, and resolved to effect her ruin. He seized the opportunity of urging his amorous suit while her husband, engaged in commercial pursuits, was absent at Venice. Ill-fated separation! Phrosina was at first alarmed at the love with which she had inspired Mouctar; he, however, only became more pressing, and Phrosina, forgetful of her duty, at length gratified her pride by holding a Pacha in her chains. Fearless of a rival, she assumed an influence over him which flattered her vanity; and Mouctar, every day more and more happy, was every day less disposed to dispute her sway. A coolness between him and his wife, already too much neglected, was the natural consequence of his new passion: this awakened the most violent jealousy in the bosom of the imperious daughter of Ibrahim, who communicated her resentment to her sister, the wife of Veli Pacha. Time, however, seemed to mock their impatience to find proofs against the object of their hate; but at length an opportunity presented itself during the absence of Mouctar, who had marched to repress an insurrection in Romelia: they eagerly seized it. A ring of immense value, enriched with brilliants, was one day brought to Mouctar's wife by a jeweller: she immediately recognized it as a wedding present she had made to her faithless husband. The jeweller being questioned, answered that he was commissioned to sell this ring by the beautiful Phrosina. Taking the jewel with them, Mouctar's wife, accompanied by her sister, proceeded to the Vizier's palace. Being admitted into his presence, they prostrated themselves before him, embraced his knees, and weeping bitterly, demanded justice against the intriguing Phrosina, whom they accused not only of incontinence, but of cupidity, in thus obtaining the jewels of their husbands. Whether Ali himself, as it is supposed, had a criminal intercourse with the wife of Veli Pacha, his younger son, and therefore could not refuse her solicitations, or whether he considered himself as indebted to his two daughters-in-law for his power in Higher Albania, having already by their means deprived their father, Ibrahim, of a considerable portion of his territory, he swore to them by the beard of Mahomet, that he would satisfy their just desire for vengeance. Unwilling to intrust the execution of his orders to any of his officers, lest they should be exposed to Mouctar's resentment on his return, he himself, accompanied by some guards, repaired during the night to Phrosina's residence. The door being opened to him, with a lamp in his hand he entered her bed-room, and suddenly awakening her, shewed the ring, and asked if she recollected it. The wretched Phrosina, devoted to destruction, immediately read her fate in the

rage-distorted features of the Vizier. Denial was useless. Collecting her jewels, and placing them at his feet, she implored him by his feelings as a father, by that son whom it was her crime to have loved too well, and but for whom she had been an innocent mother, to have compassion on her. Her tears, her prayers, were unavailing with the stern and inexorable Ali. He commanded her to rise and follow him, permitting only her favorite slave to accompany her. Having arrived in the court-yard, he ordered his guards to conduct them both into a Greek church, upon the borders of the lake, whither, a few moments afterward, twenty of the vilest prostitutes were also brought by his orders. There they passed the night in prayers, every moment expecting the stroke of death. The following day, however, passed over without the fatal order being issued. Ali seemed to be influenced either by pity or remorse. He hesitated signing the sentence by which both Turkish and Grecian women are condemned to death when guilty of incontinence. He has since said that he only delayed the execution in hopes that in the interval some application might be made to him in their favour. The death-warrant being at length given, the next evening they were placed in a boat, conducted to some distance upon the lake, and there each in succession was sewn in a sack, and precipitated into the waves. Phrosina and her faithful attendant, availing themselves of a momentary inattention of their guards, after tenderly embracing, threw themselves into the lake locked in each other's arms." P. 98.

We have not room to follow as it deserves to be followed, step by step, the brave defence of the Suliotes who now, for nearly three years resisted the ambition of Ali. After achievements which will be lost in night; only

"carent quia vate sacro"

these intrepid mountaineers were driven from their fastnesses, and Ali, wading through carnage, established his flag on the lofty summit of the citadel of Kraffa. The extermination of the brigands of Macedonia and Thrace followed this exploit, and Ali led an army, exceeding 80,000 men, to the gates of Philippopolis. Two thirds of the Pachas of European Turkey were under his command. It is no matter of surprise that the fears of the Porte were awakened by this mighty armament.

The progress of the French arms in Dalmatia induced him to direct his views towards the English government, with which he kept up a communication through Lord Collingwood, our commander in the Mediterranean. To counterbalance this influence, Bonaparte re-established a consul general at Janina, and nominated to the post M. Pouqueville, a man of learning and intelligence, already well acquainted

with Greece. In 1805 this gentleman appeared in the court of the Vizier.

We cannot quote the various plagiarisms which compose this part of Mr. Lupton Relfe's anonymous publication. M. Pouqueville's reception, and Dr. Holland's reception, are both faithfully recited in the words of the respective authors, and even inverted commas will not give a semblance of originality to ten pages of unblushing extract. The dissolution of the confederacy of 1805, by the battle of Austerlitz, the annexation of Dalmatia and Illyria to the French empire, and the occupation of the kingdom of Naples by its army, induced Ali still farther to cement his alliance with Bonaparte. Through the influence of the French ambassador at the Porte, he succeeded in obtaining the Pachaship of Lepanto for his eldest, that of the Morea for his second son; and, extending his views yet farther, he meditated, in case of a rupture between Russia and Turkey, the possibility of annexing Saint Maura to his dominions, and, like Pyrrhus, making the Ambracian Gulph the focus of his power.

The revolution at Constantinople, by which the weak Selim was deposed, and the armistice between Russia and France, which suspended the active operations of his European allies, dissipated these visions of aggrandizement. Nevertheless he endeavoured to obtain by intrigue that which was denied to his arms; and an envoy was not wanting to solicit in the name of the Vizier, at Tilsit, for the possession of the Ionian Isles. An Italian named Guerri, formerly a monk, and chief inquisitor at Malta, had been carried thence to Egypt by the French, as an interpreter. On his return to Europe, after the battle of the Nile, he was captured by a Turkish corsair, and carried into Janina. There, marrying a beautiful Turk, he embraced the faith of the Prophet, and having acquired the confidence of Ali, under the name of Mehemet, he proceeds as his plenipotentiary to the European congress.

The Ionian Isles were ceded to France, and Berthier, who was entrusted with the government of them, received orders to conciliate Ali. But it was not likely, for it little suited either his policy or his ambition, that the Vizier should long remain friendly to a power which had wrested from him his darling object. When Corfu was blockaded by a British squadron, he first shewed the bitterness of his resentment. Berthier solicited a loan. Ali haughtily replied, that the Pacha of Janina was neither a merchant nor a banker. He imposed extraordinary duties upon the exportation of cattle and corn from Albania, and he required prompt payment.

Secretly he negotiated with the English, and, after the fresh revolution at Constantinople, his advice materially tended to the restoration of peace between the British and the Turkish government.

At the close of 1809, the occupation of Zante, Cephalonia, Ithaca, and Cerigo, by the English, enabled Ali to execute his long meditated plans against Ibrahim, the Pacha of Berat. He bombarded and took his capital. Ibrahim himself not long after fell into his hands, and the illustrious prisoner was thrust into a dungeon built under the staircase of the palace at Janina.

After forty years the vengeance of Chainitza was gratified, and Gardiki was numbered among the victims of her brother's arms. She did not fail to remind him of his vow, nor of her own, nor of their mother's wrongs. All the males above ten years of age were ordered to repair to Chendria. There they passed in review before the Vizier, and he minutely enquired their age, family, and profession. Six hundred and seventy were marched into the court-yard of a khan, surrounded on all sides by lofty walls. When the preparations were ready, Ali placed himself in front of his troops, and snatching a carbine from a soldier, cried out with a loud voice "*Vras*" (kill). The Mahometans refused to execute the dreadful order; and it was a Greek battalion which perpetrated the horrible butchery to the last individual among the prisoners. The walls of Gardiki were then razed to the ground; and the implacable Chainitza fully consummated her revenge, by ordering the hair of its choicest women to be cut off in her presence, and after treading it under foot, employed it to stuff the cushions of her divan. The remnant of the miserable inhabitants thus expelled from their birth-place, were sold as slaves into distant countries; and an edict of the Vizier forbade the rebuilding of a single house in Gardiki so long as his dynasty should reign in Epirus.

The magnificence of Ali's court attracted numerous travellers, and the English were always distinguished by the courtesy of the reception afforded to them. More than 1500 persons were daily entertained in the palace of Janina. At a splendid fête which he gave the Earl of Guildford, the whole repast was served up on gold plate and in vases of crystal. In the vicinity of his capital he had not less than thirty seats, and to some one of these *kiosks* he retired every day after the fatigues of business. No one knew beforehand the spot to which he would resort. But this mystery was the result of caprice, not of fear; for he rode abroad attended only by a single guard, and he admitted all persons

indiscriminately to his presence. His police (if suppression of public crimes, without regard to the crimes committed by the executive, to procure their suppression be the acmè of a police) was admirably conducted. Robberies, unless authorized by himself, were unknown in his dominions. Individuals were subjected to the closest observation; and not even the couriers of foreign sovereigns were respected. Disobedience of the orders of the Vizier, be they what they might, was fatal to the offender: and his instructions were accompanied by a threat which never failed of fulfilment, if they were violated: "Do what I command, or the black serpent shall bite your eyes out!"

In the summer of 1818 the palace of Janina was accidentally burned to the ground. The Vizier was at no loss how to repair his damage.

"merito jam

Suspectus tanquam ipse suas incenderit oedes."

"Ali immediately conceived the project of rebuilding this edifice without its costing him a penny. He proceeded thus: he caused it to be generally reported throughout all his dominions, that the anger of Heaven had fallen upon him, and that Ali had no longer in the place of his birth an asylum in which he could lay his head. In his distress he invited those who were most faithful among his vassals to come to his assistance, and he named the day on which he would receive their offerings. The day having arrived, Tepelini was filled with an immense crowd, assembled from all parts of Albania, each anxious, for his personal safety, to be the foremost in presenting his reputed voluntary contribution. At the outer door of the burnt seraglio, Ali appeared seated on an old mat, his legs crossed, and his head uncovered, holding the red Albanian bonnet destined to receive the extorted alms of his subjects. Many of his adherents, who were too poor for him to expect any thing from them, had secretly been furnished with considerable sums, which they brought as a voluntary gift; an example of zeal which every Bey or Pirmate was emulous to follow. Did the offerings fall short of Ali's expectations? He was seen to compare it with that of those who, he said, had deprived themselves even of the necessaries of life, to give him a proof of their devotion and attachment. 'Take,' said he, 'take back your money; keep it for your own wants; what advantage can such a trifle be to Ali, the victim of celestial wrath?' This was sufficient—the presents were doubled, nay, tripled at these words; and by this well acted farce Ali obtained a sum much more considerable than was required for rebuilding his magnificent seraglio." P. 250,

We pass over the events at Parga, which placed Ali at the summit of his prosperity.

“His sons and grandsons were all ennobled with high titles, and appointed to important offices; and although not one in reality, yet he might truly consider himself upon an equality with a sovereign in power and magnificence. Nor were flatterers wanting. At Vienna a poem had been written in his praise: a coat of arms was found for him by one well skilled in heraldry; it consisted of a *Lion in a field Gules embracing three young Lions*, the emblem of his dynasty. A grammar of the French and Greek languages had also been dedicated to him *, in which the titles of *high, puissant, and most merciful* were lavishly bestowed upon him. The author thus expresses himself in the dedication: *The earth, most illustrious prince, is full of the glory of thy name; the bright and dazzling fame of thy noble virtues has reached every ear.*” P. 261.

The Porte had long cast its eye upon Ali's treasures; and the continued intrigues of one of his bitterest enemies, at length succeeded in procuring the edict of the Divan, or *firmanly*, which proscribes the object of the Grand Seignor's suspicion or avarice. Ali was accused of high treason, and ordered to present himself within forty days “at the golden threshold of the gate of felicity, to plead in justification.” It needs but little acquaintance with oriental history, to suppress our surprize at this sudden declaration. The wonder rather is, that it was not issued before. Ali met it at first with supplications and denials, and distributed his gold with an unsparing hand. But the Sultan refused to hear him, and denounced death against any one who should plead in his behalf.

All attempts at reconciliation being vain, Ali at last determined openly to raise the standard of revolt. To the Turks in his dominions he promised plunder. To the Greeks he intimated his design of embracing Christianity: and at a general meeting of the principal chiefs of both persuasions, he tapped a cask of sequins, and after its distribution, having informed them that it was a part of the gold which he had long preserved for their use, he was hailed with loud acclamations and assurances of fidelity.

Notwithstanding these declarations, Ali was betrayed on all sides as the troops of the Porte advanced. His army deserted their generals, his sons abandoned their father, and the old man was shut up with a small band of followers who yet adhered to him, in a strong hold, called the Castle of the Lake. Ismael Pacha, the rival who was already appointed to the Viziership of Janina, and whose intrigues had under-

* “By Michel Etienne Patzoulla de Cleisoura in Macedonia, printed at Vienna in 1815.”

mined him at Constantinople, circulated a report that his sons had been put to death. With affected indifference, or unfeigned resentment, Ali, when he heard it, observed, "They betrayed their father, let us think no more of them."

The siege proceeded slowly; and the gold of Ali, secretly distributed, excited a general revolt of the Christian tribes throughout Epirus. Ali, after an eighteen months' siege, shook the Ottoman empire to its foundation, from his single castle. The fears of the Divan superseded its first commander, Pacha Bey, and his successor, Churchid, was instructed to negotiate. But Ali refused all accommodation till the army should commence its retreat. Though Ali's sons had nominally submitted, they were the secret springs of the conspiracy by which their father was now supported. The acuteness of Churchid discovered their correspondence, and their heads were sent to Constantinople. On his return, he renewed the siege with greater vigour than before; and the castle, though supposed to be out of the reach of bombardment, was fired, and its magazines, after four days conflagration, were reduced to ashes.

Amid the general distress of this protracted siege, Ali's fortitude was remarkable. He shared the dangers and the privations of the meanest soldiers. The Grand Seignor was inexorable, by any representation in his favour. The *old Lion*, as he was termed, was at bay, his provisions were failing, and it was resolved to pursue him *usque ad internecionem*. His troops were reduced to six hundred, and the desertion of his engineer, Carette, a Neapolitan adventurer, enabled the besiegers, by his treachery, to direct the fire of their batteries with powerful effect. An epidemic occasioned the defection of the greater part of his remaining garrison. The fortress of Litanitza was abandoned, and Ali was compelled to take refuge, with about sixty of his most resolute followers, in his citadel, a place strongly fortified both by nature and art. The tomb of his wife was in this citadel; and he had long since transported thither provision, his treasure, and large stores of ammunition. He was cut off from all hope of succours, and surrounded by 25,000 men: yet he gave out that unless the Sultan granted him pardon and his life, he would explode two hundred thousand pounds of powder, and thus blow himself and all about him to atoms.

This threat induced Churchid to open a treaty. He assured Ali that the Sultan had granted his pardon, and that the firman was on the road; and he required a personal interview as a pledge of mutual fidelity. Night and day, Selim, the most faithful of his officers, was placed with a

~~lighted match was at once communicating with the magazine,~~ and Ali, relying upon Churchid's knowledge of this circumstance, permitted himself to listen to his assurances. He was received and entertained with magnificence for seven days. On the morning of the 5th of February, it was announced to him that his pardon had arrived, and a proposition was made that he should order Selim to surrender the lighted match, and the garrison to evacuate their last intrenchment. Then, when the imperial flag waved upon the battlements, that the act of clemency would be declared to him in form.

“ This demand immediately opened Ali's eyes ; but it was now too late. He answered, ‘ that upon quitting the fortress, he had ordered Selim to obey his verbal order only ; that any other, though even written and signed by his own hand, would be ineffective with that faithful servant ; and he therefore requested he might be allowed to go himself and order him to retire.’ This permission was refused him ; and a long dispute followed, in which all the sagacity and address of Ali Pacha were of no avail. The officers of the Seraskier renewed to him the strongest assurances, swearing even upon the Koran that they had no intention to deceive him.

“ Ali, after hesitating a long time, encouraged by a faint glimmering of hope, and convinced that nothing could now alter his situation, at length made up his mind. He then drew from the folds of his vest the half of a ring, the other half of which remained in Selim's possession : ‘ Go,’ said he, ‘ present this to him, and that ferocious lion will be changed into a timid and obedient lamb.’ At sight of this token from his master, Selim, having prostrated himself, extinguished the match, and was instantly poniarded. The garrison, from whom this murder was concealed, having had the order from Ali Pacha notified to them, immediately hoisted the Imperial standard, and were replaced by a body of Turkish troops.

“ It was now noon, and Ali, who still remained in the Island of the Lake, felt an unusual agitation, accompanied by extreme depression of spirits : he did not, however, suffer his features to betray the internal emotions of his soul. At this awful moment, with a firm and courageous countenance, he sat surrounded by his officers, who were for the most part desperately wounded, or worn out with fatigue and anxiety. Ali's frequent yawnings, however, proved that nature had not resigned all her claims upon him. But at sight of his arms, his daggers, his pistols and blunderbuss, the stupor produced by over-excitement cleared from off his brow, and his eye again glistened with its former fire. He was seated fronting the door which led to the conference-chamber, when, about

five o'clock in the afternoon, Hassan Pacha, Omar-Bey Brioni, the Selictar of Churchid Pacha, and several other officers of the Turkish army, entered with their suite: the gloom upon their countenance was of direful presage. At the sight of them, Ali arose with all the impetuosity of youth, and grasping one of his pistols—'Stop! what is it you bring me?' cried he to Hassan with a voice of thunder.—'The firman of his Highness: know you not his sacred characters?' (shewing him the signature.)—'Yes, and I revere them.'—'If so,' said Hassan, 'submit to your fate, perform your ablutions, and make your prayer to God and to the Prophet: your head is demanded.' Ali would not permit him to conclude: 'My head,' replied he furiously, 'is not to be delivered up so easily.' These words, uttered with astonishing quickness, were accompanied by a pistol-ball, by which Hassan's thigh was broken. With the rapidity of lightning Ali drew forth his other pistols, with which he shot two more of his adversaries dead upon the spot, and already had levelled his blunderbuss loaded with slugs, when the Selictar in the midst of the affray (for Ali's adherents defended their master with the utmost fury) shot him in the abdomen. Another ball struck him in the breast, and he fell, crying out to one of his Sicares, 'Go, my friend, despatch poor Vasiliki, that these dogs may not profane her beauteous form.' Scarcely had he uttered these words when he expired, after having killed or wounded four of the principal officers of the Turkish army. Many of his followers had fallen by his side before the apartment was in possession of their adversaries. His head, being separated from his body and embalmed, was the next day sent to Constantinople by Churchid Pacha. It arrived there on the 23d February; the Sultan had it carried to the seraglio, where it was shewn to the Divan, after which it was promenaded in triumph through the capital, the whole population of which, intoxicated with joy, were anxious to behold features which, when animated, had inspired so much terror. It was afterwards exhibited at the grand portal of the seraglio, with the decree of death affixed by the side of it." P. 317.

Thus ended one of the most extraordinary men, whether we consider his talents, his crimes, or his achievements, whom our days have produced. We cannot answer for the authenticity of the last part of the narrative; for Mr. Lupton Relfe, where he has not purloined *literature*, is chary of his authorities. But if we recollect rightly, the story, as here told, accords with the published account of Ali's fall; and though we observe a few manifest contradictions in lesser points, we have no reason to discredit the main and leading facts.

ART. V. *A Summary of Christian Faith and Practice, confirmed by References to the Text of Holy Scripture; compared with the Liturgy, Articles, and Homilies, of the Church of England; and illustrated by Extracts from the chief of those Works which received the Sanction of public Authority, from the Time of the Reformation, to the final Revision of the established Formularies. By the Rev. E. J. Burrow, D.D. F.R.S. and F.L.S. 3 vols. 12mo. 1l. 1s. Rivingtons. 1822.*

REMEMBERING, as all do, that our religion has been reduced by its Divine Author himself, to "two great commandments"—it might excite surprise to find that "a *summary* of Christian faith and practice," should fill no less than three volumes, or supply about sixteen hundred pages of matter, printed, for the most part, in a very small type. But lest any of our readers should be discouraged by this circumstance, from the perusal of a very useful and valuable work, we think it proper to apprize them in the outset of our remarks upon it, that the *summary itself* does not occupy more than about one-sixth part of the volumes: the remainder being devoted to proofs of the various positions laid down by its learned Author, drawn from the different authorities upon which he relies for their establishment. These authorities are clearly stated in the title page, and more particularly detailed in a concise and appropriate introduction to the work; which is preceded by a modest and manly preface, in which the author explicitly declares, that "he covets the praise of man no further than as it shall be awarded to him, for having written in a Christian spirit." To this praise, at least, we have no hesitation in saying, that in our opinion he is fully entitled.

The Introduction (as we have intimated) contains a luminous view of the plan and object of the work: in which will be found some interesting information respecting the principal writings which appeared at the time of the Reformation; and which will certainly be read with attention by those who have not studied so deeply as Dr. Burrow has done, that most important period of our ecclesiastical annals. Justly considering that event as the settlement of our religious constitution, he has constructed a system of Divinity, for the support of which he appeals to no authorities which were not *then* formally recognized. He even refrains from quoting the "necessary doctrine and erudition of a Christian man," admirable as he admits it to be, "to avoid the objection which might be made to any public work put forth during the

reign of Henry VIII. namely, that all publications issuing from the press, under the royal authority, were subject to the jealous supervision of a prince, who more cordially opposed the Papal power, than the doctrinal corruptions of the Roman Catholic Religion, and that, therefore, no such book can be properly esteemed a Protestant work till after the accession of Edward VI."

Notwithstanding this, (which some will perhaps think) excess of caution, Dr. Burrow has cited a list of authors abundantly sufficient, both in number and weight, to countenance his "own view of doctrines and morals, as he supposes them to be upheld by the Church to which he has the happiness to belong." These authorities are first—The Holy Scriptures and the Book of Common Prayer—the Thirty-nine Articles, and the Two Books of Homilies. To these succeed works "of minor authority but of great value, arranged in the chronological order in which they were published." These are the writings to which we have already alluded. Their titles are as follow: "The Sum and Content of the Holy Scripture," prefixed to some of the earliest authorized Bibles, after the work of reformation had commenced in this kingdom—a Preface to the Bible, by Archbishop Cranmer—a Catechism, edited by Cranmer—Edward the Sixth's Catechism—Jewell's Apology—a Preface to the Bible, by Archbishop Parker—Nowell's Catechism—and lastly, a book entitled, "*Reformatio Legum Ecclesiasticarum*, &c. the extracts from which are literally translated out of the original Latin, into English, for the use of those who may not be conversant with the former language." This then is the circle out of which Dr. Burrow has not thought it necessary to seek for any light upon the subjects of "*Christian Faith and Practice*" even *at this day*.

Whether by enlarging it, he would not have been able to mark more distinctly the line which separates his opinions upon certain points, from those of "other persons" to whom he refers; who "inculcate tenets not only at variance with, but absolutely subversive of the doctrines," which he himself maintains, is a question which may deserve his future consideration. He is perfectly aware that they with whom he differs so widely in opinion, appeal as confidently as he does to the Articles in confirmation of their notions. "Very different, it is true, (he says) are the senses which those Articles are made to speak, by the most pious and conscientious men; notwithstanding each one of these men, however their opinions may vary, is willing to abide by the royal injunction, and not to 'put his own sense or comment to be

the meaning of the Article,' but 'to take it in the literal and grammatical sense.'" He proceeds to say, "This difference of opinion and interpretation is much to be lamented; and not easily to be reconciled, as it would seem; but there does not appear to be any more feasible plan of ascertaining the truth, (for two *inconsistent* statements cannot be right) than by placing in opposition all the authorized explanations that can be procured, and observing in what points they all agree, and whether they disagree in any. If this system be steadily pursued, it *may* lead to a right conviction."

This is so reasonable, that so far as the argument is concerned, we feel no doubt of the result; though we know from experience, that they who contend that the Scriptures and the Articles "are for them," will often force the same inference from every one of the authorities quoted by Dr. Burrow. In the case of the Homilies he is quite aware of this. "Phrases (he says) much more strong than are to be found in the cautious wording of the Articles and Liturgy; or in the Catechisms put forth expressly for instruction in religious truth, and adopted by the highest authorities in the Church. Such strong phrases are occasionally to be met with in the Homilies, which, if separated from the lectures in which they stand, might be misunderstood, and might mislead the unwary reader." In the next page he says very justly; "Allowance must always be made for the circumstances of the times in which the Homilies were published, and for the necessity of opposing the *particular errors* and vices, which then prevailed, with more than usual energy and force." And he adds; "the *Article* which confirms the authority of the Homilies, seems to allude to their *particular fitness for the times* in which they were published, though it is not to be supposed, exclusively; for 'godly and wholesome doctrine' must assuredly be valuable in all ages."

But it is not the design of Dr. Burrow to produce a controversial work. "It doubtless will be deemed (he says) a character deserving of approbation that the language of controversy has been sedulously avoided. Would it were possible (he adds) to avoid all controverted subjects! or rather, that no subjects were controverted, but those which it is impossible to avoid!" Notwithstanding this, we collect from the Preface, and from a note to the Introduction, that one main object of Dr. B. is to shew, from the principal works of the Authors of the Reformation, that some of the doctrines which are so confidently imputed to them by certain enthusiasts of the present day, are most erroneously so imputed. In the Preface we are informed that . . .

“The attention of the Author was, not long since, directed by particular circumstances to a close investigation of the principles of the Reformers of the Established Church of England, and of the state of public opinion, relative to certain controverted points of theological inquiry, at the different dates subsequent to the Reformation, which form, as it were, æras in the ecclesiastical history of the kingdom. He was unwilling to remain altogether idle, when the weakest co-operation might be serviceable to the cause of sound religion; and, that he might not be so, he at first proposed to put together a short harmony of the chief works which he had consulted. He was desirous to impart to others the satisfaction and instruction he had himself received, in observing the perfect unanimity which prevails between those reverend martyrs, by whose judicious, persevering, and well-expended labour, the foundation of the Protestant Church of this country was actually laid,—and their eminently learned and pious followers, who perfected the plan, and raised the goodly superstructure which stands, even to the present day, an object of general veneration and regard to the Christian world.” Vol. I. p. viii.

And in the note to which we have alluded, in explanation of the Author's use of certain “phrases, which are constantly employed,” by those with whom he so widely differs in opinion; additional light is thrown upon the persons with whose doctrines he is at issue. The note itself, though rather long, is so judicious, that we think it proper to extract it.

“The term ‘imputation of Christ's righteousness or merits’ has been admitted, because it appeared to the Author to convey, in the most concise manner, a scriptural doctrine,—though the words, so arranged, be not literally scriptural; and because it is used by the fathers of the English Church, as will be seen in the extracts from their works. They too may be supposed to have borrowed it, together with their accurate view of the doctrine of which it is descriptive, from Melancthon.

“That it has been taken advantage of to inculcate a notion very dangerous in its effects, and very incompatible with the principles of the Reformers relative to man's justification, the Author is quite aware; but that it should therefore be totally rejected does not seem necessary or expedient.

“In the Saxon Confession, presented to the Council of Trent in 1551, which was not only written by Melancthon, but was in fact a carefully revised and perfected edition,—“a repetition”—of the Confession of Augsburg, which he had written some years before, the words, of which these are a literal translation, are found;—‘In explanation of the term to be justified, it is commonly said, To be justified signifies, of unjust to be made just. Which, rightly understood, is perfectly consistent with what has gone before. Of

unjust, that is, of guilty and disobedient and being without Christ, to be made just, that is, to be absolved from guilt, on account of the Son of God and that Christ, apprehended by faith, who is our righteousness, as Jerome and Paul affirm: because his righteousness is imputed to us (*quia ejus justitia nobis imputatur*;) and because he brings us to life and regenerates us by the gift of his Holy Spirit.' And again: 'Therefore this consolation is to be held fast, that our person is accepted on account of the Son of God, his righteousness being imputed to us (*imputata nobis ipsius justitia*.)' Yet no one acquainted with the works of this great Reformer will attribute to him any but the most sound and perspicuous principles on this important point of doctrine. Whenever therefore the phrase is used in these volumes, it is meant,—in accordance with the chapter on Justification,—that the righteousness of Christ is so imputed or reckoned to the person justified, as that on account of it, that is, on account of Christ's active and passive obedience—on account of his perfect fulfilment of the law and of his meritorious sacrifice on the cross, those who believe on him are accepted and treated as righteous by God: 'so that,' as the Homily on Salvation expresses it, 'Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in Him and by Him every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ's justice hath supplied.' The imputation of Christ's righteousness, in the above sense, seems also to bear an obvious proportion to the imputation of Adam's guilt, according to the remarkable parallel drawn by St. Paul in Romans v.

"All this is very different from the doctrine, that the personal righteousness of Christ is so transferred to a certain number of Christians, that, being in itself perfect, it must render them inherently so, and must exclude the possibility of falling from a state of justification. The term certainly does not require this latter sense to be put upon it. It is not *necessary*, therefore, to relinquish it. With regard to the *expediency* of doing so, it may, perhaps, be said generally, that it is more expedient to explain and affix a right sense to an expression that has been perverted,—but which is still frequently to be met with,—than to omit it, and thus tacitly to acknowledge that all those who have used it, have been in error." Vol. I. p: xxiv. Note.

Being now in possession of Dr. Burrow's sentiments upon these doctrines of our religion which have been so long and so obstinately disputed, with equal zeal, if not with equal knowledge, reason, and discretion, on both sides: which embracing points of great difficulty, and turning sometimes upon very nice distinctions, seem to be susceptible of almost endless discussion, but which it would be desirable to

leave at rest altogether, could both parties be brought to that determination: it will be satisfactory to the friends of sound and rational, and of all *truly* evangelical religion, to know, that in this work a body of proof has been collected from the most authentic sources, and most skilfully and methodically arranged, to shew, that the Church of England did not at the period of the Reformation, give its sanction to those visionary and dangerous notions, which enthusiasts of various descriptions from that time to the present, and never more, perhaps, than at this hour, have confidently asserted that she did. We know not that a better, or a more satisfactory mode could have been adopted for this purpose, than that which Dr. Burrow has chosen. He has allotted "a distinct chapter to every prominent point of doctrine and of morals; in the series suggested by the successive Articles of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer;" reserving, however, the final Articles of the Creed for the conclusion of his work, which gives a symmetrical form to the whole, which we highly approve. Each chapter is divided into sections, which are numbered: and each section contains certain propositions which are laid down with great caution and discrimination, in illustration of the subject of the chapter. These propositions are afterwards proved in their order, by copious extracts from the Scriptures, the Liturgy, and the Articles, and from those works of the reformers which we have already enumerated. If in the former, or original part of the work, we have reason to admire the sagacity and comprehensive intellect of the Author; in the latter we are equally compelled to commend his diligence and patient research. His intimate knowledge of the subject which he has undertaken to treat, and his felicitous mode of treating it, are highly creditable to him as a man and as a divine. The size of the work is much increased, by the, perhaps, unavoidable repetition of the same texts of Scripture, and the same quotation of other authorities, in proof of different positions of the Author. If this be a blemish, which we by no means intend to assert, it might possibly be removed in a future edition, by citing only the chapter and verse from the Scriptures after having once given the words; and in like manner by a briefer reference to other works when they have already been quoted.

But it is time to afford our readers a specimen of the manner in which this elaborate performance is executed; and our difficulty here is in selection: for great uniformity of ability is conspicuous in every part of the composition. Perhaps

the chapter upon perseverance will serve as well as any other to shew the accuracy with which Dr. Burrow delivers the doctrines of our Church, guarded from the errors of fanaticism.

SECTION I.

“ By *Perseverance* is to be understood that continuance in a state of grace, or salvation, which is only to be secured by continuance in the faith, and in well doing; by a regular performance of the will of God, and a timely repentance of every departure from that will.

“ § 2. *Stedfastness* in faith and good works, is absolutely required of every Christian: it is not a temporary belief, or a temporary obedience, which will entitle him to the promised blessings of the Gospel. The promises on which his hopes are founded, are made only to those who endure unto the end. Threats of condemnation are pronounced against apostacy and impenitence; exhortations to constancy, and cautions against falling away, are addressed to all believers without exception: and these encouragements and warnings were immediately delivered in the Apostolical writings, as well to those who had given the most convincing proofs of a lively and unshaken faith, by enduring deprivation and suffering for the name of Christ, as to those who, being more wavering and unstable, were more liable, concerning faith, to make shipwreck. Faith and obedience may continue for a while, according to the nature of the soil in which the seed of the word is sown, but they may also cease before the termination of our trial, and preparation for eternity,—they may not be persisted in unto our life's end; and then will the promises of the Gospel be forfeited, and its threatenings only be applicable to our case. To all, therefore, who are admitted into the Christian Church, Perseverance in the right use and assiduous preservation of the benefits imparted to them, is absolutely necessary, for their attainment of final justification, and of the inheritance that fadeth not away.

“ § 3. *Perseverance may be interrupted, and yet be final*, else would there be no benefit from repentance: so may it endure nearly unto the end, and yet eventually be lost, else would there be no occasion for ‘fear and trembling’ with regard to the event.

“ A sincere Christian, who knows and prizes the blessings of regeneration, justification, and adoption, may through the weakness of his nature, and the force of temptation, fall into transgression, and forfeit for a time the privileges he enjoyed as a member of Christ, and a child of God; but if he truly repent, remission of sins is still open to him through the intercession of the High Priest of our profession Jesus Christ; he may be restored by the divine mercy to his former state of grace; and he may then persevere in it, and ultimately obtain the inheritance to which his title is renewed. It is also possible that absolute infidelity and obdurate impenitence may degrade the last portion of a life, the greater part of which has been spent in the fear and love of God; and thus, for

want of perseverance, the good which has been done may have been done in vain, and the reward of it be missed.

“§ 4. Essential, then, as perseverance is to the Christian course, it is happy for us that we depend not wholly on ourselves for strength. *Perseverance* is as much *the gift of God*, and in the same sense, as the beginnings of faith and sanctification; and, as a gift originating in God, is to be attributed to his free goodness and the influence of the Holy Spirit aiding and assisting the earnest and willing Christian with larger and larger supplies of grace, in proportion as those which are already granted are well improved. Unable of ourselves to withstand the temptations of the world, the flesh, and the devil, there is no enemy from within or without, which, with the protection and assistance of the Spirit, we may not overcome; and which having once subdued, we may not again repel. Clothed with the armour of God we may stand steadfast in the hope of our calling, we may fight the good fight of faith, until it shall please the Lord, the righteous Judge to bestow upon us the reward of constancy—the never-fading crown of glory.

“§ 5. Having the earnest of the Spirit in his heart, assured by his own desire and endeavour to grow in grace, and to improve in holiness, the true Christian has the best *Assurance*,—the infallible promise of Almighty God—that if he persevere in the course in which he now proceeds he shall arrive at future blessedness. He knows that God will not fail him if he be not wanting to himself; and as the time of trial diminishes, and he draws nearer to his release from the burthen of the flesh, his trust increases; and on his death-bed he speaks with full confidence of that which can only be certain at the very conclusion of his pilgrimage on earth.

“§ 6. *Assurance depends upon Perseverance*; and can only be so certain in this life as the probability and hope of being supported to the end are strong and well established. No absolute certainty of salvation can be attained in the present world, because no one can affirm, that he may not, before his death,—even at his last hour,—be carried away by the violence of temptation or of unsubdued corruption; and having been so, that he shall find opportunity or inclination for repentance; without which, dying in his sins, he can entertain no hopes of salvation from the Covenant that secures grace, pardon, and final acceptance only to the true penitent.

“§ 7. Perseverance is the last of those qualifications which are to be acquired on this side the gate of death, in the Church militant on earth, in order to fit the Christian combatant for his entrance into the Church triumphant in heaven,—for the possession of that everlasting Felicity, to which at length, by God's mercy, he attains. It is that one evangelical virtue which renders all others conducive to salvation, and without which they are deficient in the very characteristic that is most essential to their being received by divine benevolence as an acceptable, though necessarily very imperfect performance of the terms of the Covenant of Grace. All good dis-

positions and all good works are the fruits of a lively faith : and if this faith fail not, neither will its products fail ; but if it become defective, continuance in well doing, on Christian motives, cannot be expected. By perseverance, therefore, will the soundness of the principle of obedience be ascertained ; and then only can we have a comfortable assurance of salvation, when we are stedfast, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." P. 338.

To this we will subjoin the summary of the first part of the work, which contains the scheme of human salvation ; and our readers will then be able to form for themselves a tolerable judgment of the manner in which this important portion of his labours has been accomplished by Dr. Burrow.

" The following is a brief summary of the successive gradations in the scheme of human salvation, as they have been more fully detailed in the foregoing Chapter. Of this merciful and wondrous scheme we are permitted to speak explicitly, according to the revelation which the Almighty has vouchsafed to give us in the Holy Scriptures ; but we are bound to receive with profound submission and humility those things which surpass man's understanding. Much is, and must ever remain, inscrutable to our finite comprehension ; but God has declared as much as it is necessary for us to know of the mode in which his fallen and guilty creatures are restored to present favour, and raised to eternal glory,—through the vicarious sacrifice and perfect merits of his only begotten Son ; and through the sanctifying influence of his Holy Spirit, by whom every spiritual change from darkness to light, from death to life, is effectually wrought within us.

" The Apostolical series may be thus arranged :

" **THE WILL** of God to save the human race from sin and death, the effects of Adam's disobedience, — resolving itself, on account of foreseen perverseness and impenitence, into

" **THE PURPOSE** of God to deliver a portion only of that race from the condemnation incurred by breach of the first Commandment ; and to do this by means of a second Covenant.

" **PREDESTINATION**—the decree that those, of whom it was foreseen by the unlimited prescience of the Deity, that they should conform to the terms of the New Covenant, should be saved by the redemption of the Son of God, and be fitted for heaven by certain preordained and necessary steps.

" **ELECTION**—the choosing out of the great body of mankind, of certain nations in preference to others, to whom the Christian Covenant should be made known ; and the consequent appointment of those individuals, who in different ages should constitute chosen nations, to the benefits and obligations of it.

" **VOCATION**—the actual calling of the elect people to a knowledge of the conditions of salvation by the preaching of the

GOSPEL, and the accompanying efficacy of the **HOLY SPIRIT**, producing

- “ **FAITH** in all who are willing to listen to the joyful message.
- “ **JUSTIFICATION**—the regarding of those who are guilty and subject to the wrath of God, as righteous and acceptable in his sight—the remission of sin, and the imputation of righteousness, through faith, on account of the merits of Jesus Christ.
- “ **ADOPTION**—the taking for his children, in a sense in which they were not so before, of those whom God elects in Christ, and regards with favour as brethren and co-heirs of his well-beloved Son.
- “ **SANCTIFICATION**—the gradual operation of the Holy Spirit, begun in Baptismal Regeneration, and progressively rendering the Christian, who will co-operate with the grace of God, more and more conformed in holiness to the image of the incarnate Son; and manifesting itself in
- “ **GOOD WORKS**—obedience to the law, the fruits of a lively Faith ;—in
- “ **REPENTANCE**—contrition for sin, and a sincere desire to return to God and holiness ;—and in
- “ **PERSEVERANCE**—continuance in favour with God by faithful obedience to his will ; holding fast our profession till our period of probation is terminated—till that hour in which it shall be known whether we have so continued in the state of Election, Justification, and Sonship, by our steadfast progress in Sanctification and Good Works, that we are at length, through the bountiful grace of God in Christ Jesus our Lord, finally elect, finally justified, and finally to be put in possession of that glorious inheritance which was prepared for all faithful Christians before the foundations of the world were laid.” P. 348.

It appears to us that Dr. Burrow has fully vindicated our Church from the charge of countenancing, by its established formularies, the extravagancies of modern enthusiasts : though we are aware that many of them will still continue to follow the example which their famous predecessor, John Wesley, has left them, in the following conversation : “ A serious clergyman desired to know in what point we differed from the Church of England? I answered, to the best of my knowledge, *in none*. The doctrines we preach are the doctrines of the Church of England. Indeed, the *fundamental doctrines* of the Church, clearly laid down both in her prayers, Articles, and Homilies.” But were this true, which we deny, we should still reply to them in the language of Bishop Warburton ; That, a *fanatic manner* of preaching, though it were the doctrine of an Apostle, may do more harm, to society at least, than a modest revival of *old speculative heresies*, or, than the invention of *new* ; since it

tends to *bewilder the reason* of some, to inflame the passions of others; and, in that state of things, to spread disorder and disturbance throughout the whole community *."

It is not necessary then, that doctrines should be absolutely erroneous to be very prejudicial. An undue preference of one part of religion to another, may do, and we doubt not has done, much mischief: especially amongst the less discerning part of the community. If there be one thing clearer than another from Scripture it is this—that virtue is no less essential than faith to salvation. It is a material question, then, in popular teaching, which, if either, should be chiefly insisted upon? That they are not equally enforced by those with whom Dr. Burrow and we differ in opinion is well known. And we think, that there are strong reasons why the opposite course from that which they adopt, should be preferred. We can but slightly hint at them. Points of faith are incomparably more difficult than matters of practice. The best and wisest men have differed, and do differ about the former. The most learned freely confess their inability perfectly to understand them. And by the generality they can hardly be understood at all. But with respect to the former, the case is far otherwise. Christian Morality, though it should seem difficult to practice, is not difficult to comprehend. It is also a matter about which we are not so liable to deceive ourselves and others, as it is to be feared we are in respect to faith. Nor is it to be neglected, how much more the happiness of this life is promoted by the one than the other—a matter which enthusiasts seem altogether to despise, if not to labour to defeat. But above all, it is to be remembered, that the passages of Scripture, which lay the greatest stress upon the necessity, and the efficacy of virtue—are those which report the words of our blessed Lord himself; and of those of his Apostles (particularly St. James and St. John) who attended him in his ministry, and imbibed their doctrines from his lips.

But there is still another reason, why we think that the clergy cannot be too frequent and too earnest in their exhortations to practical religion, rather than in dissertations upon speculative tenets, or declamations upon unintelligible mysteries. The *defective morality* of Christians has always been the strong hold of the sceptic and the infidel; from which we ought surely (if possible) to remove them. What was the language of Bayle in his day? “*Et si cela n'étoit pas, (that is, that men are governed by their passions and not their prin-*

* Warburton's Works, Hurd's Ed. Vol. viii. p. 352—3.

ciples,) comment seroit il possible que les Chrétiens qui connoissent si clairement par une Revelation soutenuë de tant de miracles, qu'il faut renoncer au vice pour être éternellement heureux et pour n'être pas éternellement malheureux; qui ont tant d'excellens Predicateurs païés pour leur faire là-dessus les plus vives et les plus pressantes exhortations du monde; qui trouvent par tout tant de Directeurs de conscience zélés et savans, et tant de livres de devotion; comment, dis-je, seroit-il possible parmi tout cela, que les Chrétiens vecussent, *comme ils font*, dans les plus énormes dereglemens du vice*?" And what said Hume, at a more recent period? "Hear the verbal protestations of all men—nothing so certain as their religious tenets: *examine their lives*, you would scarcely think that they repose the smallest confidence in them †." For these reasons then, we think that morality (notwithstanding the sneers of certain classes of religionists) should occupy a very prominent share of the attention and of the labours of Christian divines. It is sometimes difficult to mark with sufficient precision, the boundary which separates one principle from another, without appearing to go farther than we intend to do. But it is necessary here to take our ground somewhere. And we would rather go a little too far, than not far enough. As opposed then to the fanaticism of the present day, we would say, *Vital Christianity is practical Christianity*. And we doubt not that a fair and consistent interpretation of the great points, both of the Old and New Testament, would fully justify us in laying down that position.

The third Volume of this comprehensive work, is chiefly occupied with an explanation of the Decalogue, executed (as we think) with considerable ability. Dr. Burrow here lays down some very judicious rules for the interpretation of the commandments, which he afterwards exemplifies, when he proceeds to treat of them in their order. Some of these rules are the following:—

"Precepts and prohibitions are to be so understood, not only as the regulators of outward actions, or external compliance, but equally of inward motives of the mind, of the affections and aversions of the heart:—where any particular virtue is enjoined, there the vice immediately opposed to it is prohibited; and where a vice is prohibited, the opposite virtue is enjoined. Precepts which verbally enforce a certain defined virtue, comprehend also in spirit, all similar virtues, and all means of promoting them; and prohibitions

* *Pensées Diverses*, Vol. i. p. 267.

† *Essays*, Vol. ii. p. 468. Bolingbroke also concluded Christianity to be an imposture, from its not having effected a lasting reformation of manners. See *the Divine Legation*, Vol. v. p. 244.

which require a certain vice to be avoided, include all similar vices, and all occasions of them:—as the Law is perfect in itself, so it cannot be performed by partial obedience, the breach of one commandment being an offence against the authority of the whole, and being incapable of compensation by obedience to the remainder:—universal obedience is required, and therefore the slightest shade of sin is justly considered as a transgression of the law:—an explicit commandment of the decalogue, whether positive or negative, supersedes the authority of all passages found in other parts of Scripture, which may be improperly understood, so as to conflict with its obligations,—because the will of God is ever consistent with itself, and that which is doubtful or capable of misconstruction in his word, must be interpreted according to that which is plain and unequivocal.”

Ample as our extracts have been from this valuable work, we are unwilling to close this article, without exhibiting a specimen of the manner in which these rules are exemplified; which will shew that Dr. Burrow attaches that importance to Christian morality, which every reasonable man, and every sound divine must necessarily entertain. The following (amongst other duties) are properly deduced from the eighth commandment.

“ § 2. *The particular virtues and duties to which the spirit of this Precept is obviously applicable, are*—Honesty—to be true and just in all our dealings, candid and faithful in bargaining and contracting; actuated by simplicity and integrity in buying and selling, on both sides—on the one, as respects the purchasing only of what can lawfully be sold, according to its proper value, and with strictly legal and stipulated payment—on the other, as regards the offering for sale what is rightly possessed, and may be rightly alienated, what is really, in quality and quantity, such as it is represented, and at a price which is not above the worth; to render to every man his due, whether under the constraint of law, or obliged only in equity and conscience, whether the debt be demanded, or the creditor be unwilling or unable to sue for it, or even unconscious of its existence, whether the obligation be acknowledged, or there be a plausible excuse for evading its repayment—in short, to do to every one, in all matters of traffic, and in all circumstances of debtor and creditor, as we, if similarly situated, would wish to be treated;—to make restoration of any thing which may have been ill-gotten, or may belong in the smallest degree to some one else, and amends for injury to the fullest possible extent;—fidelity in the execution of public or private trusts;—liberality and charity in dispensing the benefits which our riches or means, whatever they may be, enable us to confer;—contribution, according to our ability, to the relief of public and private exigencies,—to support the Estab-

lishment in Church and State,—to assist and comfort all who need it, as far as our power suffices; to clothe the naked, feed the hungry, shelter the houseless, instruct the ignorant, and communicate whatever benefit we can to all around us;—industry in obtaining, by all equitable means, and in pursuit of a lawful calling, such provision for ourselves and families, and such increase of wealth and worldly possessions, as it shall seem expedient to God to bestow upon us—trusting to him to reward our diligence and labour according to his good pleasure, and remembering that the work of our hands, unblessed by him, is vain and fruitless;—frugality and prudence in the employment of our property, for the sake both of ourselves, and of those who are dependant on us;—application of our means only to wise and beneficial purposes, and to objects consistent with our station;—care of our neighbour's property and interest, as of our own.

“§ 3. *The sins which chiefly offend against this Commandment, are—*Stealing—robbery, or theft, either with or without violence—the taking from another—from his person, house, or other property—that which belongs to him, against his consent, or without his knowledge; whether it be effected by open force or secret machination, by land or sea, by day or night;—the forcible or treacherous abduction of human beings, either for the purpose of making them slaves, or for any other purpose through which they incur the loss of personal liberty—the inestimable birthright of all reasonable creatures;—the receiving of stolen goods, knowing them to be so;—the aiding or being in any way accessory to theft, or the conniving at it;—Sacrilege—the violation of things and places consecrated to God, or set apart as the possession of the Church, by which not only is robbery committed, but the majesty of the Lord profaned;—Simony—the transfer or sale of ecclesiastical property, or of sacred offices, in a manner forbidden by divine and human laws;—forgery—the imitation of any written or printed instrument, by which money or advantage is to be fraudulently obtained;—extortion of money under false pretensions;—oppression, under cover of legitimate authority, or by usurped authority of the rich over the poor;—all kinds of fraud, cheating, or deception—in matters of commerce, in the use of false weights and measures, in delusive representations of the kind, quality, or quantity of that which is to be bought or sold, in the deterioration or mixture of an article supposed to be pure, and free from adulteration, in the adoption of any dishonest method to depreciate the property of another, or enhance our own;—the removing of landmarks, or any fraudulent and unauthorized encroachment on public or private grounds;—bad faith in making and keeping contracts and promises;—attempts to defraud the revenue of the country by making a false or defective return of things liable to taxation, by procuring, circulating, or using contraband goods;—monopoly, or the amassing and withholding from public consumption of the ne-

cessaries of life for the purpose of creating an artificial scarcity, and of thus obtaining an excessive profit;—usury—the taking of an unlawful interest for money;—dishonest application of things committed to our care, and unfaithful discharge of any sort of trust, as executors, guardians, and trustees, by serving their own interest at the expense of that which is confided to them;—retaining any thing that belongs to another, even if it be accidentally found, unless the right owner, on due enquiry, cannot be discovered;—going to law on frivolous or unjust pretences;—every kind of injury, or hindrance, to the prosperity of our neighbour in word or deed;—prodigality on the one hand, and parsimony on the other—the waste of property on improper objects, and the needlessly profuse expenditure on goods of that which ought to be husbanded in order that the greatest benefit may be produced; and the opposite fault of niggardly withholding what ought to be dispensed, thus becoming guilty of omission with regard to the duties of charity and humanity;—too great carefulness for the future, with respect to temporal provision, which betrays a want of reliance on the power and goodness of a superintending Providence; and on the other side, inattention to our own concerns, and the neglecting to cultivate the talents committed to our trust, among which our temporal possessions, whether many or few, are assuredly to be ranked;—idleness, in the pursuit of a lawful calling, or the engaging in one which is unlawful, both of which are intrinsically immediate infringements of the law, and lead through many channels to the most heinous crimes.” Vol. III. p. 286.

We have now gone through the whole of this performance, which we conceive cannot fail to add to the reputation, which its author has already acquired by various publications. We cordially wish it an extensive circulation, convinced that it will be found highly serviceable, to those classes of persons, who are mentioned in the Preface. To the younger Clergy, in particular, we think it will prove very useful in the composition of sermons:—we mean in that portion of it, in which copious extracts are made from the Scriptures, which bear upon particular points of Faith or Practice. We take our leave, therefore, of the author, returning him our best thanks for having opposed this barrier to that flood of fanaticism, which threatens to carry every thing before it, until reason, religion, and morality, are swept away into the ocean of infidelity.

ART. VI. *Ecclesiastical Sketches.* By William Wordsworth.

ART. VII. *Memorials of a Tour on the Continent, 1820.*
By William Wordsworth. Longman. 1822.

It is always with much pleasure that we meet with Mr. Wordsworth. Indeed, although we are known to confine ourselves in a more particular manner to the superintendence of a graver department of literature, we are by no means ashamed to confess, that, amidst the serious, and not seldom painful cares attendant upon our ordinary watchings, we have often felt refreshment and delight from our occasional excursions into the softer and more peaceful regions of poetry and romance. We leave with a pardonable eagerness the interminable and too often, it is to be feared, fruitless contest, with the hydras of fanaticism and infidelity, and hasten to seek quietness and repose, in the consideration of the efforts of innocent ambition, and in the discussion of interests which do not break the peace of mankind. By such efforts however are not meant to be understood the vapid sweetness, the voluptuous prettinesses, and the unmasked blasphemies of writers, who are the burthens and disgraces of their times, but the productions of men who have deeply conceived the nobleness of their vocation, who have drunk at the living fountains of that immortal triumvirate Spenser, Shakspeare, and Milton, who caught, if any did, the falling mantle, and inherited a double portion of the spirit of prophecy. In such poetry, in the poetry of Comus and Samson Agonistes, there is all that can soothe, charm and teach; every thing that can purify the heart and enlighten the mind. We render a very high, but not an undeserved tribute, when we say, that amongst those, who in uniformity of purpose, depth of imagination, and chastity of conception;—as philosophers, poets, and Christians;—have sustained the dignified and almost sacred character of a poet: few have approached nearer to the almost unattainable perfection of those masters of English verse than William Wordsworth.

The “*Ecclesiastical Sketches*” consist of a series of Sonnets upon the chief incidents and most interesting vicissitudes of fortune, which have befallen the Church of England from the grove-sacrifices of the Druids down to the late Act of Parliament, for the building of new places of public worship, to meet the immense increase in the numbers of our population. There are three parts; the first extending from the introduction of Christianity into Britain, to the consum.

mation of the Papal dominion; the second, to the close of the troubles in the reign of Charles I.; and the third, from the Restoration to the present times. The idea of a succession in topographical or historical order, of fragments of poetry, which, though treating respectively of separate incidents, should yet be intimately connected together, and in fact form but one poem in the whole, seems to have originated with Mr. Coleridge; but the "River Duddon" is the first instance of such a plan being carried into execution. The Sonnets of Petrarch and Shakspeare, though frequently pursuing the same subject for pages together, are essentially different in their method. The design of this present work is explained by the poet himself in the Introduction, and as we wish to make a few remarks upon its merits, we shall quote the whole of the passage in which it is declared:

"I, who descended with glad step to chase
Cerulean Duddon from his cloud-fed spring,
And of my wild Companion dared to sing
In verse that moved in strictly-measured pace;
I, who essayed the nobler Stream to trace
Of Liberty, and smote the plausible string
'Till the checked Torrent, fiercely combating,
In victory found her natural resting-place;
Now seek upon the heights of Time the source
Of a holy River, on whose banks are found
Sweet pastoral flowers, and laurels that have crowned
Full oft the unworthy brow of lawless force;
Where, for delight of him who tracks its course,
Immortal amaranth and palms abound."

We considered the poem on the River Duddon beautiful in the conception of the whole, and unusually finished in the individual details; there was an air and a freshness of nature about each address or description, which made us believe they must have been the easy effusions of the moment on the very spot; it was willingly imagined that the turn of the stream, a rustic bridge, a village steeple, or a waterfall might have actually called forth the various tones of feeling with which those objects were associated, and those feelings themselves were so true and genuine, that we have never since made a pilgrimage by the side of a river, without wishing for the power of engraving such exquisite memorials of our journey, as we went along. There was a *reality* in the language, a successive and reciprocal juxta-position of the painter and the object, which was very uncommon, and a sort of fellowship between the traveller and the river, which jus-

tified the appellation of companion during their society, and might have dignified some natural tears at their parting. Now we cannot say that we have felt or seen any thing like this in the poem before us; there is much to be admired as animated poetry, and almost every thing to be commended as the outpouring of right and disciplined affections; but the peculiar charm of the "River Duddon" is totally wanting. It was one thing to realize the suggestion of poor Burns,

" The muse, nae poet ever fand her,
Till by himsel he learn'd to wander
Adown some trotting burn's meander,
An' no think lang ;"

and quite another to pick out from the gentle tomes of the venerable Bede, and the no less venerable Fuller, certain historical facts, and to versify them in mere succession. It was one thing to follow the grassy banks of a real river where, as was the case in Valchiusa,

" — non palazzi, non teatro o loggia,
Ma 'n lor vece un abete, un faggio, un pino
'Tra l'erba verde, e 'l bel monte vicino,
Onde si scende *poetando*, e poggea,
Levan di terra al ciel nostr' intelletto——"

and a very different thing to create by the assistance of a good library, and a painted stream of time, the indistinct image of an allegorical one. Nature supplied the materials in the one case, books in the other; accordingly on the one hand there is substance, picturesqueness, and colouring; on the other, superficial brilliancy, languor, and coldness.

We wish the *method* of this work appeared alone objectionable to us, but we are obliged to say that in our judgment not less than two-thirds of the Sonnets themselves are equally so. We know Mr. W. is not ignorant of the nature of this species of composition; he has himself written many sonnets which were never surpassed in depth of thought, and beauty of rhythm; to justify which assertion we need only refer from memory to the one beginning with, "The world is too much with us!" and therefore we impute it to the vice of the plan itself, that he has now contrived to publish 102 Sonnets, every third of which has in some respects, scarcely more pretensions to be called or deemed a Sonnet than an Epic poem. We hope we shall be pardoned if we spend a few words upon this subject.

It is to be understood that fourteen lines irregularly rhymed within each other do not necessarily constitute a

Sonnet; that if the *Faery Queen*, or the *Paradise Lost* were to be subdivided into fragments of the aforesaid number of verses, such fragments would not be Sonnets; that there is therefore something peculiar which is essential to, and characteristic of, the true Sonnet. It is to an ignorance or disregard of this fact, that all those numberless silly little things to "Mary," or "the Moon," owe their untimely birth. Now in this, as in many other cases, it is easier to describe by a negative than an affirmative, to teach what is *not* than to show what is a Sonnet. A circumstantial narrative (Sonnet XV. 1st part) is not a Sonnet, neither a parable with a didactic application (XVI. ditto) nor a political reflection (IX. 2d part). A Sonnet should be concise in its style, deep or pathetic in its sentiments, and above all, absolute and entire within itself. It should be rather imaginative, than fanciful; it should rather have metaphors than similes. *La brevità del Sonetto non comporta, che una sola parola sia vana, ed il vero subietto e materia del Sonetto debbe essere qualche acuta e gentile sentenza, narrata attamente, ed in pochi versi ristretta, e fuggendo la oscurità e durezza.* This is the opinion of Lorenzo de Medici. It is to be observed, that the "acuta e gentile sentenza" (words which no translation can reach) not only includes striking and noble, but also affecting and delicate thoughts; and therefore the Sonnets "To the Nightingale," and "On his deceased Wife," are equally legitimate, and in their nature as excellent as those "When the Assault was intended to the City," and the second to Cyriack Skinner. In these, there is no mere narration, no formal moralizing; what there might have been is changed and transfigured by the poet into allusion, thanksgiving, tears and prayer.

Some respectable versifiers, with the foregoing definition, or description of a Sonnet before their eyes, have fallen into another error. They read that a Sonnet should consist of one single thought or idea, and accordingly having found it impossible to eke out such their solitary thought beyond the first seven or eight lines at the utmost, and there being an absolute necessity to indite the full fourteen, they press into the service some meaningless, or most inapplicable simile, and by virtue of a certain filtering process, which every moderate poet understands instinctively, extend its faint residuum over the required distance. This originates in a misapprehension of the spirit of the rule. It was never meant that a Sonnet, any more than any other composition, should be built upon a single unmixed observation or fact, whether real or imaginary; no such Egyptian bondage as

this could at any time have been contemplated by any critic. The object of the rule is, that a Sonnet should not be distracted by a crowd of various and separate images; accordingly, that there should be but one single thought, but that thought may, nay, must be associated and compounded; it must be single only with reference to any other such thought succeeding it, so compounded and associated. It must be "qualche sentenza," or as the Romans said, "sententia," which imports that single but collective act of the mind, to which reason, passion, and imagination all contribute their assistance. We trust we shall be excused if we subjoin an illustration of our meaning, and it shall be by means of a Sonnet, which, as it was one of the earliest, so is it one of the most beautiful that ever was written. Its date may be about the end of the 13th century. We need not name its immortal author.

" Guido, vorrei, che tu, e Sappo, ed io,
 Fossimo presi per incantamento,
 E messi ad un vassel, ch' ad ogni vento
 Per mare andasse a voler vostro e mio;
 Sicchè fortuna, od altro tempo rio,
 Non ci potesse dare impedimento:
 Anzi vivendo sempre in noi talento
 Di stare insieme crescesse 'l disio.
 E Monna Vanna, e Monna Bice poi,
 Con quella su il neomer delle trenta,
 Con noi ponesse il buono incantatore:
 E quivi ragionar sempre d'amore:
 E ciascuna di lor fosse contenta,
 Siccome ci credo che sariamo noi."

This Sonnet is a complete model; the mind retains the same position and aspect from beginning to end; it is one single wish, of which the boat, the sea, the ladies, and the talk, are essential parts, without in the least destroying the unity of the whole. And this we apprehend to be the real meaning of the law of the Sonnet.

We have digressed at such length, (if it be a digression) that we must be proportionably concise in our remarks upon the contents of the Ecclesiastical Sketches! After what we have said, it is clear that we do not consider many of these as good Sonnets, but notwithstanding such opinion, we think them still for the most part delightful poems. The historical anecdotes are elegantly taken, and forcibly represented. The reflections are tender and interesting: we had marked many for their excellence, but we regret that we cannot find room to quote more than two. We have selected the first

of these, not because there are not others as beautiful, but because it is conceived in that peculiar manner which Mr. W. alone is master of, and which has always affected us in a way and a degree which no other poet of these times has ever seemed to us to equal.

“ XIII.

“ CATECHIZING.

“ From little down to least—in due degree,
Around the Pastor, each in new-wrought vest,
Each with a vernal posy at his breast,
We stood, a trembling, earnest company!
With low soft murmur, like a distant bee,
Some spake, by thought-perplexing fears betrayed;
And some a bold unerring answer made:
How flutter'd then thy anxious heart for me,
Beloved mother! Thou whose happy hand
Had bound the flowers I wore, with faithful tie:
Sweet flowers! at whose inaudible command
Her countenance, phantom-like, doth re-appear;
O, lost too early for the frequent tear,
And ill requited by this heart-felt sigh!”

“ XVIII.

“ THE VIRGIN.

“ Mother! whose virgin bosom was uncrosth
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost;
Brighter than eastern skies at day-break strewn
With fancied roses, than the unblemish'd noon,
Before her wain begins on heaven's blue coast;
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible Pow'r, in which did blend
All that was mix'd and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene!”

We must change our minds, and cost what it will, quote one of the three admirable sonnets on the ‘Inside of King's College Chapel.’ We have a certain feeling for this matchless building, which those who have not been ‘white-robed scholars’ know nothing about.

M m

"Tax not the royal Saint with vain expense;
 With ill-match'd aims the architect who plann'd,
 Albeit labouring for a scanty band
 Of white-robed scholars only, this immense
 And glorious work of fine intelligence!
 Give all thou can'st: high Heav'n rejects the lore
 Of nicely-calculated less or more;
 So deemed the man who fashioned for the sense
 These lofty pillars, spread that branching roof
 Self-poised, and scoop'd into ten thousand cells,
 Where light and shade repose, where music dwells
 Linger—~~and~~ wand'ring on as loth to die,
 Like thoughts whose very sweetness yieldeth proof
 That they were born for immortality."

We also point out the Sonnets on 'Cranmer,' the second
 'on the Dissolution of the Monasteries,' those on 'Wal-
 ton's Lives,' and on 'Mutability,' as particularly deserving
 admiration.

The 'Memorials of a Tour on the Continent in 1820,'
 consist for the most part of Sonnets, but interspersed with
 short pieces in other measures, and all of them more or less
 the lively effusions of a mild yet ardent and imaginative
 poet, visiting some of the most magnificent scenes in Europe,
 which nature has put within the reach of a Summer traveller.
 In this age, when we are pestered with such cart-loads of ig-
 norant, silly, and splenetic narratives of what our vagabond
 absentees on the Continent have or have not seen and heard,
 a sort of unfavourable prejudice very reasonably rises on the
 mind of every discreet person upon the bare advertisement
 of any new book of continental travels. We can assure our
 readers, however, that they will meet with nothing in this
 little work either disgusting in taste or hacknied in observa-
 tion. It contains the scanty but faithful memorials of the
 various feelings of a philosopher and a poet, as they were
 occasionally awakened into life by objects of greatness, won-
 der, and beauty. A spirit of wise tolerance and of true phi-
 lanthropy breathes every where, to which the expression of
 an ardent patriotism imparts an additional zest.

At the present time, when some of our countrymen of dis-
 tinguished talents seem to plume themselves upon their hatred
 of their native country, and to court the dastardly adulation
 of aliens and adversaries upon that very score, it is refresh-
 ing to see the ancient and righteous feelings of a free-born
 Englishman cherished by one, who neither in genius or virtue
 need bow the head to any man living. We have always liked

Mr. W's. writings for this, if for nothing else; a certain devotion to his mother earth has marked his poetry from beginning to end; it has been the silent but vigorous under-current of every effort of his heart and mind from the days of his first youth even to the present hour, when the shady vale of years has opened upon him. We have no desire after that portion of illumination and liberality, which would show us the error, and remove the prejudices, of this most honest and exalting disposition. We have all the reason in the world to believe that there is no such error contained in it; but if there were, we make bold to say with the Roman, "*Errare mallems cum Wordsworthio, quam cum illis recta sentire.*"

We think there can be few persons possessing any real love for poetry in the abstract, who will not admire the sweetness and originality of the following Hymn.

" For the boatmen as they approach the rapids, under the Castle of Heidelberg.

**" Jesu! bless our slender boat,
By the current swept along;
Loud its threat'nings—let them not
Drown the music of a song,
Breathed thy mercy to implore,
Where these troubled waters roar!**

**" Lord and Saviour! who art seen
Bleeding on that precious rood;
If, while through the meadows green
Gently wound the peaceful flood,
We forgot Thee, do not thou
Disregard thy suppliants now!**

**" Hither, like yon ancient tower
Watching o'er the river's bed,
Fling the shadow of thy power,
Else we sleep among the dead;
Traveller on the billowy sea,
Shield us in our jeopardy!**

**" Guide our bark among the waves;
Through the rocks our passage smooth;
Where the whirlpool frets and raves,
Let thy love its anger soothe;
All our hope is placed in Thee;
Miserere Domine!"**

In some exquisite lines on the 'Three Cottage Girls,' after addressing an Italian and an Helvetian maiden, the poet re-

curs in thought to the Highland Girl, who forms the subject of one of the most happy of his early productions.

“ ‘ Sweet Highland Girl * ! a very shower
Of beauty was thy earthly dower,
When thou didst pass before my eyes,
Gay vision under sullen skies,
While Hope and Love around thee played,
Near the rough falls of Inversneyd !
Time cannot thin thy flowing hair,
Nor take one ray of light from thee ;
For in my fancy thou dost share
The gift of immortality ;
And there shall bloom, with thee allied,
The votaress by Lugano's side ;
And that intrepid nymph, on Uri's steep, descri'd ! ”

We must now conclude, with many thanks to Mr. Wordsworth for the pleasure we have received in the perusal of these two very delightful poems. We freely expressed our opinion of the defects in the method of one of them, and to that radical error we impute some occasional tameness and common places which will be observable enough without our pointing them out. To the style and the feeling of these works, none of the most fastidious of our readers could possibly object. Mr. W. has quietly, and by regular degrees, retreated from all those untenable outposts, which some years past it was his pride to defend, even at the hazard of the lasting stability of his poetical fame. It was a foolish point of honour to outrage opinions and sentiments, which were deeply seated in the minds of all reflecting persons, by persisting in a vindication of that which ought never to have been written.

Mr. W. was never destined to waste his great powers in producing exemplifications of a very unpleasing paradox ; it was no part of the author of the Platonic Ode, and the Lines on the River Wye, to put forth to the world what many will not scruple to denominate the nursery follies of ‘ Alice Fell ’ et id genus omne. It was falsifying his nature, and doing injustice to his genius ; it was indirectly abusing arms of celestial temper to the impugning and confounding of all truth, sense, and excellence. We always revered and admired Mr. W. when really thinking and writing like himself, and perhaps it was from the sincerity of our feelings upon that point, that we have not unfrequently been vexed at

* See the author's Miscellaneous Poems, Vol. II.

the unwelcome and even importunate recurrence of pieces of the description alluded to above, when we least expected, and could least tolerate their unnecessary intrusion. We do not take to ourselves the credit of inducing Mr. W. thus virtually to recant his errors; his own good sense most probably made him feel their enormity. Be that however as it may, we rejoice that there is now no drawback in our hearty and entire admiration of one who will leave to our posterity some of the finest monuments of the extent and reach of the human intellect of our age, and is to us a living document, if such were wanting, that domestic peace, temperance, and religion are essentially requisite towards creating and preserving the tenderness and consistency, the vigour and fire of a great and an enduring poet.

ART. VIII. *The Confessions of an English Opium-Eater.*
12mo. pp. 212. 5s. Taylor and Co. 1822.

THE author of this little volume is a smart, clever person, but is so extremely anxious that the world should think him a *genius*, that it is really very difficult to distinguish, that part of his book which consists of sober truth, from that which is, perhaps, merely the effect of the large quantities of opium which he had, at one time of his life, been in the habit of taking. Whether the operation of this drug has produced any disease in the more solid parts of the understanding, it may be difficult to determine, from these "Confessions;" though from the strong tendency which all "opium eaters" exhibit, as we are told, to mystify their minds in the fumes of German metaphysics, we imagine that such a conclusion would not be unwarrantable. It is, however clear, if we take this work as the datum of our opinions, that the effects of opium are very fatal to those organs in which the propensity to "self-admiration resides;" converting that pardonable degree of vanity, which is necessary in order to keep a man upon tolerable terms with himself, into a morbid affection, which leads him not merely to exaggerate the importance and extent of the good qualities which he possesses, but to pride himself even upon what Mr. Burke calls "the shameful parts of his constitution;" making him believe, for example, that the dirtiness of his nails, or the holes in his small clothes, are as interesting in his case,

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as cleanliness and decency, in the case of others. Except for the diseased state, to which the anonymous author's vanity has been reduced, from the cause we have just mentioned, it is probable the world would have remained in ignorance of the pure, delicate and romantic passion (for such it appears to have been from these "Confessions,") which the author formed early in life, for a young person who gained a livelihood by walking up and down Oxford-street of a night. This person the author, (though he never knew any more of her, except that her name was Anne,) still cherishes in his imagination, as the most poetical model of female excellence which his secluded habits of life have hitherto enabled him to behold; and this, though he lives in a cottage on the bank of a lake, with a servant maid to wait upon him, with "Arms like Aurora's, and smiles like Hebe's!"

The long and short of these "Confessions" is, that the subject of them is a person, who in all other respects, is pretty much like many of his neighbours, except that from long habit he had brought himself to such an unnatural state as to be able to take, without any sensible inconvenience, 8000 drops of laudanum in a day; and that by painful and persevering efforts, he has detached himself from the horrible chain in which he was bound. The history which he gives of the progress of the diseased appetite which he had created, and of the symptoms attendant upon his cure, are however detailed with so much genius, and fancy, and poetry, and metaphysics —which things our author seems to consider as the basis of his character,—that we shall forbear from producing any extracts from this part of the work. What the public must wish to be instructed in, are probably some particulars respecting the great unknown himself: and on that subject we suspect no one can speak so eloquently as his own "Confessions." The following passage is of a kind of which there were no examples in our literature, until the present day; when our country is blessed with five or six geniuses of such a superior order, that none except themselves ever pretend to read their works. *Magni est ingenii*, says Quintilian, it is the part of a great genius, to understand the *Iliad*.

"For nearly two years I believe that I read no book but one: and I owe it to the author, in discharge of a great debt of gratitude, to mention what that was. The sublimer and more passionate poets I still read, as I have said, by snatches, and occasionally. But my proper vocation, as I well knew, was the exercise of the analytic understanding. Now, for the most part, analytic studies are continuous, and not to be pursued by fits and starts, or fragmen-

tary efforts. Mathematics, for instance, intellectual philosophy, &c. were all become insupportable to me; I shrunk from them with a sense of powerless and infantine feebleness that gave me an anguish the greater from remembering the time when I grappled with them to my own hourly delight; and for this further reason, because I had devoted the labour of my whole life, and had dedicated my intellect, blossoms and fruits, to the slow and elaborate toil of constructing one single work, to which I had presumed to give the title of an unfinished work of Spinoza's; viz. *De emendatione humani intellectus*. This was now lying locked up, as by frost, like any Spanish bridge or aqueduct, begun upon too great a scale for the resources of the architect; and, instead of surviving me as a monument of wishes at least, and aspirations, and a life of labour dedicated to the exaltation of human nature in that way in which God had best fitted me to promote so great an object, it was likely to stand a memorial to my children of hopes defeated, of baffled efforts, of materials uselessly accumulated, of foundations laid that were never to support a superstructure,—of the grief and the ruin of the architect. In this state of imbecility, I had, for amusement, turned my attention to political economy; my understanding, which formerly had been as active and restless as a hyena, could not, I suppose (so long as I lived at all) sink into utter lethargy; and political economy offers this advantage to a person in my state, that though it is eminently an organic science (no part, that is to say, but what acts on the whole, as the whole again reacts on each part), yet the several parts may be detached and contemplated singly. Great as was the prostration of my powers at this time, yet I could not forget my knowledge; and my understanding had been for too many years intimate with severe thinkers, with logic, and the great masters of knowledge, not to be aware of the utter feebleness of the main herd of modern economists. I had been led in 1811 to look into loads of books and pamphlets on many branches of economy; and, at my desire, M. sometimes read to me chapters from more recent works, or parts of parliamentary debates. I saw that these were generally the very dregs and rinsings of the human intellect; and that any man of sound head, and practised in wielding logic with a scholastic adroitness, might take up the whole academy of modern economists, and throttle them between heaven and earth with his finger and thumb, or bray their fungus heads to powder with a lady's fan. At length, in 1819, a friend in Edinburgh sent me down Mr. Ricardo's book: and recurring to my own prophetic anticipation of the advent of some legislator for this science, I said, before I had finished the first chapter, 'Thou art the man!' Wonder and curiosity were emotions that had long been dead in me. Yet I wondered once more: I wondered at myself that I could once again be stimulated to the effort of reading: and much more I wondered at the book. Had this profound work been really written in England during the nineteenth century? Was it possible?

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I supposed thinking * had been extinct in England. Could it be that an Englishman, and he not in academic bowers, but oppressed by mercantile and senatorial cares, had accomplished what all the universities of Europe, and a century of thought, had failed even to advance by one hair's breadth? All other writers had been crushed and overlaid by the enormous weight of facts and documents; Mr. Ricardo had deduced, *à priori*, from the understanding itself, laws which first gave a ray of light into the unwieldy chaos of materials, and had constructed what had been but a collection of tentative discussions into a science of regular proportions, now first standing on an eternal basis.

"Thus did one single work of a profound understanding avail to give me a pleasure and an activity which I had not known for years:—it roused me even to write, or, at least, to dictate, what M. wrote for me. It seemed to me, that some important truths had escaped even 'the inevitable eye' of Mr. Ricardo: and, as these were, for the most part, of such a nature that I could express or illustrate them more briefly and elegantly by algebraic symbols than in the usual clumsy and loitering diction of economists, the whole would not have filled a pocket book; and being so brief, with M. for my amanuensis, even at this time, incapable as I was of all general exertion, I drew up my *Prolegomena to all future Systems of Political Economy*. I hope it will not be found redolent of opium; though, indeed, to most people, the subject itself is a sufficient opiate." P. 148.

We cannot conclude our article without expressing, in the name of the public, the anxiety which we feel for the publication (if it be not all a *hoax*) of the author's "*Prolegomena to all future systems*;" which work we have purposely curtailed of its title, because we are confident, that when it appears, it will then be seen, that as well might it be attempted to confine a goose in a mouse-trap, as to tie down the mighty intellect, displayed in the above extract, to such a piddling subject as Political Economy.

ART. IX. *Philosophical Transactions of the Royal Society of London, for the Year 1822. Part 1.*

IN presenting to our readers some account of the contents of the volume just named, we are apprehensive, that from

* The reader must remember what I here mean by *thinking*: because, else this would be a very presumptuous expression. England, of late, has been rich to excess in fine thinkers, in the departments of creative and combining thought; but there is a sad dearth of masculine thinkers in any analytic path. A Scotchman of eminent name has lately told us, that he is obliged to quit even mathematics, for want of encouragement.

the number of important communications it contains, we shall be enabled to give but a very inadequate sketch of any of them within the limits to which we are confined. We will therefore, without further preface, proceed to what we have to say respecting the first paper: taking the others in some sort of order according to their subjects, which we consider the most advantageous arrangement.

The subject of Magnetism is brought forward in two communications, each of great interest, in the present volume.

No I. The Bakerian Lecture, an account of experiments to determine the amount of the Dip of the Magnetic Needle in London, in August 1821: with remarks on the instruments which are usually employed in such determinations. By Captain E. Sabine, of the Royal Artillery, F.R.S. Whilst the other branches of the science of Magnetism have of late been making the most rapid advances, the methods of investigating the phenomena of the dip of the needle have received little or no improvement during the last fifty years, and these methods are all liable to great inaccuracies. To obviate these difficulties, the plan adopted by Captain Sabine, and which was proposed by Professor Meyer, proceeds on the principle of separating the centres of motion and gravity in the needle. By this mode a force is given to the needle arising from its own weight to assist that of magnetism in overcoming the inequalities of the axis, and thus cause the needle to return, after oscillation, with more certainty to the same point of the divided limb, than it would do were the centres strictly coincident. The centres of motion and of gravity not coinciding, the position which the needle assumes, when placed in the magnetic meridian, is not that of the dip, but a direction from which the dip by an easy calculation is deducible. The construction by which the condition here alluded to is obtained, consists in attaching a small weight moveable on an arm projecting at right angles on the under side of the needle. A needle of this kind was constructed with great care, the ends of the axis being as truly cylindrical as possible; these rest on agate planes rendered accurately level: observations are then made of the angle formed by the needle with the vertical, reversing it each time; and from the tangents of these arcs, that of the dip is deduced by a very simple formula.

The details of a series of observations with a needle of this kind are given, from which the dip results, in London, August 1821, equal to $70^{\circ}.02.91$ N.

Captain Sabine then proceeds to compare this result with that afforded by a method suggested by Laplace, of observ-

ing the number of oscillations made by a dipping needle in the plane of the meridian and perpendicular to it. These observations gave $70^{\circ}.04'$: this very near coincidence is an argument in favour of the accuracy of both methods.

Another method is suggested, by observing the times in which a certain number of oscillations are performed by the same needle in the following positions, first as a dipping needle in the plane of the meridian, and secondly, when suspended horizontally by a silk thread attached to either end of the axis, the needle being limited thereby to a horizontal motion. By this mode the dip was deduced equal to $70^{\circ}0'2.6$ this differs very little from the former determinations, and the mean of the three $70^{\circ}03'$ may be taken as the correct dip at the time and place before mentioned.

By comparison with observations in former years it appears that an annual diminution of about $3'.02$ takes place in the dip.

The paper concludes with many interesting observations relative to the intensity of magnetism, and is throughout replete with valuable information on the subject of magnetism in general.

No. XIV. On the anomalous magnetic action of hot Iron between the white and blood red heat. By Peter Barlow, Esq. of the Royal Military Academy. In this important paper Mr. Barlow has added many curious facts to those for which the scientific world is already indebted to him on the subject of magnetic action.

From some preliminary experiments he found that in different sorts of iron and steel, the softer the kind of iron the greater was its power on the needle. He then found that when bars of the same size of different species were made white hot, and placed in the direction of the dip, their powers agreed nearly with each other.

While carrying on these experiments, it was found, both by Mr. Bonnycastle and himself,

“ That between the white heat of the metal, when all magnetic action was lost, and the blood red heat at which it was the strongest, there was an intermediate state in which the iron attracted the needle the contrary way to what it did when it was cold, viz. if the bar and compass were so situated that the *north* end of the needle was drawn towards it when cold, the *south* end was attracted during the interval above alluded to, or while the iron was passing through the shades of colour denoted by the workmen the bright red and red heat.”

He then proceeds to advert to the striking differences in

the statement of different authors in regard to the magnetism or non-magnetism of red-hot iron, which he conceives may have arisen from their speaking of different stages of the heating process under the same name.

Our author now proceeded to make a more accurate set of experiments on this apparently anomalous action. These experiments led him to observe that the quantity of negative attraction at the red heat depended upon the height or depth of the centre of the bar from the compass; it appeared to increase from each extremity of the bar towards its middle, whereas the positive or natural action of the iron decreases in the like cases, and (passing through Zero in the plane of no attraction) has its quality of attraction different when placed towards the upper or lower extremity of the bar. The negative attraction also he found had the same change of character in the upper and lower extremity of the bar; but as it increases towards the middle it seemed to pass through a maximum to arrive at that change which appeared quite inexplicable. The least change of position in the compass when near the centre of the bar changes altogether the quantity and quality of this negative action.

A table is then given, shewing the results of 28 experiments, from which, however, Mr. Barlow confesses he has been unable to construct any theory to account for different phenomena. He concludes by remarking

“ The only probable explanation which I can offer by way of accounting for these anomalies, is, that the iron cooling faster towards its extremities than towards its centre, a part of the bar will become magnetic before the other part, and thereby cause a different species of attraction; but I must acknowledge, that this will not satisfactorily explain all the observed phenomena. The results, however, are stated precisely as they were noted during the experiments, and others more competent than myself will probably be able to deduce the theory of them.”

The subject of Electricity next claims our attention. Under this department we have No. VIII. On the Electrical phenomena exhibited in vacuo. By Sir H. Davy, P.R.S. In these experiments the apparatus employed consisted in a bent tube closed at one end, through which passed a wire of platinum for the transmission of electricity, and when this leg had been filled with mercury or other fusible metal the other end was exhausted by connection with an air pump. By this arrangement it was easy to procure a vacuum either of a large or small size, for the rarefied air could be made to

balance a column of fluid metal of any length from twenty inches to the twentieth of an inch.

Quicksilver was first employed in the tube, and by carefully boiling it, a column was obtained in the tube perfectly free from the smallest particle of air. A small portion of the vapour of mercury however was generally found to exist at the top of the column; but this could be made to disappear.

In all cases when the mercurial vacuum was perfect it was permeable to electricity, and was rendered luminous by either the common spark, or the shock from a Leyden jar; but the intensity of these phenomena depended upon the temperature. When the tube was very hot the electric light appeared in the vapour of a bright green colour, and of great density: as the temperature diminished it lost its vividness; and when it was artificially cooled to 20° below Zero of Fahrenheit, it was so faint as to require considerable darkness to be perceptible. The charge likewise communicated to tin or platinum foil, with which the tube was coated, was higher the higher the temperature.

“This,” Sir H. Davy observes, “like the other phenomena must depend upon the different density of the vapour of mercury; and at 0° Fahr. it was very feeble indeed.

“A very beautiful phenomenon occurred in boiling the mercury in the exhausted tube, which shewed the great brilliancy of the electrical light in pure dense vapour of mercury. In the formation and condensation of the globules of mercurial vapour, the electricity produced by the friction of the mercury against the glass was discharged through the vapour with sparks so bright as to be visible in day light.

“In all cases when the minutest quantity of rare air was introduced into the mercurial vacuum, the colour of the light produced by the passage of the electricity changed from green to sea-green, and, by increasing the quantity, to blue and purple; and when the temperature was low the vacuum became a much better conductor.”

A vacuum formed above fused tin presented similar phenomena. Electric and magnetic attractions and repulsions took place in the mercurial vacuum the same as in common air. The boiling point of pure olive oil is not much below that of mercury; and the butter or chloride of antimony boils at about 388° Fahrenheit. The light produced by the electricity passing through the vapour of the chloride was much more brilliant than that produced by it in passing through the vapour of the oil; and in the last it was more brilliant than in the vapour of mercury at common tempera-

tures: the lights were of different colours, being of a pure white in the vapour of the chloride, and of a red inclined to purple in that of the oil: and in both cases a permanent elastic fluid was produced by its transmission.

The results of some calculations by Mr. Babbage are then given, to shew the relative strength of several of the vapours alluded to; these numbers are so small as to prove the quantity of matter extremely minute in vapours where its effects are distinct upon electrical phænomena: it must be much more minute in mercury artificially cooled; and almost beyond imagination so in vapours from substances requiring very elevated temperatures for their ebullition.

We will quote one of the principal inferences made by Sir H. Davy from these experiments; he observes,

“ It is evident from these general results, that the light (and probably the heat) generated in electrical discharges depends principally, on some properties or substances belonging to the ponderable matter through which it passes; but they prove likewise that space where there is no appreciable quantity of this matter is capable of exhibiting electrical phænomena: and under this point of view, they are favourable to the idea of the phænomena of electricity being produced by a highly subtile fluid or fluids of which the particles are repulsive with respect to each other, and attractive of the particles of other matter. On such an abstruse question, however, there can be no demonstrative evidence. It may be assumed as in the hypothesis of Hooke, Huygens, and Euler, that an ethereal matter, susceptible of electrical affections fills all space; or that the positive and negative electrical states may increase the force of vapour from the substances in which they exist: and there is a fact in favour of this last idea which I have often witnessed;—when the voltaic discharge is made in the Boylean vacuum, either from platinum or charcoal in contact with mercury, the discharging surfaces require to be brought very near in the first instance; but the electricity may be afterwards made to pass to considerable distances through the vapour generated from the mercury or charcoal by its agency: and when two surfaces of highly fixed metal, such as platinum or iron, are used, the discharge will pass only through a very small distance, and cannot be permanently kept up.”

Our limits will not allow us to follow our author through the various other theoretical deductions which he makes. We will only mention, that at the conclusion of the paper he makes a remark which appears likely to be of some practical importance: it is this—he concludes from some experiments, that air exists in mercury in the same invisible state as in water, that is, distributed through its pores. And hence

we see the necessity of long boiling mercury in barometer and thermometer tubes; and the propriety of exposing as small a surface as possible to the air. This may also explain the difference of the heights of the mercury in different barometers, and seems to indicate the propriety of re-boiling the mercury in these instruments after a certain lapse of time.

Miscellaneous mathematical papers.—No. XV. Observations for ascertaining the length of the Pendulum at Madras, latitude $13^{\circ} 4' 9'' 1$ N. with the conclusions drawn from the same. By John Goldingham, Esq. F.R.S. We have had on several occasions to notice determinations of the length of the pendulum in different latitudes. To have such determinations repeated in various parts of the world is an important object in physical science, and the operations described in the paper before us, will be doubtless found an important addition to what has already been done.

Mr. Goldingham applied to Captain Kater to have an apparatus sent out to him precisely on the principle of that used by Captain K. at the different stations of the trigonometrical survey, of which we have on a former occasion given our readers some account: it will therefore be needless to extract even the little which Mr. G. describes. The accuracy with which the observations were conducted, appears in no respect to have been inferior to that displayed in the similar operations of Captains Kater and Sabine, which we have noticed on former occasions. The variations of the thermometer having been found considerable, it was observed three times in each set of observations.

There is also one further advance in accuracy which we must particularly mention, and shall do so in our author's own words: he observes,

“ Having placed myself at the telescope, I found there was a sensible portion of time, more or less as the arc of vibration was greater or smaller, between the disappearance of the disk behind the slip and its re-appearance: I therefore noticed the seconds, and parts of a second, when the disk disappeared, and also the instant when it again appeared. The mean of these I took as the true time of the coincidence, and registered it accordingly.”

This attention to precision we consider as tending greatly to enhance the value of Mr. G.'s results. If in Captain Kater's observations there was any where a greater degree of accuracy to be desired, it was in this very point, of observing the times of the coincidences, that, (in the opinion of some who animadverted on the subject,) more precision was attainable.

Mr. G.'s ultimate conclusions were not drawn till he had gone through two long series of observations; the details of which occupy twenty-seven pages of the volume before us; to these the various corrections were applied precisely in the manner adopted by Captain K.: from each series, the mean number of vibrations made by the pendulum of experiment in twenty-four hours, was deduced, the difference being about one twentieth of a vibration. The pendulum of experiment had been previously to its being sent out, subjected to a series of trials by Captain Kater, from which its length was found. Hence the length of the seconds' pendulum at Madras was deduced by taking the square of the number of vibrations of the pendulum of experiment in a solar day, to the square of the seconds in the same period, as the length of the pendulum of experiment, to the number required which was thus found separately from the data furnished by each series of observations, and the mean of the two gave 39,026302 inches of Sir G. Shuckburgh's scale for the length of the seconds' pendulum in N. Lat. $13^{\circ} 4' 9''$, at the temperature of 70° . Hence Mr. G. deduces the diminution of gravity .0052894, and consequently the ellipticity $\frac{1}{297.56}$ nearly.

An appendix is given containing Captain Kater's observations, with this pendulum above alluded to.

No. IV. On the concentric adjustment of a triple object glass. By W. H. Wollaston, M.D. V.P.R.S. The mode of adjustment here described depends on the fact, that when a bright object is viewed through a triple object glass without an eye glass, there appear besides the usual refracted image, a series of smaller images formed by reflexions from each pair of surfaces which the compound object glass affords. This being composed of three lenses, the number of pairs of surfaces is, of course, fifteen, and so many images are observed. The least motion in any one of the lenses causes a proportionally great motion in the images depending on it. By the due adjustment therefore of these images, the perfectly concentric arrangement of the three lenses is secured, the full explanation of this method, and of the principles on which it depends, is very clearly laid down in the paper before us, and illustrated by an engraving, without reference to which we could not make a more particular description intelligible.

No. XII. On the Expansion in a Series of the Attraction of a Spheroid. By James Ivory, M.A. F.R.S. Of this profound and abstruse paper, it would be impossible to give any account without a reference to algebraical formulæ. Its object is to make some observations on the method of Laplace

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in the *Mécanique Céleste*, for developing the attractions of spheroids, and on the differential equation which takes place at their surface. Those who are advanced in physical astronomy, will find it well deserving attentive perusal.

No. XIII. On the late extraordinary Depression of the Barometer. By Luke Howard, Esq. F.R.S. On December 25, 1821, Mr. H.'s barometer stood at 27.83 at 5 o'clock *a.m.*; there was, at the time, no violent storm, though slight rain and wind prevailed soon after. He adds an account of a depression almost as great in 1793, at the period of the dreadful earthquakes in Calabria. The quantity of rain in November and December, 1821, was without precedent, amounting to 10.1 inches. The great depression of the mercury was preceded by abrupt changes, fluctuating for thirty days chiefly between 29.5 and 30 inches, during a continuance of stormy weather. The depression was fourteen days in progress from 30 inches to the point from which it finally rose in three days.

Astronomical Papers.

No. VI. Extract of a Letter from Capt. Basil Hall, R.N. F.R.S. to W. H. Wollaston, M.D. V.P.R.S. containing Observations of a Comet seen at Valparaiso: and No. VII. Elements of Capt. Hall's Comet. By J. Brinkley, D.D. F.R.S. M.R.I.A. Professor of Astronomy at Dublin. These papers contain an account of the appearance of a comet visible in the southern hemisphere in May 1821, together with the deductions relative to the elements of its orbit. This comet is interesting to astronomers, on account of its small perihelion distance. In the catalogue of M. Delambre, out of 116 comets, the orbits of which have been computed, there are only three which pass nearer the sun. It seems probable, that it is the same which appeared in 1593. In the beginning of this paper, Dr. Brinkley remarks, that it probably escaped the notice of European observers, before its approach to the sun in February and March, on account of its proximity to that luminary. In a note, however, at the end, he observes, that having then just seen the Second Part of the Philosophical Transactions for 1821, he finds there the same comet computed by M. Rumker, from the observations of Dr. Olbers: it was also observed by M. Nicollet; by both, in its approach to the sun. From these, conjointly, with the former observation, Dr. Brinkley has calculated its elements. In these computations, some remarks on the comparative advantages of different methods will be found.

No. XVII. Communication of a curious Appearance lately observed in the Moon. By the Rev. F. Falkows. The phenomenon here alluded to, was observed by this gentleman, who has been appointed astronomer at the newly-erected observatory at the Cape of Good Hope, together with his assistant. The moon, he observes, was shining with a brightness never seen in England. On the dark part, a bright spot was visible to the naked eye, which seemed at times to emit flashes. When examined with a telescope, whose magnifying power was 100, three smaller bright spots were also discerned.

No. X. A Letter from John Pond, Esq. Astronomer Royal, to Sir H. Davy, Bart. F.R.S. relative to a Derangement in the Mural Circle at the Royal Observatory.

No. XI. On the finite Extent of the Atmosphere. By W. H. Wollaston, M.D. V.P.R.S. This profound paper displays, in a peculiar degree, the exercise of that faculty of combining and bringing to bear on one point considerations originating from sources widely remote from each other, which distinguishes the researches of its learned author, and is indeed one of the surest criterions of real genius. In this paper, the observations of astronomy are made subservient to the confirmation of the chemical theory of the atomic constitution of bodies. The general principle of the train of reasoning followed in it, may be thus briefly stated. If air consist of ultimate atoms, whose divisibility has a limit, an atmosphere composed of such particles, must have a finite extent, because it cannot expand beyond that distance at which the force of gravity upon a single particle is equal to the resistance arising from the repulsive force of the medium. In order to ascertain whether or not this is the constitution of our atmosphere, Dr. Wollaston considers what would be the effect of an unlimited expansion of an atmosphere, and finding that no such effects are exhibited in any of the bodies of the planetary system, he concludes that these bodies have not an atmosphere of indefinite extent; that the earth's atmosphere is also limited, and, consequently, that matter has a finite divisibility, and that the doctrine of ultimate atoms is thus indirectly established.

The effect of an unlimited expansion of atmosphere must be this, that the same kind of matter must pervade all space, and the sun and planets must necessarily have this matter condensed around them, in quantities dependant on the force of their respective attractions. Dr. Wollaston then calculates at what distance from the sun, (as the first instance) an

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atmosphere thus attracted would possess a density equal to that of our atmosphere at the surface of the earth. This point, he finds, would be at the distance of $1^{\circ} 21' 29''$ from the sun's centre. Observations on the planets when at, or within, that distance, would determine conclusively whether any such atmosphere existed, by the difference it must occasion between the observed and calculated places of such planets. A favourable opportunity for observations of this kind was afforded in the passage of Venus near the sun, in May, 1821. Capt. Kater made a series of observations upon her before conjunction, and Dr. Wollaston after it, at distances considerably within that just mentioned, and her position was not found to be affected by any refraction whatever.

A similar line of argument was pursued with respect to Jupiter and the eclipses of his satellites; with a similar and even stronger result. Hence, Dr. Wollaston concludes, that all the phenomena accord entirely with the supposition, that the earth's atmosphere is of finite extent, limited by the weight of ultimate atoms of definite magnitude, no longer divisible by repulsion of their parts. The reader will also find in this paper, some important remarks on the power of telescopes in observations of the kind here mentioned.

Papers on Physiology and Natural History.

No. II. Some Positions respecting the Influence of the Voltaic Battery in obviating the Effects of the Division of the Eighth Pair of Nerves. Drawn up by A. P. Wilson Philip, M.D. F.R.S. In this paper, some experiments are related, by which it appears that the functions of the stomach do not go on, when the eighth pair of nerves have been divided; but the moment the lower portion is connected with the Voltaic battery, they proceed in the natural course.

No. III. On some Alvine Concretions found in the Colon of a young Man in Lancashire, after Death. By J. C. Children, Esq. F.R.S. Communicated by the Society for promoting Animal Chemistry.

No. V. On a new Species of Rhinoceros found in the Interior of Africa, the Skull of which bears a close Resemblance to that found in a fossil State in Siberia and other Countries. By Sir E. Home, Bart. V.P.R.S. The chief inference which the author wishes to deduce from the facts related in this paper, is, that the belief hitherto generally prevalent, that all the bones found in a fossil state, differ from those belonging to animals now in existence, is unfounded. The skull described was brought from Africa, by Mr. Campbell, the Missionary—an account of the animal

and its habits, is given from that gentleman's memoranda. A drawing of this skull, and another of the fossil one from Siberia, are given, and they are found closely to agree; as also all fossil skulls of the same animals; whilst all other recent specimens differ widely from it. Hence, Sir E. Home is led to believe, that although many animals belonging to former ages may be extinct, they are not necessarily so: no change having taken place in our globe which had destroyed all existing animals, and therefore many of them may be actually in being, although we have not been able to discover them. Considering the many unexplored parts of the earth, he thinks we have no right to assume that large animals, although not met with, do not exist.

He gives an account from Mr. Campbell, of the regular migration of the Quagga or Wild Ass, which, he says, explains in what way particular animals may elude our inquiry at one time, and at another be brought within our reach.

The elephant may be not only domesticated, but taught to perceive the superior advantages of a civilized life; the rhinoceros, on the other hand, is savage and untameable. This corresponds with the striking difference in their respective quantities of brain. An instance of the impossibility of taming the rhinoceros is given from the statement of the keeper at Exeter Change. Sir E. Home considers it probable that this animal is the Unicorn mentioned in the book of Job.

No. IX. The Croonian Lecture. On the anatomical Structure of the Eye; illustrated by microscopical Drawings, executed by F. Bauer, Esq. By Sir Everard Home, Bart. V.P.R.S. The most valuable part of this communication consists in the plates, (seven in number, of the most beautiful execution from Mr. Bauer's drawings,) to which a short paper of four pages forms an introductory appendage. Sir E. Home has there stated, that, with Mr. Bauer's assistance, he has made out that the marsupium of the eye is not muscular; and that between the ciliary processes are bundles of muscular fibres $\frac{25}{100}$ of an inch in length. He thinks there is no doubt that the marsupial membrane secretes the nigrum pigmentum; which he conceives to be the colouring matter of the red globules rendered black in the act of separation from the arteries.

No. XVIII. On a Difference in the Appearance of the Teeth and Shape of the Skull in different Species of the Seal. By Sir E. Home, Bart. The differences here alluded

to are explained in three plates ; the specimens being brought from the South Sea and the Northern Ocean. Sir E. Home intends his observations for the use of geologists, in the event of fossil remains of these animals being discovered.

No. XVI. Account of an Assemblage of Fossil Teeth and Bones of various Animals, discovered in a Cave at Kirkdale in Yorkshire, in 1821, with a comparative View of similar Caverns. By the Rev. W. Buckland, F.R.S. F.L.S. and Professor of Mineralogy and Geology at Oxford, &c. The principal facts stated in this paper, the whole of which is one of high interest in relation to the evidence brought forward in it for the belief in a diluvian action, may be reduced to the following.

In the limestone rock in the eastern part of Yorkshire, a small cave or fissure has been discovered, penetrating about fifty yards into the rock, and having a perpendicular section of about four feet square. The top and sides are covered with what has evidently been a gradual formation of stalactite. The floor of the cave, however, is perfectly level, and formed of a solid bed of mud. In some parts, the stalactitic incrustations of the sides have formed over this mud, having apparently been arrested in their course down the sides, and thus spread themselves on the surface of the mud. There are also several insulated deposits of stalagmite on its surface. These are important to be noticed, as bearing upon the question of the comparative ages of these depositions. The mud being removed to about the depth of a foot, we come to another formation of stalactite forming the real bottom of the cavern. In this evidently older stalactite, in some places are found portions and fragments of various bones aggregated and cemented together by the deposition. The principal circumstance, however, consists in a variety of fragments of bones preserved in the mud. Respecting these, several curious particulars are to be observed. In the first place, these fragments are in various stages of decay ; some quite recent, others nearly destroyed. Then again, they are all, without exception broken, and many of them into very small fragments ; the fracture being evidently the work of violence, and not of the force of water or attrition ; the edges and even the finest splinters being perfectly sharp and well preserved. There is a much larger proportion of teeth and the smaller and harder bones, than of any other parts. The principal animals to which the various bones are ascertained to have belonged, are the hyæna, tiger, bear, wolf, fox, weasel, elephant, rhinoceros, horse, ox, deer, rabbit,

water-rat, and several species of birds. The remains of the largest animals are found in the inmost recesses of the cavern equally with the smaller. It is evident also that none of the larger animals could ever have entered the cave entire. These, we believe, are the principal facts brought forward; and, to account for them, Mr. Buckland has displayed the utmost ingenuity in bringing every minute circumstance to bear upon the proof he has made out, of this cavern having been, previously to the deluge, a den of hyænas. It is the practice of these animals to prey both upon living animals and carrion. They will drag even the largest dead bodies from a considerable distance, and devour them in their dens. This will account for the assemblage of bones in the cave. The hyæna devours bones; this accounts for the broken and evidently gnawed state of the fragments: the teeth and a few small hard bones having been left untouched. The bones of hyænas appear to have suffered equally with the others: this accords with the habits of this animal, in devouring those of its own species which are wounded or aged. Some of the teeth appear to have belonged to hyænas which had died in their old age, being worn down to the very sockets. Things being in this state in the den, Mr. Buckland supposes the waters of the deluge, impregnated with mud, to have suddenly entered the cave, allowing perhaps a few living hyænas to escape, and, on their subsiding, to have enclosed and preserved the fragments which covered the bottom of the den, in a stratum of mud, which, from the fissure having been since closed, has remained undisturbed to the present time. This we are aware is a very imperfect outline of the extremely well-written and forcibly disposed arguments of Professor Buckland. They are spoiled by any attempt to abridge them; and for a great number of lesser evidences, all bearing upon the confirmation of the same view of the subject, we must necessarily refer our readers to the original paper. Our limits also will not permit us to enter upon the comparison which the Professor has instituted between this and similar caverns in other parts of Europe.

ART. X. *The British Botanist, or a Familiar Introduction to the Science of Botany, explaining the Physiology of Vegetation, the Principles both of the Artificial and Natural Systems of Linnæus, and the Arrangement of Jussieu; intended chiefly for the Use of Young Persons.* 12mo. pp. 268. Rivingtons. 1820.

ART. XI. *Hortus Anglicus, or the Modern English Garden: containing a Familiar Description of all the Plants which are cultivated in the Climate of Great Britain, either for Use or Ornament, and of a Selection from the established Favourites of the Stove and Green House; arranged according to the System of Linnæus; with Remarks on the Properties of the more valuable Species. By the Author of "The British Botanist."* 2 Vols. 12mo. 16s. Rivingtons. 1822.

THE first of these works is one of the most simple and unpretending introductory manuals which has ever chanced to fall in our way. Besides an explanation of the classes and orders of Linnæus, which, after all, must be considered only as a dry dictionary of names, much information is also given as to the nature, uses, and cultivation of different plants. Annexed to these also is a brief analysis of the system of Jussieu, which, on the continent, has already been able in great measure to supersede the arrangement of his great botanical predecessor. The whole is conveyed in plain terms, which in a book of science we hold to be the greatest of all possible recommendations, and as few of the supererogatory *agréments* of the epistolary style are scattered over it as the adoption of that most mawkish of all sorts of writing will permit. It is the only point in which we think the author might have done better.

It is not easy to select from a volume of this kind. We take the following passage very much at random, as giving a fair specimen of the general character of the composition.

" Shall I tell you that the inducement which chiefly led me to become a botanist, was the uncomfortable state of ignorance in which I found myself whenever I met with the classical name or description of a plant: I really felt myself as deplorably at a loss as if I had been suddenly dropped upon an unknown country, without being acquainted with the language of its inhabitants. As to feel our wants seems to be one of the first steps to supply them, let us, at the expence of a little attention, acquire some knowledge of a large class of plants which, with great propriety, are called

compound flowers, and which, indeed, there is some difficulty in understanding.

“ If you examine the common daisy, (Plate 8.) *Bellis Perennis*, you will be surprised to find that it is composed of nearly two hundred separate flowers, each one having its own corolla, pistil, or stamen, all those apparent petals, which are white above and red underneath, are, in reality, so many true flowers; and every one of those tiny yellow things in the centre, which probably you have mistaken for stamens, are real flowers also: pull out one of the white exterior petals, look carefully at the lower end by which it is fastened, and you will see that this end is not flat, but in the form of a tube, and that it contains a thread ending in two horns, which thread is the forked style: if you are assisted by a magnifying glass you will discover that the yellow florets which have expanded bear some resemblance in the shape of their corolla to the well-known lily of the valley; but those florets immediately in the centre are, probably not yet open, for they expand from the edge of the disk inwards; each of these florets contains five anthers, which are united together in the form of a tube, and surround a style, which passes through them, and is forked at the summit: all the florets are contained in one common calyx, which is composed of a double row of leaves. You must remember, that the essential character of a compound flower is the union of the anthers; so that you will not mistake for such a head of clover, which may be called an aggregate flower, being merely an assemblage of small flowers of the papilionaceous tribe, each flower in its own separate calyx.

“ Could you have imagined that this humble plant afforded such matter of speculation?” *British Botanist*, P. 24.

The observations below on Jussieu seem to us extremely judicious.

“ Thus I have set before you a brief sketch of the celebrated system of Jussieu, published in 1789: it is scarcely doing it justice to pretend to explain it by a reference to British plants alone, as one of its principal merits is the comprehensive view which it enables the botanist to take of the whole range of the vegetable world. To a practised philosopher it affords many curious and unexpected analogies, but as a perfect system of natural arrangement, I cannot but think that it shews the hopelessness of such an attempt, as greater ingenuity or learning can be expected from no author. If the affinities of plants cannot be traced by a *coup-d'œil*, and explanations are necessary, the system becomes at once artificial, and as much less perspicuous than the classes of Linnæus, as the insertion of the stamens is more perplexing and difficult to understand than the mere counting of their number: and in doubtful cases no two persons would place the same plant in the same order. Linnæus, in his natural system, ranks *Viola* amongst his

Campanaceæ, Jussieu amongst his Cisti; perhaps no student would expect to find it in either of these orders: for my own part, I see no great resemblance between the hop and the nettle; and who would think, with Jussieu, of seeking for a currant-bush amongst the Cacti, which contain the creeping cereus and Indian fig?

It is certain, however, that the facility of the sexual system has drawn away the disciples of Linnæus from the study of natural affinities, in which study the talent of understanding genera chiefly consists; and in forming new genera, which are frequently to be separated by very nice and delicate intervals, a consideration of the mode of the insertion of the stamens or corolla is found to be of the first necessity. The nature of the seed, also, with regard to its cotyledons, often presents the most important distinctions.

“ Upon the whole, in comparing this system of Jussieu with the artificial system of Linnæus, we must keep in mind the different purposes to which they are fit to be applied. Jussieu may sharpen the tact of an advanced practitioner, in throwing light upon some of the more recondite parts of botany, but he can never supersede Linnæus, to a beginner, since it is scarcely possible that by the assistance of Jussieu alone, an unpractised enquirer would be able to ascertain the knowledge of a plant with which he was previously unacquainted.” *British Botanist*, P. 258.

The “*Hortus Anglicus*” is chiefly founded on the list of plants cultivated in the Royal Botanical Garden at Kew. The generic characters are extracted from Willdenow’s *Species Plantarum*, and the place of each genus is inserted, both according to Linnæus and Jussieu. Many other works of acknowledged merit have been used to supply the remaining parts of this useful compilation, and the whole work is put together very clearly and methodically. We must content ourselves with one short extract, which may be equally useful to the naturalist, the student of health, and the Gourmand.

“ *Order Fungi.*

“ XIV. AGARICUS, from Agaria, a city, or Agarus, a river of Sarmatia. Nat. ord. Linn. and Juss. Fungi. 634 Species, Micheli.

“ 1. A. Campes’tris. *Common Mushroom.* ‘Gills pinky, changing to a dark liver colour, crowded, irregular; pileus convex, white or brown; stem white, cylindrical, curtain white;’ plant varying very much in size, from an inch to a foot in diameter. August to September. Britain.

“ This species is esteemed the best and most savoury of the genus, and is in much request for the table: it is eaten fresh, either stewed or broiled, and preserved either as a pickle or in powder. The sauce called Ketchup is made from its juice, with salt and spices. The wild Mushrooms are more delicate than those which are raised on artificial beds; the flesh of the latter being less tender. *Buttons* are the Mushrooms in their young state, before that part

of the fungus termed the curtain is ruptured. Of this vast genus, the *Agaricus Campestris* is the only species which is cultivated; in Miller's Dictionary it is called Common Mushroom, or *Champignon*; but gardeners and cooks apply the latter name to a smaller sort, *A. Orcades*, which grows in fairy rings, and which is called by Ray *Scotch Bonnets*. Some few other species of *Agaricus* are eaten, but the larger part are esteemed dangerous. *A. Deliciosus* is a small Mushroom, rare in England, but commonly brought to the markets in Italy; it is somewhat orange-coloured, and is supposed to have been the *Boletus* in which the poison was conveyed to Claudius Cæsar by his wife Agrippina. *Morel* is the *Phallus Esculentus* of Linnæus, about the size of an egg, of a cellular texture; it is readily dried. *Truffle* is the *Tuber Cibarium*, of a darkish colour, about the size of a walnut, and which grows four or five inches below the surface of the ground: dogs taught to scent it, will bark, and begin to scratch the earth; pigs also in Italy will root it up, and then an attendant takes it from them. These Fungi are in high esteem at the tables of the opulent, for imparting an exquisite flavour to various sorts of made dishes." *Hortus Anglicus*, Vol. II. P. 588.

ART. XII. *Cases of Neuralgia Spasmodica, commonly termed Tic Douloureux, successfully treated. By Benjamin Hutchinson, Fellow of the Royal College of Surgeons, London, &c. &c. Second Edition, illustrated with additional Examples of the Success attending the Author's Mode of managing this Disease: and with a Plate representing the Distribution of the Nerves of the Face usually affected. 8vo. 198 pp. Longman. 1822.*

ANY one who has witnessed the excruciating sufferings of a patient, unhappily subjected to the horrible disorder of which this volume treats, must be anxious to give circulation to any means which are ascertained to be even palliatives of its tortures. Mr. Hutchinson appears to have been eminently successful, not only in alleviating, but, in many instances, in removing this most distressing malady; and as it has fallen to our lot to observe cases, in which all other remedies have failed, we think it our duty to disseminate, as widely as possible, the method of treatment which is here recommended.

In the fifth volume of the *Medical Observations and Inquiries*, the late Dr. John Fothergill has published a paper on a disease, which he calls, in very general terms, "a painful affection of the face." Sauvages, in directing his atten-

352 *Hutchinson's Cases of Neuralgia Spasmodica.*

tion to the same subject, speaks of it, as *trismus dolorificus*, and *trismus maxillaris*. Dr. Darwin, as *hemicrania idiopathica*. Some German medical writers, according to the fashion of naming botanical and zoological *genera* after their discoverers, have styled it somewhat barbarously, *dolor faciei Fothergilli*. The nephew of the physician thus honoured, calls it *faciei morbis nervorum crucians*; Dr. Heberden, *dolor capitis intermittens*. The French, however, have given the name which, without any investigation of its propriety, has, as usual, been most familiarly adopted; and which, though it scientifically expresses nothing of the nature of the complaint, will, we doubt not, maintain its ground against any later title. *Le Tic douloureux* is so called, from an imagined resemblance of the spasm, under which the patient labours, to the ticking of the pendulum of a watch. On the same vague principle of nomenclature, the gout might be named, *L'aiguille tout-chaude*; or the head-ache, *Le Marteau d'enclume*; for it is not unusual to hear the Cephalalgia and the Arthritic complaining of sledge-hammers and red-hot knitting needles. The name which Mr. Hutchinson has chosen, as it appears to us on much correcter grounds, is, as he informs his readers, borrowed, with trifling alteration, from Dr. Kerrison's inaugural Thesis at Edinburgh, in 1820. That excellent and highly respectable physician who, in several instances, has successfully combated this malady, chose it for his dissertation: and though he a little outstepped the precise boundaries of Latinity in the use of the title *Neuralgia FACIALIS Spasmodica*, he has, we think, suggested to Mr. Hutchinson the name which will be admitted for the future among all works of science, *Neuralgia Faciei Spasmodica*.

The Neuralgia has of late years been more closely observed than heretofore, but it by no means follows from this that it is either a new disease, or that it is of more frequent occurrence now than in past times. It is probable that many cases of it have been hastily referred to rheumatism, gout, tooth-ache, &c. &c. The most common seat of the malady is in the nerves below the orbit of the eye, in the *aloe* of the nose, or in the teeth and gums; sometimes the forehead and temples, and even the globe of the eye itself are affected. The ear, the tongue, and the lower jaw, have all been exposed to it; and a similar pain has been seated, not in the cheek only, but in various other parts of the body,—the breast, the side, or the calf of the leg. The complaint begins with slight attacks of pain, preceded by peculiar and indescribable sensations in the part affected. The pain, however, soon

becomes more acute and lancinating, shooting and darting along the various ramifications of the affected nerves. It returns at irregular intervals, and varies in intensity. When most violent, the parts are often convulsed. It is more frequent during the day than the night, and during conversation than silence; and on attempts to masticate, the paroxysms succeed each other with considerable increase of rapidity. In general, only one side of the face is affected. Females appear more exposed to it than males, and constitutions of great sensibility more than those of a firm and robust texture. Dr. Heberden thinks no age secure from it; but Sir Anthony Carlisle remarks, that he never knew a person affected under the age of puberty. Relief has sometimes been obtained, at least for a time, by dividing the nerve; but instances of entire cure, even after this most painful operation, are unhappily rare. Mr. Lizars was once applied to by a patient, who already had submitted to the extraction of two of the molares, from a supposition that he was affected by carious teeth. He next underwent a long and useless course of narcotics, purgatives, blisters, and local bleedings. The nerve was then divided, where it emerges from the mental foramen, and a piece of it removed. For twelve months the patient was free from pain: it then returned as violently as ever. The nerve was again divided, and cauterized with hot iron, but in vain. The inferior twig of the facial nerve was next cut, with no better success. Mr. Lizars then introduced a sharp-pointed curved bistoury, from the inside of the mouth, with the expectation of hooking the nerve: much difficulty was experienced in cutting, and the excessive pain of the patient indicated that the nerve was divided. On the following day the pain was confined to the seat of the extracted tooth, and this was cauterized. Four days afterwards the burning *moxa* was applied, but it is added, "he could scarcely suffer it;" and on the next morning his agonies were as severe as at any former period.

"The tumefaction of the muscles in the neighbourhood of the wound last inflicted having now subsided, and the sore formed by the *moxa* healed, Mr. L. again attempted to divide the nerve as it enters the foramen; but in place of the bistoury, he made first a perpendicular incision with a scalpel close to the coronoid process, and then introduced a round-shaped gum-lancet between the process and the internal pterygoid muscle, and scarified the bone at the foramen. When the lancet reached the seat of the nerve, the pain he experienced was intolerable, and it was with difficulty he could sit till the nerve was completely divided." P. 40.

For seven months after these multiplied tortures the patient had no recurrence of his disorder; but, alas! a relapse is on record, in another instance, after an interval four times as long.

Before we notice the remedy proposed by Mr. Hutchinson, we shall present our readers with a single brief description of the horrors of the disorder, by a patient whom he has effectually relieved

“ ‘It is not, I should conceive, possible for any one who has not had some personal experience of this malady, to form the least idea of the different effects it produces; some of which I will endeavour to enumerate. It sometimes commences with a slight corruscation or ticking, somewhat similar to that of a pendulum, whence it may probably derive its name, being a disease more known in France than in England. It is afterwards succeeded by a shock more violent than that of an electrical machine, but of much longer duration. A red-hot salamander laid upon the head, may afford some resemblance of the effect it sometimes produces. At other times, it may convey some idea of the operation of an incision-knife, or tomahawk, the lancets of a cupping instrument being nothing compared to it. Sometimes you may imagine minute-guns passing through the head for a considerable length of time. The patient may at others suppose his head to be laid open with a battle-axe, and the brain exposed to a dreadful north-eastern blast.’ ” P. 72.

Against this cruel malady, almost the whole *materia medica* has from time to time been arrayed, and, for the most part, with little beneficial effect. The *conium maculatum*, *stramonium*, *opium*, copper, lead, silver, *belladonna*, electricity, magnetism, the actual cautery, the external application of *lytta*, the tartrate of antimony and of tar, have all been equally inefficient. Mr. Hutchinson, from the failure of these remedies, has been induced to try, as his motto very happily imports,—

“ Quod fieri FERRO, liquidove potest Electro.”

“ The preparation of this mineral which I prefer, after a fair trial of all its forms, is the ferri carbonas of the London Pharmacopœia. It is prepared by mixing, in certain proportions, solutions of the sulphate of iron and of the carbonate of soda together, when an immediate mutual decomposition takes place: sulphate of soda is formed, which remains in solution, and carbonate of iron, which is precipitated of a green colour. The precipitate, when first formed, is the carbonate of the black oxide of iron, or contains the iron in the state of black oxide, the state in which it exists in the green sulphate of iron; but in the process of drying, it absorbs

more oxygen, becomes of a red colour, and is converted into the carbonate of red oxide of iron." P. 61.

Twenty-seven cases are subjoined, in which, for the most part, permanent cures have been obtained by this medicine, and testimonies of the highest medical authority are not wanting as to its influence over the disorder. Mr. Hutchinson disdains the empiricism of vannting it as a never-failing specific, and he acknowledges most candidly, that in a few instances, under his own management, it has been inadequate to its purpose. He maintains, however, that even in these few it has done more towards alleviation than any other remedy; and we cannot but hope, that a mode of treatment, upon which sufficient confidence may be placed, has at length been discovered, to arrest one of the most implacable scourges of the human frame. It is under this impression, that we recommend Mr. Hutchinson's little volume to very general perusal.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke; being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament; with an Appendix, containing Strictures on the Variations between the First and Fourth Editions of that Work. By a Layman. 8vo. 16s. 6d.

The Especial Importance of Religious principles in the Judges and Advocates of the Courts of Law, considered in a Sermon, delivered at the Lent Assizes at Winchester, before the Judges of the Western Circuit, in the present Year. By the Rev. Geo. S. G. Stonestreet, LL.B. Domestic Chaplain to His Royal Highness the Duke of York. 1s. 6d.

Two Charges delivered to the Clergy in the Diocese of Calcutta; the former, at Calcutta and Madras, in February and March, 1819, and at Bombay and Columbo, in March and April, 1821; and the latter, at Calcutta, in December, 1821. By T. F. Middleton, D.D. F.R.S. Bishop of Calcutta. 3s.

The Christian Warfare. A Sermon preached at Rochester, at the Visitation of the Lord Bishop of the Diocese, October 9, 1822. By the Rev. R. H. Chapman, A.M. Rector of Cuxton in Kent, Curate of St. Mary-le-bone, and one of the late Chaplains in Ordinary to the Prince of Wales. 1s. 6d.

A Sermon in Aid of the Church Missionary Society, preached at Hampstead Chapel, October 6, 1822. By the Rev. E. G. Marsh. 8vo. 1s. 6d.

A Sermon preached on Tuesday, Oct. 1, 1822, at the Monthly Clerical Lecture, in the Church of St. Lawrence, Reading. By the Rev. W. G. Broughton, Curate of Wespall, Hants.

A Defence of the Deity and Atonement of Jesus Christ, in Reply to Ram-Mohan Roy, of Calcutta. By Dr. Marshman, of Serampore. 8vo. 7s.

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Considerations on the Nature and Tendency of Classical Literature, with Remarks on the Discipline at present in the Free Grammar School of King Charles II., at Bradford, in the County of York. By the Rev. S. Slack, M.A. Head Master of the School, late Chaplain of Christ Church, Oxford. 8vo. 3s. 6d.

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LITERARY INTELLIGENCE.**WORKS IN THE PRESS.**

The Rev. Dr. Yates has in the press a Work, entitled *Patronage of the Church of England*; considered in reference to National Reformation and Improvement; to the permanence of our Ecclesiastical Establishments; and to its Influence on the Pastoral Charge and Clerical Character.

Mr. *Nichols* is printing a new edition of his "*Progresses of Queen Elizabeth*," in three Volumes; they are entirely new arranged, and will be accompanied by proper *Indexes*. The "*Progresses of King James*," in a separate Volume, is also preparing for the press.

The first Number of Mr. *Fosbrooke's Encyclopædia of Antiquities and Elements of Archæology*, dedicated by permission to his Majesty, will speedily be published.

A new Novel, entitled "*Reformation*," will shortly appear, in three Volumes.

The Third Volume of Mr. *Sharon Turner's History of England*, is expected to be ready very soon.

"*Fifteen Years in India*;" or, *Sketches of a Soldier's Life*, from the Journal of an Officer in his Majesty's service, will shortly appear in One Volume Octavo.

Memoirs of the Life of the late C. A. Stothard, F.S.A. including several of his *Original Letters, Papers, &c.* by Mrs. C. Stothard, is preparing for Publication.

Indian Essays, on the Manners, Customs, and Habits, of Bengal, in One Volume, 8vo. is in the Press.

A Volume of *Sermons*, by the Rev. *Samuel Clift*, of *Tewkesbury*, will shortly be published.

A *Treatise on Navigation and Nautical Astronomy*, by *Edward Riddle*, is preparing for publication.

A Poem, entitled *Zaphna*; or, *The Amulet*, by Miss *Isabel Hill*, is in the Press.

The Confederates, in Three Volumes, will appear in a few days.

Mr. *Watson*, of *Hull*, is preparing for publication, a Work upon the *Trees and Shrubs* that will grow in the open Air of *Great Britain* throughout the Year; to consist of coloured Figures and Descriptions, under the Title of *Deudrologia Britannica*, of which the first Part will appear in *January*.

John Bayley, Esq. F.S.A. one of his Majesty's Sub-Commissioners on the Public Records, and Author of the *History of the Tower*, is engaged in making Collections for a complete *History of London, Westminster, and Southwark*, which is to be enriched with a great variety of Engravings, of General Views, Public Buildings, Antiquities, and Portraits. The Work is to form Three Folio Volumes.

THE
BRITISH CRITIC,

FOR DECEMBER, 1822,

ART. I. *A Respectful Letter to the Earl of Liverpool, K.G. First Lord of His Majesty's Treasury, &c. &c. &c., occasioned by the Speech imputed to his Lordship, at the Isle of Thanet Bible Society Meeting, October 17, 1821. By the Rev. H. H. Norris, M. A., Perpetual Curate of St. John's Chapel, Hackney, Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. 8vo. 366 pp. Rivingtons. 1822.*

ART. II. *A Second Letter to the Right Hon. the Earl of Liverpool, K.G., First Lord of His Majesty's Treasury, &c. &c., in Reply to that from the Rev. H. H. Norris, M.A., on the Subject of the British and Foreign Bible Society. By the Rev. James Scholefield, A. M., Fellow of Trinity College, Cambridge. 8vo. 200 pp. Seeley. 1822.*

WE did not think that we should have been again called upon to thread the mazes of that more than Dædalean labyrinth, in which the British and Foreign Bible Society has contrived to enthrall its unwary admirers:

Implet

Innumeras errore iras, viæque ipsa reverti
Ad limen potuit, tanta est fallacia tecti.

BUT the circumstance which gave occasion for the publications now before us, is one of no ordinary importance: and the Letters themselves are highly interesting, as furnishing the best account perhaps which can be obtained of the actual state of this society, and of the good and evil which it has produced, after an experiment of eighteen years. Once more, therefore, we feel it to be our duty to bring the subject under the notice of our readers; and to solicit their attention, while we lay before them, as fairly as we can, a summary of the

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latest evidence which has been produced, both for and against this powerful association. If there are any who think lightly of the British and Foreign Bible Society, and imagine that its growth, its prosperity, its character, and its labours, are matters of trivial import, for them we do not profess to write. To us the Society has ever appeared an engine of tremendous efficacy. If the system it adopts, and the means it employs are as unexceptionable, as its avowed object is, abstractedly considered, meritorious, the highest strain of eulogy in which its enthusiastic panegyrists have indulged, can scarcely be deemed an exaggeration. But if, as has been urged against it, it distributes the mere letter of Revelation, at the risk of darkening and corrupting the truth which that letter was designed to convey; and if it combines the sworn defenders of sound doctrine, with the advocates of error, by an unhallowed compromise, destructive at once of the unity of the Spirit, and the bond of Peace; then the size which it has attained, the power it has accumulated, and the energy it has displayed, are well calculated to awaken our liveliest apprehensions, and to justify all the vigilance with which its operations have been scrutinized, and all the severity of zealous indignation with which they have been described. It is well known that a considerable majority of the clergy have withheld their support from the Society, in consequence of the alarm which its character originally excited, and which its conduct has since increased. It was at first the endeavour of its advocates, to represent all who would not join them, as indifferent, or hostile to the distribution of the Scriptures. But the stubborn fact, which those who took the lead in the controversy alleged in their defence, that they had been actively engaged in this pious work, through the medium of the Society for Promoting Christian Knowledge, for years before the new scheme was devised; soon rendered this calumnious imputation as powerless as it was false; and the increased, and still increasing support which was given to the old Church Society, soon proved that no disinclination to promote the object, but a conscientious disapproval of the means, influenced the conduct of those, whether Clergy or Laity, who refused to be enrolled in the motley ranks of the novel Association.

On the other hand, the Bible Society was warmly supported by Dissenters of all denominations; and by those of the Clergy, who have in some measure separated from their brethren, and permitted themselves to be designated and known as a distinct body; as well as by many other very zealous and pious individuals, who were captivated by an attractive object, and high sounding pretensions, without having time, or feel-

ing any desire to pursue the investigation, by which alone the injurious character of the whole device could be discovered. Among these were individuals of high rank in the Church, of acknowledged ability, and exemplary benevolence; and, under the shelter of their authority, the whole benefit of which was at once perceived and seized by the skilful Directors of the Society, it rapidly grew unto a size and strength without example; and pecuniary resources of enormous extent were placed within its controul. But the same vigilant spirit, which had been at first awakened by the novelty of its plan, and the boldness of its assumptions, still continued to watch its progress. From time to time, warning voices were raised against the delusive representations of its advocates, and the injurious consequences to Christian truth and unity, which seemed to be involved in their enthusiastic zeal, and ill-regulated exertions. Soon the evidence of facts was produced in support of these warnings.

It was shewn, that the hopes which the Bible Society had indulged, were not likely to be realized; and that the expectations which it had raised were not accomplished: but, on the other hand, that the mischiefs predicted were already taking place; that the interests of truth were forgotten in a blind zeal to promote the growth and strength of this unparalleled Association; and that the bonds of real unity were dissolved, to make room for a monstrous and unsubstantial combination, where no enmities were renounced, no hostile principles discarded, no benevolent affections awakened; but all was formal conciliation, and real distrust. These representations, powerfully made, and supported by facts, which the imprudence of some of the Society's accredited advocates, and the operation of its principles on the character of the people and on the influence of the Established Church, were continually furnishing, could not fail to open the eyes of many, who had been, from conscientious though mistaken views, its warm supporters in an earlier state of its progress. In the summer of 1821, the late Lord Primate of Ireland, and after him the Archbishop of Dublin, the Bishop of Meath, and some others of the Irish Bishops withdrew their names from all further patronage of the Society. And the reasons which the Lord Primate, and the Bishop of Meath alleged for the decisive measure which they had thus taken, were such as could scarcely fail to produce a strong sensation in the Irish Church; and, by consequence, to operate, in proportion as they became known, to the diminution of the influence of the Society in the Church of England also.

It was at this crisis, that the clear-sighted Directors of the

Society at home, appear suddenly to have discovered the expediency of forming an auxiliary Bible Society for the Isle of Thanet; and the Earl of Liverpool was induced to attend the meeting, and to speak in favour of its objects. It doubtless had not escaped the notice of those from whose councils all the proceedings of the Society emanate, that no individual is more highly and deservedly respected at this moment, by every true son of the Church of England, than the First Lord of the Treasury. The firmness with which he has ever advocated the Protestant cause against the patrons of Popish influence; the manner in which he has dispensed the highest ecclesiastical patronage: uninfluenced by any motive, but the pure desire of vesting the honours and authority of the Church, in the hands of learned, pious, and orthodox men; have endeared him to all her dutiful children; and they regard him as her firmest bulwark against the open aggressions of the Papist and the Schismatic, and the more concealed, but not less dangerous manoeuvres of the crafty Enthusiast, whether within or without her pale. The effect then which might be produced by a statement of his Lordship's favourable opinion of the Bible Society, was pretty accurately calculated by its supporters. And, not many days had elapsed from the date of the meeting in the Isle of Thanet, before a Speech, purporting to have been then delivered by the Earl of Liverpool, in approbation of the objects and tendencies of the Society, was circulated through the kingdom by means of the daily papers; and distributed in other forms, wherever circumstances rendered it desirable to awaken the feelings of the public in behalf of the institution. When first that speech appeared, it seemed to us to contain internal evidence that it was not authentic. The fact, indeed, that the Earl of Liverpool had attended that meeting, and expressed himself in terms of commendation of its object, we could not doubt; and we confess that we deeply lamented it. But it did not appear to us very probable, that he could have found time, or felt an inclination to devote his mind to that investigation of all the intricacies of the Bible Society controversy, which the several positions laid down in that speech implied. And we will add, that to us it seemed still more incredible, that, supposing him to have so done, he could have arrived at the conclusions attributed to him, respecting the principal questions agitated in that controversy. On the other hand, knowing the importance which the leaders of the Society would attach to any expressions which they could so represent as to claim the authority of the Earl of Liverpool's opinion on these particular topics; and having had some experience of the skilful

manner in which they can prepare their documents for the public eye; we were strongly impelled to regard the noble Lord as by no means responsible for the precise expressions attributed to him; and to consider the Speech, as furnishing another instance of the art and ability with which the approbation of great and good men has been assumed, on behalf of plans and measures, which, had they been able accurately to examine them, they would probably have been the last to encourage. The Speech, however, though with some important various readings, which we shall be called upon to notice as we proceed; was circulated with great industry, not only in England, but in Ireland also, by those who avowed that they supported the Bible Society because they conceived it to be hostile to the Establishment,—and even in America, where the advocates of Sectarianism thought it capable of promoting their views against an Episcopal Church.

Under such circumstances, it was not to be expected that those zealous friends of the Church of England would remain silent, who had endeavoured, on former occasions, to check the progress of the Bible Society, because they thought it injurious to her, and to the interests of truth as involved in her security. They perceived the use which was made of the Prime Minister's name and authority: they saw sentiments promulgated as his, which they conscientiously believed to be erroneous: they conceived that his words had been misreported; but they were well aware that he would never condescend to correct the statement: and therefore they felt themselves bound to expose and refute the positions which that published Speech contained; at the same time that they deprecated all appearance of disrespect to the noble Speaker himself, whom indeed they considered rather as an injured party, than as at all partaking in the designs of those who thus sheltered themselves under his name. Such are the feelings, with which Mr. Norris appears once more to have entered the field of controversy, to maintain the cause of truth and peace against the aggressions of the Bible Society; and, for that purpose, to shew, that the operations of that institution, so far from being fitted to promote that cause, have tendencies directly opposite to those which have been claimed for them in the Speech which it is his object respectfully to review. After stating his reasons for not considering it to be an authentic version of the sentiments which the Earl of Liverpool really delivered, he proceeds thus:

“I take up the Speech therefore as the Society's *free* translation of what fell from your Lordship, and as setting forth rather what it

would have had your Lordship say, than what was actually spoken. But even in this view of the Speech, my Lord, I feel it to be entitled to much respect. The impress of the name, made so conspicuous at the head of every exemplification of it, stamps upon it a character which few other names could have imparted: but then further, this impress has given it a currency which it never could have obtained if a less honoured individual had been selected as its adopted father to usher it into the world. The name under which it circulates, my Lord, is that which necessitates the application of an antidote to neutralize the extensive injury which some of its positions cannot otherwise fail to inflict upon the Church. It is to supply this antidote that I take up my pen; and in the further hope that your Lordship may possibly deign at some leisure hour to glance your eye over my representations, and that what I shall allege may have some little effect upon your Lordship's mind, and produce hesitancy at least with respect to your attachment to an institution, in its outward seeming, I admit, challenging every good man's regard, but to be known, as to its *real* claims to countenance and support, only by the minutest investigation. I beseech your Lordship to accept this as my apology for intruding myself upon you, and to give me the patient hearing which in all humility I crave.

"The position in this so widely circulated Speech, which gives the edge to all its other positions, and renders them so keenly injurious, is that most true and consolatory one to every genuine Churchman, that your Lordship is most cordially attached 'to the Religion of your Country, as by the Law established.' This has been demonstrated, my Lord, to the satisfaction of all the friends of the Church of England, by the whole tenor of your Lordship's public conduct; and especially by the persons preferred, through your Lordship's intervention with his Majesty, to many of its most responsible offices; for they are persons who obviously had no other claim to your Lordship's patronage than their qualifications for very materially contributing to the stability and beneficial influence of the Church, by their assiduous and efficient administration of their important functions.

In your Lordship, then, the Church of England has, I am satisfied, a steady and determined friend: and this is her calamity, my Lord, that beset as she is with enemies, both open and concealed, both without and within her sacred inclosure, who are all leagued together and carrying on a concerted hostility against her, such a friend as your Lordship, so devoted to her interest, and so capable of affording her important support, should, by the abuse of your name and authority, be made instrumental in closing the eyes of Churchmen to the existing hostility. Yet this, my Lord, is indeed the baneful operation of those passages of the Speech in question, which set forth the very party above referred to, as auxiliaries to the Church, who have struck out a new method for aiding her in her labour of love, which 'the Bartlett's-buildings Society,' from its

‘limited operation,’ could not resort to; who moreover ‘by the distribution of the Scriptures tend to lead men to approve of our excellent Liturgy,’ and ‘to promote Christianity in general throughout the World.’

It is due, my Lord, both to the Church of England and to your Lordship, that these fatal misrepresentations should not be allowed to pass current under the sanction of your name; and therefore what I propose in the liberty I am presuming to take with your Lordship, is to prove—that the Society for Promoting Christian Knowledge is *as free* to circulate the Bible by itself as *the Bible Society*—that in every point of view in which the two institutions can be comparatively surveyed, it can exhibit such substantial grounds of preferable consideration, as when clearly and fully set forth are not to be resisted by those who, like your Lordship, love the religion of your country, and ‘feel it a duty to support that Establishment,’ which has proved under God, in so many emergencies, its impregnable bulwark and support,—that the distribution of the Scriptures by the Bible Society has a directly *opposite* effect to that of leading men to the approval of our excellent Liturgy—and that the Society’s having promoted ‘Christianity in general throughout the world’ is an assumption which, however specious in theory, will *not* stand the test of investigation; and which, so far from having been progressively established, has become continually more questionable as the period of the Society’s practice has advanced.” Norris, P. 8.

Under these several heads Mr. Norris has arranged the contents of his Letter, producing a mass of evidence of the most interesting kind, in support of each of his positions. Of course it will be impossible for us to give any such abstract of this evidence as would be sufficient to place it before our readers with its real force, but we hope to convince them of its general value: it consists chiefly of an accumulation of documents, against the authenticity of which no valid objection can be taken; and, where such testimony fails, it is supplied by circumstances collected from various quarters, some of which, though far from conclusive, when singly considered, become very important when viewed in connection with the rest; and the whole series will, perhaps, enable the inquirer to form his conclusions more to the satisfaction of his own mind, than by the aid of any other species of proof which could be laid before him. He will trace the proceedings of this vast and powerful association through all its various forms and combinations, as it operates at home and abroad, as it labours to increase its influence and its wealth, to translate or to disseminate the Scriptures. He will perceive its effects upon the character and conduct of the middle ranks in this country, the zeal it has awakened, the pas-

sions it has excited, the enthusiasm it has fostered ; and, he will be empowered to form his own opinion upon one of the most important questions which can be proposed to him as a man and a Christian, viz: has this mighty engine operated to purify or to deteriorate the moral feeling of the nation, to promote or to disturb its social happiness, to rectify or corrupt its religious principles ? And, extending his views from the domestic influence to the foreign labours of the Society, he will receive from Mr. Norris ample means of judging how far the enormous sums which this Society has expended have been profitably bestowed, what progress it has hitherto made in the conversion of the world, and what rational grounds it has laid for expectation, that its proceedings will in future be more successful. Mr. Scholefield admits, that Mr. Norris has “displayed extraordinary diligence” in collecting his materials. He represents him as “carefully noting down every circumstance and every expression which could serve his purpose through the whole of this protracted conflict,” and as employing correspondents in every part of the country to pour in their collected information. And yet he says, that “his case rests almost exclusively on bold assertions, ridiculous distortions, and unauthorized insinuations.” (Scholefield’s second Letter, p. 6, 7.)

It may be remembered, that some years ago Mr. Norris published “a practical exposition” of the Bible Society, in which he brought forward not a few of the facts to which he now refers; and that, after the severest examination to which the warmest supporters of the Society could subject that volume; their jealous scrutiny could detect no substantial inaccuracies, or detract any thing from the force of its conclusions. It will not then be very readily believed, on the mere assertion of this new antagonist, that the “extraordinary diligence” for which he gives Mr. Norris credit, has now been so fruitless as he would represent it, or that his second volume has entirely deprived him of the character which his former labours had merited. As far, therefore, as the strictures of Mr. Scholefield are to be considered as an attempt to impeach the general fidelity of Mr. Norris’s statements, it may be sufficient to meet them by an appeal to the volume itself. But the passage of Mr. Scholefield’s Letter which we have now before us, as well as many other parts of that pamphlet, exhibits a tone and temper which would almost tempt us to throw back his expressions upon himself.

We might say, that the *assertions* on which Mr. Norris partly rests his case, are *bold* indeed to the utmost degree of audacity ; but they are not his own, but the assertions of those

whom the Society is accustomed to honour with its confidence, and dignify by its approbation. *Ridiculous* in truth are the *distortions* which his Letter drags to light, but they are the distortions of that new style of oratory which the Bible Society patronizes, and for the exercise of which, its public meetings afford the best opportunities. *Offensive insinuations* are also to be found in Mr. Norris's volume, but they are those by which these itinerant or stationary haranguers, whether they figure as vice-presidents or life-governors, or secretaries, or are left in the ranks to form the *ignoble vulgus* of the institution, are continually endeavouring to steal away the hearts of the unwary from their appointed pastors; and, to divert into devious and useless channels that zeal and charity which ought to water the seed which, under Divine Providence, the Church of England is labouring to sow.

But, however great may be the temptation thus to retort upon the arrogant and contemptuous tone which Mr. Scholefield has too often permitted himself to use, we shall endeavour to refrain from the employment of such weapons. He confesses himself to be "but a youth in this controversy," and some allowances may be made for the ardour of a juvenile antagonist. When he is a little more practised in the field of warfare, he may perhaps learn, that to lose his temper is but to concede an advantage to the combatant he is opposing; and, as the public will rarely enter into the feelings, and still more rarely into the passions of the contending parties, while facts, and sound arguments will be the best weapons he can chuse, and candour and courtesy will be much more likely to recommend his statements to a favourable consideration, than the keenest satire, or the most powerful invective.

We drop this hint to Mr. Scholefield in pure good will, concluding that he is, in truth, what he represents himself to be, a young man, and an unpractised controversialist. We assure him that if he really wishes to be a useful advocate of any cause, he will do well to lay aside some of the thunders of his eloquence, and to give himself rather to the careful investigation of evidence, and the study of sound logic. As it is, he may perhaps be mortified by discovering, that some of the most laboured and brilliant passages in his Letter have been the least useful to his case; and, those able and veteran warriors whom he may find in the host in which he has enlisted as a volunteer, may perhaps whisper in his ear, that his arguments are not always judiciously framed, and his admissions sometimes concede more than they, in their discretion,

would have chosen to surrender. We shall be content with examining how far he has been able to shake the credibility of Mr. Norris's premises, or to impeach the justice of his conclusions. Mr. Scholefield commences, by bringing a charge against Mr. Norris, which is rather ominous of the kind of reasoning which he intends to employ.

"The first circumstance," he says, "to be taken notice of is that strange assumption of his, *that the speech in question was not in substance delivered by your Lordship.*" (Scholefield's Letter, p. 3.)

As a young controversialist, Mr. Scholefield may be informed, we hope without offence, that no part of the tactics of controversy is more dangerous to him who dares to avail himself of it, than that which changes the terms of an antagonist's argument, that thus it may be more easily refuted. With those indeed who take every thing upon trust, this manœuvre may succeed for a time. But a book with which we doubt not that Mr. Scholefield is well acquainted, may have taught him, that though "he who is first in his own cause seemeth just, his neighbour cometh and searcheth him," Prov. xviii. 17. And so it will ever be in controversy; a victory gained by such a *ruse de guerre* as this lasts only for a moment. The "neighbour cometh and searcheth," detection is sure to follow, and before the laurel is well gathered, it withers in the hand by which it was so unfairly seized.

In the present instance, the "strange assumption" which Mr. Scholefield attributes to Mr. Norris, is one of his own invention; and the words he has marked in italics, which a hasty reader of his Letter might therefore consider to be a quotation, are not, we believe, to be found in the volume. Mr. Norris's assumption is this, that his Lordship did not "deliver the sentiments set forth as his, *in the precise terms* in which these statements have represented them." (p. 3.) He considered that "a tone and colouring had been given to the materials which that day's speechifying had produced." (p. 4.) And regarding the precedents upon record before the world as ground for his opinion, he concluded that he might take up the speech as the "Society's *free* translation of what fell from his Lordship, and as setting forth rather what it *would have had* his Lordship say, than what was actually spoken." (p. 8.)

We are convinced that our readers will not require us to point out the essential difference between the assumption actually made by Mr. Norris, and that *free translation* of it which Mr. Scholefield has given. But it was, doubtless, much more easy to argue the question as thus stated, than to

grapple with Mr. Norris upon the ground which he had chosen; especially as Mr. Scholefield is obliged to confess, that the speech contained in the Borough placard does not set forth what really fell from his Lordship, and that of the three alarming positions which Mr. Norris undertakes to combat, and which Mr. Scholefield endeavours to defend, one never was laid down by Lord Liverpool *in terms*; and as it seems to us, can scarcely be represented to have been delivered by him *in substance*, even by the utmost stretch of Bible Society ingenuity. But we will allow Mr. Scholefield to state this matter for himself.

“To avoid, however, all misunderstanding, it is as well to remark, that the copy of the speech on which Mr. Norris grounds his observations, is not that which was circulated by the Bible Society. The Society, therefore, is not responsible for its blunders. Indeed, in the authentic copy, the second of Mr. Norris’s disputed points, viz. the tendency of the Society to lead to an approbation of the Liturgy, is not asserted in so many words, though certainly his Lordship is represented as saying, that ‘the labours of the Society tended to promote Christianity in general throughout the world, and ultimately the pure principles of the Church of England.’”
Scholefield, P. 3. Note.

After this avowal, it surprised us not a little to find Mr. Scholefield speaking (p. 26.) of three propositions maintained by his Lordship. The second of the three he has surrendered, as far at least as the Earl of Liverpool is concerned with it; and therefore we will take the liberty of expunging this count from the indictment, and we do it with unfeigned pleasure, because it relieves us from all the pain and mortification which we should have felt, had we been compelled to believe that so well instructed, so steady, so valuable a friend to the Church of England had made such an assertion. Indeed, for many obvious reasons, we would rather put the name of the First Lord of the Treasury entirely out of the record. This is not a question of opinion or of authority, but of fact and evidence; as such Mr. Norris has treated it, and unless Mr. Scholefield defends it as such, his labour will be utterly unprofitable. For the propositions which are now put forward under the shelter of a venerated name, are the grounds on which the Bible Society has chosen to rest its claim to the support of Churchmen, and of Christians in general, and with these propositions it must stand or fall. We shall therefore, endeavour to lay before our readers some short view of Mr. Norris’s statements, as they respect each of these positions. Under the first head of inquiry, Mr. Norris shews, from the constitution of the Society for Promoting Christian Knowledge,

and from the constant tenor of its proceedings, that it enables its subscribers to circulate *the Bible by itself*, not only as freely, but much more so than the Bible Society; giving them privileges much greater in extent and value, rendering them the Scriptures at a cheaper rate, and without putting any restriction upon the number of copies which each member may receive, affording them opportunities of distributing the Liturgy with the Bible, if they chuse, but by no means requiring them so to do. Thus then, the very ground of preference laid in the Speech, seems to be at once removed: for, admitting that "the Bible may be circulated where the Prayer Book would not be received;" in all such cases, the subscriber to the Society for Promoting Christian Knowledge is at liberty to give the Bible only; the Bible in the same version, and printed at the same presses as that of the Bible Society, with this only difference, which may seem to extend rather than narrow the limits of his power of circulation,—that he procures his Bibles at a cheaper rate.

In discussing the reasons for preferring the Society for Promoting Christian Knowledge as a Churchman, Mr. Norris is led into a wide field of argument and illustration. The grounds he lays are briefly these. The Society for Promoting Christian Knowledge, assumes nothing to itself in the way of declamatory aggrandizement; while the trumpet of the Bible Society is sounded so long, and so ostentatiously, that the whole world has rung of its promises, its boasts and its praises.

The respective objects of the two Institutions next pass under his review; and he shews that the Society in Bartlett's Buildings aims at the Promotion of Christian Knowledge generally, by every mode which right reason suggests, and Scripture authorizes; distributing the Word of Life, and the sound and orthodox commentaries which our excellent Church has furnished; encouraging the education of the poor; contributing to the maintenance of an authorized ministry, in those dependencies of the British Empire which are but slenderly and insufficiently provided, and sending Missionaries to the Heathen. The Bible Society, on the contrary, is limited by its constitution to a single object, the distribution of the Scriptures without note or comment; at home, in the authorized version; abroad, in any version good or bad, genuine or corrupted, which the peculiar opinions of its associated foreign allies may prefer; and among the Heathen, unaccompanied even by those aids of marginal readings and references, which it confesses to be necessary to render any version of the Sacred Original intelligible and perspicuous.

The next reason which he alleges for preference, is drawn from the means employed by the two Societies for raising their resources : and he has given a detail of the conduct of the Bible Society in its various forms of Parent, Auxiliary, Association, and Branch Societies, which well deserves the reader's patient and serious attention. It is in this department of its proceedings, that the Society has ever been considered as most injurious to the character and peace of the community. And the evidence furnished by Mr. Norris upon the subject, seems to us to be abundant and decisive. The next ground of preference is laid in a comparative view of the expenditure of the two Societies ; by which Mr. Norris conceives it to be satisfactorily proved, that the funds of the Church Society, though inferior in amount, are expended for the actual and efficient promotion of objects important in themselves, immediately interesting to the subscribers, and sanctioned by the rules laid down in Holy Writ for the distribution of our charity : while those of the Bible Society are devoted, in great measure, to matters of inferior obligation, and questionable utility. It seeks to promote the spiritual welfare of strangers, at the expence of the family at home ; though, at the same time, that family is represented by its agents to be starving for want of spiritual nourishment ; and it pursues its object by means which are dictated rather by zeal than discretion, and are neither warranted by the divine law, nor conformable to the proceedings of the Apostles for the conversion of the world. We believe that every person, who now subscribes to either of these Societies, was originally and principally induced to do so by an anxiety to relieve the wants of the poor at home. And we need only refer to the pathetic appeals to the feelings and consciences of the pious and benevolent, which precede and accompany every attempt to establish an Auxiliary Bible Society : appeals of which a highly coloured picture of the wants of the poor in that immediate district always form a prominent feature : for proof of what is considered by the advocates of that Society as the most prevailing argument in its favour. It is well known indeed, that a portion of the funds of both Institutions is applied to foreign objects ; and great stress is often laid by the orators of the Bible Society upon the magnificence and efficiency of its foreign labours : but still, the leading motive to subscription, in both cases, is the spiritual want of the Poor at home.

How then does the Bible Society fulfil this part of its avowed designs ? Mr. Norris will inform us.

"The distraining process has been as follows. It commenced with the formation of Auxiliary Societies in 1809, which, as originally constituted, remitted, for the most part, *half* the net annual amount of their funds in aid of the *general* purposes of the Parent Society, and applied the remaining *half* to the purchase of Bibles to be distributed *gratis* amongst *the poor* of the District. Thirty-three of these dependencies having been established, the next step was to supersede the diversity of '*particular* rules, with respect to the appropriation of *funds*, by a code of *general* regulations.' This took place in 1811, but still contemplated 'the supply of wants of the Holy Scriptures in the respective Districts of these Auxiliaries—stipulated for the returning Bibles and Testaments to the amount of *half* the entire sum remitted, estimated at *prime cost*,' as a provision for this supply, if the local necessities required it—and interfered no further with the terms on which relief was to be administered, than by urging '*economy* in gratuitous distributions,' and by requesting the '*unapplied balance* of each Auxiliary at the close of every year, in furtherance of the general, and *more especially* the foreign objects of the Society.'

"Bible Associations now emanated from each Auxiliary, and with them *sales* to the poor at *reduced* prices were introduced, but only as a *preferable* alternative to gifts where circumstances *would admit of it*; and, in the constitutions of these minor bodies the terms,—'*reduced* prices or *gratis*,'—were kept for some time in a *shifting* state, now one having the precedence, and now the other; but whatever money was raised by *sales* to the poor was solemnly pronounced a *sacred* deposit to be re-vested immediately in Bibles which, in conjunction with the Bibles '*received gratuitously* from the Parent Society,' were to 'be kept separate from the other stock of the Auxiliary, and to be designated '*the poor's stock*, to be preserved *entire* for its *peculiar* purpose,' and to be distributed in like manner by *gift* or *sale* till all the poor within the extent of the Society were supplied.' *Southwark Resolutions*, 1812. *Report*, p. 75.

"In 1815 the Parent Society put forth '*HINTS ON THE CONSTITUTION AND OBJECTS OF AUXILIARY SOCIETIES*,' for the purpose of bringing all the departments of the confederacy under one code of regulations; and on this occasion the further advance was made of giving prominence to the original proviso respecting home distribution '*if their local necessities shall require such supply*,' by printing it in italics, and '*prime cost*,' was prefixed to '*reduced prices and gratis*,' as a third method to have precedence of the other two; and, what will scarcely be credited, the preamble of this regulation, dictated by the managing Committee in London, but to be adopted by all the auxiliary dependencies is, that it is for the '*giving full effect to the benevolent design of the British and Foreign Bible Society in their grant of the Scriptures for distribution among the poor*.' *Fifteenth Report, Appendix*, p. 191.

"Mr. Dudley now came forward with *his* policies. He first laid

it down as a general rule that *local necessities* should be supplied by *local societies*, *Analysis*, p. 124, and that 'grants of Bibles and Testaments should never be made in a district to an *individual*, if a *Society* be established in the district,' p. 123. His next move was to diminish materially, as he explains it, the trouble and responsibility of the *Associations*, by depriving them of the privilege of making *gratuitous* grants, and vesting that privilege, '*exclusively* in the *Committee of the Auxiliary or Branch Society*,' who were to act 'on the recommendation of the Association *alone*,' and, having *investigated* the case and *reported* upon it, were either to comply with, or reject the application, p. 203. He now threw out the suggestion, 'that it should be a fundamental principle of Bible Associations that they should *at least* support themselves if they did not *contribute* to the funds of the Parent Society, p. 336, and this, being obviously '*a work of difficulty and address*' insomuch, that '*gentlemen* (as the Manchester Report states it) were *incapable* of the service,' he commenced raising his '*Amazonian troop of female heroes*,' and having recruited that to '10,000' strong, p. 383, he now boasts that '*no instance* has occurred wherein a Female Association, in connection with a Ladies' Branch, has required a supply of Bibles and Testaments *beyond the amount of money remitted*. On the contrary, a laudable desire is manifested to *contribute* in aid of the general design,' p. 380.

"The transfer to the Committee of the Auxiliary of the privileges of making gratuitous grants had *nearly* closed that channel of supply to pauperism, for, members of the Auxiliary were so well drilled into the part which *they* had to perform that, in their most minute investigation of circumstances, they could *find* grounds in every case brought before them, to justify the recommendation of a *re-cavass* of the District, in preference to *an issue* from their own store, p. 202; but still each individual member of the Auxiliary had a *personal* privilege to obtain a Bible at the Society's *reduced* prices, and to bestow that Bible *gratuitously* if he pleased upon any indigent applicant, as to the substantial nature of whose claim upon the District fund he might judge more favourably than the majority of his co-associates. The next exploit was to deprive *the poor* of this escape from *the tender mercies* of the Association collector. To effect this it was represented to the members of Auxiliary Societies that their privilege of purchasing at *reduced* prices was *so far* superseded by Bible Associations that, 'where these subordinate departments were established and properly conducted,' they would 'find *little, if any* occasion to avail themselves of it,' as 'they had only to refer applicants and poor persons to the Committee of the Association, or to one of its members, to be recommended accordingly, as upon personal investigation they appear *suitable* objects,' and he pressed it upon their 'serious consideration how far by exercising their privileges they interfered with *the design* of Bible Associations, and diminished *the resources* of the Parent Society,' p. 179. *One means, and one means only,*

now remained to the *most necessitous* among the poor of obtaining a Bible *gratis*, viz. through the process of a recommendation from the Association Committee to that of the Auxiliary, and a favourable report upon their ‘most minute investigation.’ This process had already, as has been shewn above, been rendered *all but* absolutely unavailing, still however poverty might display itself occasionally in so abject a state as to force his barrier of ‘*a deviation from principle*,’ p. 202, and to carry off the prize. The *finishing* stroke was ‘the institution of *loans*, by which *gratuitous* distribution is rendered *altogether unnecessary*,’ p. 539—the difficulties that attend the necessary discussion of claims of gratuitous grants, viz. the *delicacy* required in order to avoid the appearance of *partiality*, on the one hand, and of a something approaching to *invidiousness* on the other are averted—while every desirable object is attained; the *temporary* possession of a Bible or Testament, and the intimation that it *must* be returned within a *certain* time, not only insuring the perusal, but in many instances inducing the *borrowers* to become *willing subscribers*, in order to make this new and sacred companion the *permanent* inmate of their homes,’ p. 540, which, it thus intimated, that they can obtain from the Bible Society in *no other way*. This ‘plan has been adopted by more than 100 *Ladies’ Bible Associations*’ p. 539, and in an extract from a Plymouth Report it is stated, that ‘*no recommendations* (i. e. for *gifts*) have been made by either of the Associations where the simple expedient of a Bible *loan* stock has been adopted,’ whilst ‘280 persons have by its means enjoyed *the benefits* of the Society without being *burthensome* to its funds;’ and it is added, in an Extract from Liverpool, ‘the number of *loan* Testaments in circulation is upwards of 500, the use of which has induced many to become *subscribers*, whose names would not *otherwise* have been obtained for that purpose,’ p. 542. No wonder then that Mr. Dudley should be in extatics whilst celebrating the astonishing increase of the funds of Auxiliary and Branch Societies, *by means* of Bible Associations,’ p. 201, that he should panegyrize them *as the fruit-bearing branches* of the parent tree,’ p. 246, and that he should be continually forcing it upon them ‘that the *smallest* Bible Association is a constituent part of that Society whose field of labour is the *WORLD*,’ ‘*the dark places*’ whereof must be *all* illuminated before its object is accomplished, p. 463; or *their pence* can be allowed to return to the maintenance of themselves and their families.” Norris. P. 68. Note.

We will now turn to Mr. Scholefield’s Pamphlet, and inquire what answers he has given to the several allegations urged by Mr. Norris in support of his first position.

We are encountered, in the very outset, by an attempt to mould the proposition laid down in the Speech to a more convenient shape than that in which it was contemplated by Mr. Norris.

“ ‘ When first,’ says Mr. Scholefield, ‘ I read this sentence in your Lordship’s speech, it appeared to me to involve no ambiguity whatever. I understood your Lordship to mean, not that the Bartlett’s Buildings Society was more limited than the Bible Society in the variety of books it circulated, but because its objects were nearly restricted to our own country, and its members were confined to the Established Church, and it could receive the contributions of those only, who were willing that their money should be employed in the distribution of the Prayer Book as well as the Bible;’ and he adds, ‘ I feel no doubt upon my own mind, that every unprejudiced, plain-judging man in the kingdom understood it in the same sense.’ ” *Scholefield. P. 26.*

On this subject we have very great doubts. The position is this :—“ The operation of the Bartlett’s Buildings Society is limited, for the Bible may be circulated where the Prayer Book cannot.” Mr. Norris understood this to mean, that the Society for promoting Christian Knowledge is not as free to circulate the Bible *alone*, as the Bible Society; and that the members of the latter can carry their Bibles where the members of the former would be excluded, because their Prayer Book, the assumed necessary companion of their Bible, would not be received. Which of these two interpretations approaches nearest to the meaning of the Speech, we leave others to determine. It is sufficient for us to observe that, by thus endeavouring to alter the meaning of the position, Mr. Scholefield virtually acknowledges that it is not tenable in the sense which Mr. Norris has affixed to it. And we may therefore conclude that, in this respect, he allows the Society in Bartlett’s Buildings to be as unlimited in its objects as that Society which he defends. As the position stands when altered by Mr. Scholefield, we scarcely think it worth a remark.

It is certain, that a Society composed of Churchmen and Dissenters, which, in consequence of that combination, (the expediency of which Mr. Scholefield refrains from arguing) can raise near 40,000*l.* per annum more than one composed of Churchmen only, may afford to distribute more Bibles. Of this abstract truth the friends of the Bible Society are welcome to make what use they please. The supporters of the Society for promoting Christian Knowledge, stand on very different and much higher ground; and will maintain, that any mere arithmetical statement of the Bibles it has circulated, or can circulate within the year, will form a very imperfect criterion of the good which its operations are capable of producing.

In answer to Mr. Norris’s illustrations of the declamatory efforts of Bible Society advocates, Mr. Scholefield observes,

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“With respect to the specimens of this ‘descriptive imagery,’ with which Mr. Norris has cumbered his book, I freely confess that some of them are not in the best taste; and probably many of the expressions would never have found utterance, had it been foreseen by the respective speakers, that they would have been perpetuated in print: but even these involve no moral guilt, no offence against the peace and good order of civil society, and would be punished quite severely enough by a little ridicule in another *Dunciad*, or even a transient smile in reading them over. They are collected together from the publications of the Parent Society, from those of Auxiliary Societies, from books and speeches of individuals, and from the public journals. I have no means of access to many of these publications, which Mr. Norris has ransacked with a laborious industry, worthy of a better object, in order to make out an accusation against the Society: but it is surely too palpable an absurdity to suppose, that an institution like the Bible Society, possessing ‘a local habitation’ in every county and almost every corner of the kingdom, and therefore liable to be canvassed in every metropolitan and provincial journal, should be made responsible for every expression which every newspaper editor may choose to apply to it.” *Scholefield*, P. 31.

The complaint made in this passage has been so often repeated, as the most convenient mode of dismissing a large body of evidence which has accumulated against the Bible Society, that we may perhaps be excused if we dwell upon it for a few moments now. We remark then, that, as the apologists of this Society have always called for evidence, those who have written against it, in order to shew that they have formed a true estimate of its character and operations, produced that evidence from its deeds and words, as blazoned in documents of different degrees of authority. No sooner, however, had this been done, than an attempt was made to undervalue the whole of the testimony which was brought forward by saying, as Mr. Scholefield has now said, that the Society cannot be made responsible for the conduct or words of all its supporters. We maintain however, that the Society is inevitably committed by every publication issuing from the Committee; and by all those of Auxiliary Societies which the Committee has not formally disavowed. It is not directly committed by the books of individuals, unless these individuals write officially, or their books are circulated under the express or implied sanction of some official authority. But by their speeches it is committed, whenever those speeches are delivered in an official character, or by itinerants in the pay of the Society; or when reports of them are published by authority of some committee, or circulated in the statements of its proceedings. It is also committed by what may appear

In the public journals respecting it; when the observations which they may contain are introduced either by some branch of the Society, or by some of its agents. In some instances there is reason to know that this has been done; and in all it is highly probable that such is the case. And when there are good grounds for believing that a report of the proceedings and speeches of an auxiliary meeting has been digested in conclave, and then sent to a public journal for insertion; it is rather too much to turn round and reply to any one who may impugn the contents of such a report, by saying, how can the Society be made responsible for every expression which every newspaper editor may choose to apply to it!!

Mr. Scholefield can scarcely fail to know, that in very few of these instances did the editors apply any thing but their eyes to the correction of the proof. We have one more observation to make on this subject. Nothing is easier than to select one glaring absurdity out of a mass of absurdities, and shew that it was not worth a serious attack; or one hyperbolical metaphor out of the aggregate, and then talk of all such objections as "butterflies," and of the accusation founded upon them as frivolous and vexatious. But when the whole tenour of the language adopted by the pleaders for the Society is of the same character; and when the use of that language is evidently partly of a regularly organized system of excitement, by which foolish persons are seduced to support it, and a character is given to it to which it has no pretension; then it becomes the friend of truth to dispel the delusion: and he who will descend to the toilsome and disgusting task of accumulating such evidence for this purpose, deserves the thanks of the public. Let Mr. Scholefield seriously consider whether this "descriptive imagery" is not characteristic of Bible Society eloquence; whether it is not used on purpose to allure; whether the orators most skilled in it are not in the regular pay and employment of the Society; whether more of the enthusiastic support it has received is not to be attributed to the syren song of its advocates, than to any sober attachment to its avowed object;—and then he will be better able to judge, whether Mr. Norris was right or not in attaching importance to "these frivolous accusations," as he terms them. We address him now as a considerate Christian, and a reasonable man. Did we consider him merely as the defender of the Bible Society, we should hold all such appeals to be worse than useless. As an advocate his argument is dextrous; it is the only way of evading the force of the plaintiff's case, and he has discharged that office faithfully. But we wish to think better

of him than this, and therefore we appeal to his candour and his judgment. Referring to what Mr. Norris had stated respecting the conduct of female collectors, Mr. Scholefield treats it as a caricature, and calls for evidence. We find in Mr. Norris's Letter, extracts upon this subject in seven instances, from reports of Auxiliary Societies, in one from Irish Monthly Extracts, in one from an authorized document of the Liverpool Auxiliary, in two from Provincial Journals, and in others from Mr. Dudley's "Analysis." If this be not evidence, what is henceforth to be so considered? But Mr. Scholefield discards the whole.

"As to the expressions he (Mr. Norris) has collected in his notes, as having been applied to them by injudicious advocates of the Society, I freely give them up: he is at liberty to do as he will with them,—to indict them, if he like, on a charge of high-treason, at the bar of criticism: but the Society itself has nothing to do with them; and if it had, I would not vindicate the Society in *that particular*. But all this does not touch the principles of the Society: these are but excrescences that have grown upon it, and can never make up a charge against it, upon which it is to be degraded from the public confidence and support. And Mr. Norris may rest assured, that however blameless may have been the intentions of those who employed the expressions complained of, the ladies to whom they were applied have been no better pleased with them than he himself. I repeat the wish I have already expressed, that the severe castigation with which he has visited them may render them more wary in future." *Scholefield*, P. 59.

We will venture to suggest one alteration in the latter words of this passage. For "more wary" we would read "*more decent*." Wariness may be compatible with more artifice than we would willingly recommend to the wives and daughters of Englishmen; but decorum will be their surest safeguard, and their most honourable distinction; and it will be well if they speedily enquire how that distinction can be preserved, amidst the bustle and enthusiasm of a Bible Society collection.

We pass on to Mr. Norris's observations on the second position of the speech, as published in the Borough, viz. "that the distribution of the Scriptures will lead men to approve of the Liturgy." Mr. Norris denies that this effect is produced by the distributions of the Bible Society.

"Calculated as the Scriptures are in *themselves* to lead men to approve of our excellent Liturgy; that tendency is intercepted and kept in check by the *distributors* in this case, whose baneful influence perniciously forestalls the *genuine operation* of the Sacred

Volume, and inflates the mind with a *spiritual self-sufficiency* which, disdaining *ordinances* and *forms* of every kind, in its own vain conceit is only to be edified by a *will-worship* of its own, that sets utterly at nought *all ecclesiastical authority*." *Norris*, P. 77.

In support of this statement, Mr. Norris brings forward evidence of the great disrespect with which the advocates of the Bible Society have ever treated the Episcopal Order, whenever any of its members have expressed opinions unfavourable to the progress, and calculated to expose the mischiefs of the Bible Society.

Mr. Scholefield admits that,

"If this charge could be substantiated against the Bible Society; if it could be shown that the Society, as a body, had been guilty of countenancing any such proceedings, or that there is any thing of a piece with them in the fundamental constitution and necessary tendency of the Society; it would become a matter of very serious inquiry with every minister and member of the Established Church, whether he could conscientiously continue to support such an institution." *Scholefield*, P. 87.

But he adds,

"But if the charge attaches only to individual members of the Society, and is utterly at variance with the principles of the Society itself; if in the authorized documents published by the Society there appears nothing of a similar spirit or tendency; I can only join with Mr. Norris in condemning the individuals who have been betrayed into such conduct, without feeling myself called upon to renounce the Society on account of their imprudence." *Ibid.* P. 88.

We have already said all that is necessary to expose this subterfuge. But what is the fact in this case, as proved beyond the shadow of suspicion by the documents referred to in Mr. Norris's volume? The most distinguished supporters of the Bible Society, men actually identified with it, are convicted of the offence; and their most injurious statements have, in many instances, been sent forth into the world under the direct sanction of the Society. Are we still to be told that the Society is not implicated? Has it then expressed its disapprobation, or withdrawn its confidence from these men, or refused their services? Will it be urged in its behalf that the Society cannot prevent or check such conduct? Then is its fundamental constitution defective, and its necessary tendency injurious.

Mr. Norris's next argument is brought from the known Antiliturgical feelings of those, whom the Society employs

as its *instruments* in the circulation of the Scriptures, and of its most active *Propagandists* and *supporters*. He shews that Dissenters of different denominations are its principal distributors; and that, among its most active supporters are to be found those clergymen of whom Mr. Simeon has testified that they feel certain portions of our Liturgy so great a *burden* upon their minds, as to render *laboured* explanations necessary to their relief, and only to be superseded by a slight *alteration* in two or three instances. With respect to the dissenting distributors, we have only one short remark to make. They are too much alive to their own interests, to be active agents of the Society, if they believed that the distribution of the Scriptures will necessarily lead men to approve of the Liturgy; and much too vigilant to have overlooked such a consequence, if it were inevitable. In their opinion then the position is false; and we are satisfied with the judgment of men so acute and so watchful. Mr. Scholefield passes very tenderly over the antiliturgical tendencies of the Bible Society Clergy, and Mr. Simeon at their head.

“ One remark only is necessary on Mr. Norris's next paragraph, in which, by scraps collected from the different writings of a respectable clergyman, he attempts to convict the members of the Bible Society of unsound opinions on the subject of Baptism. If on this point they have found a difficulty in reconciling the statements of many of the brightest ornaments of our Church with each other and with the authorized formularies, has there been no similar difficulty encountered in Bartlett's Buildings, in reconciling, for instance, some of their more recent publications with Bishop Bradford?” *Scholefield*, P. 98.

Again we must observe, that this alteration of the terms of a proposition, in order to evade its difficulties, is one of the most hacknied, as well as the most disingenuous arts of controversy. We are sorry to see Mr. Scholefield so continually resorting to it. The Clergy of whom he speaks, do not complain of any difficulty they find in reconciling the statements of many of the brightest ornaments of our Church with each other, and with the authorized formularies: but they distinctly declare, at least Mr. Simeon declares for them, that they cannot reconcile the language of the Church with their *own consciences*, as she speaks in her authorized form of Baptism. And yet they continue to use it!! The former fact may surely be considered as some proof of their antiliturgical spirit: and as for the latter, it requires no comment. But Mr. Scholefield has discovered, that the Society for Promoting Christian Knowledge has found a difficulty in “ re-

conciling some of its more recent publications with Bishop Bradford." We cannot conceive how this, supposing it to be a fact, can furnish any apology for the conduct of the Clergy whom he would defend.

They have solemnly declared their unfeigned assent and consent to every thing contained in our Liturgy; and they have vowed that they will "always so minister the Doctrine and Sacraments of Christ, as this Church and Realm hath received the same; and teach the people committed to their care and charge, with all diligence, to keep and observe the same." And yet, it is publicly avowed on their behalf, that in their consciences they do not assent and consent to the Doctrine of the Church, as regards the Sacrament of Baptism; and the writings of some at least of them will teach the people to partake in their doubts and misgivings. Mr. Scholefield may, if he pleases, endeavour to make light of this charge, and call it one of Mr. Norris's "preliminary skirmishes." We cannot enter into his pleasantry; nor does it, in our opinion, take off the gravamen of an accusation, which not only most deeply implicates the character of the persons accused; but certainly affords strong presumptive evidence against the liturgical tendency of a Society which is chiefly supported among the Clergy, by persons holding such sentiments, and capable of such conduct.

We are compelled to pass over Mr. Norris's remarks on the antiliturgical spirit manifested on the first formation of the Prayer Book Society, and in the subsequent avowals of its prime supporters. But we cannot forbear a smile at the simplicity which characterizes Mr. Scholefield's repeated question, "What is this to the Bible Society?" We humbly conceive that all evidence which shews the antiliturgical spirit of the Clerical supporters of the Society, may be fairly alleged to prove that the operations of that Society do not tend to promote attachment to the Prayer Book. Mr. Norris then adverts to the favourable opinions constantly expressed of the Bible Society by the avowed enemies of the Church. He shews that both Papists and Sectaries hail its progress with exultation, as sapping her foundations, and facilitating her overthrow; and he argues from hence, that a Society thus characterized cannot appear to them in the light in which it is represented by the position he is combating. Mr. Scholefield objects to this argument, and he considers it as ridiculous and unreasonable to refer to their opinions as at all illustrative of the question. We cannot agree with him. If these avowed enemies zealously support the Bible Society, and declare their opinion that it will overthrow the

Church, surely this may be received as some proof at least of its manifest tendencies; for who has yet seen reason to believe that the Papists or the Sectaries are so blind, as to mistake the best friend of the Church for its bitterest enemy?

"It must be confessed," he says, "that the body of Socinian testimony next brought forward is at least sufficiently distinct, and such as can leave no doubt of the real sentiments entertained by its promulgators. But to what does it all go? Simply to this, that the Socinians very heartily desire the downfall of the Establishment, and that they consider this event likely to be accelerated by the circulation of the Bible, and therefore by the agency of the Bible Society. But notwithstanding this expectation, they felt, I believe, a little misgiving, when they saw how eagerly the Society's Bibles were received in all parts of the kingdom, and judged it expedient to 'make assurance double sure' by putting forth an antidote against any contingent evil, in their ever-memorable 'Improved Version!'—But it is unnecessary to go further into this point: I believe the Socinians are as much mistaken in their views of Bible Society tendencies, as in their interpretation of the Bible itself!" *Scholefield*, P. 105.

Our view of this matter is somewhat different: whether Mr. Scholefield or the British Critic is nearest the truth we must leave our readers to determine. The Socinians, it appears, are so convinced that the tendencies of the Bible Society are hostile to the Church, that they are willing, even though it circulates the authorized version of the Scriptures, to give it their support. This they consider as a temporary sacrifice, made to obtain the greater object, the ruin of the Establishment by the dividing processes of the Bible Society. Mr. Scholefield may make light of this; but he cannot be ignorant that a very large body of the ablest and soundest friends of the Church have regarded it very differently; and have drawn a strong argument against the Society from the evident affection shewn for it by the Socinians; and the very suspicious, if not plainly culpable desire it has ever shewn to court their favour. In the course of his argument, Mr. Norris instances the opposition given to His Majesty's Commissioners for building New Churches, as a proof that the Bible Society has not yet produced that affection for the Prayer Book which is supposed to be one of the benefits which it will confer upon us. And he also remarks that, with a comparatively few though very honourable exceptions, the Society for promoting the enlargement and building of Churches has found no support from the Members of the Bible Society. Mr. Scholefield's comment upon this is so very curious an illustration of the very spirit which he wishes

to disclaim on the part of the adherents of the Society, that we request our readers to consider it carefully.

“ ‘Let him (Mr. Norris) be reminded, that the more wealthy among them have expended large sums in building Churches where they had opportunity of doing it without the danger of having the Minister whom they might nominate rejected.’ ” *Ibid.* P. 111.

It would be difficult to shew a more decided proof of anti-liturgical feeling than is contained in this short passage.

Mr. Scholefield, himself a Clergyman, appears as an advocate for the congregational nomination of the Clergy. He admits that these Churchmen of the Bible Society will not contribute to build Churches, unless they may appoint their own pastors; and thus inflict a deadly blow at the very root of all ecclesiastical discipline, and degrade the Clergy into the mere tools and dependents of those whom they are professionally bound to lead, direct, and instruct; nay, if need be, to reprove and correct. Such then are the principles of those Churchmen whom the pleader for the Bible Society selects as the friends of the Establishment. Let the Guardians of the Church look to her safety.

The third position which Mr. Norris undertakes to refute is this, that the labours of the Bible Society tend to promote Christianity throughout the world.

“ I most anxiously wish, my Lord, that this position could be established; for the promotion of Christianity throughout the world is the *only* labour that will *ultimately* prosper, and its *genuine* promoters the *only* workmen who will not have laboured in vain. These, I most solemnly assure your Lordship, are my deliberate convictions; and therefore could I but see even *probable* indications that the Bible Society's labours tended towards this glorious consummation, I should at once merge the *particular* interests of our own integral portion of Christ's Holy Catholic Church, in that *all-comprehending* interest, its *universal* ascendancy. I should hope even against hope, that the lowering aspect of the Bible Society *at home* would be dispelled by refulgence from *abroad*, as the nations now sitting in darkness were brought under the influence of its illumination; and instead of the irksome task of foreboding evil to be requited with obloquy and reproach, I should eagerly take counsel of flesh and blood, change my present connections for those in which I could prophesy smooth things without deceit, and at once enjoy popularity amongst men, together with a well-founded confidence of acceptance with God.

“ Your Lordship's high authority is made to allege, towards begetting this conviction, that ‘the principle of the Bible Society is not a *theory* but a *practical* operation which has been in exercise for fourteen years.’ This, my Lord, is perfectly true; and as every

practical operation is productive of a practical effect, had this allegation of the Bible Society's travail in evangelizing the world been followed up by a specification of the nations converted by its means to Christianity, there would have been an end of all dispute as to the validity of its pretensions. But the only *tangible* effect of all its operations is, that in seventeen years it has 'issued from its depository, and at its expence from foreign presses, 3,201,978 Bibles and Testaments' in various translations, and has expended in doing this 907,948*l.* 10*s.* 6*d.* That it has 'promoted Christianity in general' by this distribution is unsubstantiated by proof; it is *mere* theory up to the present moment, and a theory which I feel it my bounden duty to question.

"Yes, my Lord, in the face of all the Bible *Anecdotes*, tricked out in such diversified particularity in *Association Reports*, I have no hesitation in denying it to have been any where *practically* demonstrated, that the Bible Society's labours have *generally* promoted Christianity, or in disputing the *theory* of this proposition, that there is *any* tendency in those labours to promote it throughout the world." *Norris*, P. 129.

We lament that it is impossible for us to follow Mr. Norris through the minute and curious investigation which has led him to this conclusion. But we have already devoted so large a space to the former parts of his Letter, that we can do no more than very briefly advert to those observations, over which Mr. Scholefield has endeavoured to throw a shade of doubt or suspicion. He begins, as usual, by altering and perplexing the terms of Mr. Norris's proposition.

"I have been accustomed to think, that even the smallest glimmering of the light of Divine Revelation is mid-day brightness in comparison of the gross darkness of heathenism. I never felt any difficulty in believing, that the worst possible translation that could be made of the Holy Scriptures into any known language upon the face of the earth, would bid fair, according to all calculations of human probability, to disperse some mists of error, and to impart a better hope than is possessed at this day by hundreds of millions of our fellow-creatures. But it seems, this is a mistaken view. The translations hitherto achieved by the Bible Society, have had no tendency to promote Christianity; and if the Society go on to accumulate these translations without end, it is the highest presumption to anticipate any other effects from its labours than disappointment and confusion. So thinks Mr. Norris; and it will certainly be a curious speculation to consider, by what comprehensive induction of particulars he arrives at a conviction so appalling." *Scholefield*, P. 117.

How far this forms a correct representation of Mr. Norris's argument we will leave those to judge, who will peruse the

following passage which immediately follows our last cited extract from his Letter.

“ It is not meant to deny that there are individual instances in which the Bibles of the Bible Society’s circulation, and the stimulus to search the Scriptures given by its system of excitement, have proved beneficial, and in various degrees. Most explicit would I be in disavowing any doubt of their existence, least I should seem to restrain the *freedom* of Divine Grace, by an *absolute* limitation of it to the *appointed* means. My denial has respect to the Society’s APOSTOLICAL pretensions—to its pretensions to have an *executive* interest in our Lord’s commission to *disciple* from all nations a people to his name; and to this, I repeat it, *practically* speaking, the Society has in *no degree* contributed, whilst *theoretically* considered, it is *by its very principles* disqualified for the work. These two positions shall be taken in their order, and will be deemed, I trust, fully substantiated by the evidence to be adduced.” Norris, P. 131.

But, taking the subject in the light Mr. Scholefield chuses to view it, we will freely admit, that a glimmering of light is better than darkness; and that it is a good work to disperse some mists of error, and impart a better hope to the heathen than they now possess. We will also allow, if he desire it, that the Bible Society may have been instrumental in producing some very bad translations of the Scriptures. But we do not apprehend that the necessary consequence of such labours as these is the promotion of Christianity throughout the world; and we can suppose it possible, that they may have no tendency to the advancement of that desired end.

This, however, is not the ground on which the older and more practised defenders of the Society have hitherto rested its claim to admiration and support. They have asserted, that it does the work of Evangelists and Apostles; and have represented its translating operations as a renewal of the day of Pentecost. But now, when a call is made for the production of some evidence in support of these high-flown representations, we are told that it is unreasonable to ask for national conversions effected in a few years; and we are to be satisfied if it can be shewn, that there is a *tendency* in the labours of the Society to promote this end. Is this then all for which the subscribers plead? Will they be satisfied if, after expending so many thousands, distributing so many Bibles, translating, or as we are now to read, promoting the translation of the Scriptures into an hundred and forty languages, it can be shewn that the Society has a *tendency* to promote Christianity?

Modest as this assumption may appear when compared with that to which it has succeeded, it will still be resisted. For it may be maintained, that those who divide the Church, never can be reckoned among its builders; nor can the labours which afford no clue to the right interpretation of the Sacred Volume, ever be instrumental in promoting the true faith. However Mr. Scholfield may argue, that glimmering light is better than darkness: and that the dispersion of some mists of error is good as far as it goes; we hope he will allow, that the only object which a true son of the Church can consistently or conscientiously desire, is the conversion of the heathen to the true faith and fear of God. He has nothing to do with the comparative merits of idolatry and deism; between the unconscious ignorance of the Hindoo, and the wilful blindness of the disciple of Socinus. The whole truth and nothing but the truth is what he is bound to teach. Furthermore we will assert, that any compromise would, in this case, be the more inexcusable, because it is as easy to inculcate the simple truth upon the mind of a heathen, as to teach it with an alloy of heresy; and there is no more difficulty in making such a person an orthodox Churchman, than in bewildering his mind with the doubts of Unitarianism, or the perversities of schism.

Supposing for an instant, that translations would affect all that has been assumed; will he say, that the translations of a Socinian, a Baptist, or a Papist, are as safe media for the circulation of God's holy Word, as those which may be produced by sound members of the Church? Presuming that the boasted care of the Bible Society in the choice of their editors, may be considered as a proof that it admits this not to be the case; what may be said of the tendency of their translations to promote Christianity, in that sense in which of course a Clergyman of the Church of England must desire its promotion? The question is not whether a corrupted translation is better than none; but whether a Churchman should aid those translators who may possibly feel a bias towards corruption, when he might give his support to those who labour under no such temptation. Such is the difficulty attending the subject, even when placed on that modest ground which Mr. Scholfield has assumed in the following passage:

“ They have prepared the way by translating the Scriptures, and circulating them as far as opportunity has been given to them; and they believe that those Scriptures, put into the hands of indi-

viduals of different nations, will be as 'leaven hid in three measures of meal,' silently and gradually, but effectually, working conviction upon the minds of inquirers, till it shall spread far and wide, and issue in the ultimate conversion of nations*." Scholefield, P. 119.

Our readers will observe, that this is the only view which a reasonable man (under correction) will venture to take of the Bible Society's foreign labours; however sincerely he may be attached to its cause. They will then reduce its claims to public admiration something nearer their proper standard, than when it is represented as having done more for the conversion of the heathen, than has been effected since the time of the Apostles. But Mr. Scholefield is in the humour to concede: and having thus qualified the statements of certain Bible Society orators respecting the practical results of its foreign exertions, he proceeds to admit that the theory of the proposition under review is composed of equally flimsy materials. "Where," says he, "can Mr. Norris find in the records of the Society any thing that can countenance such a chimerical notion as this:" viz. that the Bible only, without an interpreter or an interpretation, can tend to the promotion of Christianity in general throughout the world.

This is the position which Mr. Norris "labours with much earnestness" to refute: and we are not a little consoled to find that Mr. Scholefield allows it to be "chimerical." We request our readers carefully to peruse what Mr. Norris has advanced on this subject; and they will then decide, whether he is justified in charging the Society with maintaining this "chimerical notion." We have read and heard so much of "the Bible, and the Bible only;" of the wonders to be effected by the distribution of the Scriptures without note or comment; of the all-sufficiency of the written word; and of the sudden illumination which was to follow from the establishment of an auxiliary, or association, or branch of this Society, in some *dark and heathenish* corner of our country; that we were scarcely prepared to find, that the Bible Society would not maintain the ground on which it seemed to us to have rested so long, so confidently, and so complacently. But now we are told, that "the most romantic advocate of the Bible Society never maintained the sufficiency of the Scriptures alone;" and this is said notwithstanding Mr. Norris's book lay open before his opponent;

* * In co-operation, of course, with other means of grace. See page 125, &c."

and the strong unequivocal language of Dr. M'Creery, Mr. Baker, Mr. Cawood, and Dr. Randolph was produced at length for his conviction *.

After such an exposition of the inaccuracy of Mr. Scholefield's statements, and the hardihood of his assertions, we are really tempted to close his book, and leave the subject with our readers; and the more so, because, though he follows Mr. Norris through all his investigation of the history of several principal translations, which the Society either edited, or procured to be made, we find very little which requires either explanation or remark. In support of Mr. Charles, the twice appointed and twice dismissed editor of the Welsh Bible, nothing is produced. In defence of Mr. M'Quig, the editor of the Irish Testament, we have a laboured panegyric, written by his son!! To the facts already before the world, respecting the French Bible, Mr. Scholefield has added nothing; and we think, that the Society will be little benefited by his attempt to tell Mr. Owen's story over again, although he has omitted all mention of the exposures of that story which have been so ably made by the Editor of the Christian Remembrancer.

Upon the authority of a Letter written by Dr. Steinkopff to Mr. Norris, Mr. Scholefield denies the statement made by him, relative to the Secretary's supposed mission to Buonaparte. And, as this is made the occasion of some rather harsh remarks, we may be allowed to enter into some explanations concerning it.

We conceive that few, who read the following extract from the Cambridge Chronicle of 18 Dec. 1812, to which Mr. Norris refers as his authority for the fact, will understand it differently from himself.

"One circumstance has transpired of so interesting a nature, at this moment, that we trust we need make no apology for its insertion. The French Emperor, Buonaparte, from whom this nation was certainly not prepared so expect patronage for its religious institutions, has thought proper to countenance the object of Mr. Steinkopff's mission." *Scholefield*, P. 21.

Dr. Steinkopff thus denies the fact: "I never went on any mission to Buonaparte." "No deputation from the British and Foreign Bible Society was ever sent to Buonaparte." Scholefield's Letter, p. 17. The negative *appears* to be decisive. But, when we examine a little further into the real circumstances of the case, it assumes rather a

* Vide Norris's Letter, p. 149.—Note.

different shape. It is admitted, that Mr. Steinkopff had been at this time on an expedition to Sweden, Denmark, Germany, and *France*; and it is not denied, that Buonaparte, "countenanced the object of this mission," or expedition if the term is more approved, when Mr. Steinkopff was in France. All then that is denied is this, that Mr. Steinkopff's mission was *specially to Buonaparte himself*; or that any deputation of the Society was ever sent *to that personage*. Mr. Steinkopff, it seems, had addressed a letter to Mr. Dealtry, when he was writing his "Review," containing a similar *refutation* of Mr. Norris's statement; but that gentleman did not bring it forward. Perhaps in so doing he may be thought to have exercised a sound discretion. The well known story of the summary mode adopted at Serampore, of translating the Scriptures into the languages of the East by the intervention of a Hindoostanee interpreter, has been repeated by Mr. Norris from the Churchman's Remembrancer; and he states that he has obtained a confirmation of it from a most unquestionable source of information at Calcutta. Mr. Scholefield, on the other hand, peremptorily denies the fact, on the authority of Mr. Robert Ward, one of the Serampore Missionaries. Between evidence so contradictory we must not pretend to decide.

Before we take leave of Mr. Norris and his antagonist, we think it right to advert to one instance of incorrect statement, the only one which we have been able to discover, into which the former has inadvertently fallen. Mr. Norris says that,

"At Cambridge there was a time, now happily gone by, when the Bible Society had sufficient influence in the printing office to have a *first sheet* struck off for their own *special* use, to be substituted for the *ordinary sheet* in all the copies forwarded to its order, at the bottom of which sheet this *falsehood* was exhibited in capital letters, 'FOR THE BRITISH AND FOREIGN BIBLE SOCIETY, instituted in London in the year 1804, and sold to subscribers only, by L. B. Seeley, at the Society's depository, No. 169, Fleet-street.'"

Norris, Note, P. 195.

To this Mr. Scholefield replies, that the privilege in question was obtained by the Bible Society from both Universities by regular application to the proper body of officers, and that it is still conceded: and he adds, that the Society for Promoting Christian Knowledge has copied the example, and that its Bibles are now printed with a similar title-page. In all this we believe Mr. Scholefield to be correct. How far Mr. Norris is justified in the inference which he has

drawn from the fact, as relates to the Bible Society, those who have studied its character will determine for themselves. As for the Society in Bartlett's Buildings, it was evidently driven in self-defence to follow the example thus set, and to claim a share in the privilege thus conceded.

Thus have we given as full a statement as our limits would allow, of the contents of Mr. Norris's interesting volume; and we have endeavoured fairly to weigh the defence of Mr. Scholefield against the charges which it contains. To us it is a matter of some satisfaction, that the renewed investigation of the question in which we have been thus engaged, has only tended to confirm the opinions which we had already formed. We still conscientiously believe the Bible Society to be an institution fraught with danger, not only to our own Church, but to the best interests of Christian truth and unity throughout the world. And, for the sake of that Church, and those interests, we are earnestly desirous that all good and able men, at least within the pale of the Establishment, should be of the same mind. To those then who have yet doubts to satisfy, or difficulties to remove, we recommend a careful perusal of Mr. Norris's Letter: and, as we are sure that, in this case, as in all others, *magna est veritas, et prevalebit*; we wish them also to take up Mr. Scholefield's Answer at the same time. From the consequence of a vigilant and impartial comparison of the two Letters we have no desire to shrink. It is our sincere belief, and confident expectation, that the great leading charges brought by Mr. Norris against the Society will appear to be supported by unimpeachable evidence. But if they wanted further confirmation, they would receive it from the evasive answers, the continual misrepresentations, and the unwilling admissions of Mr. Scholefield.

ART. III. *A Treatise on Dislocations, and on Fractures of the Joints.* By Sir Astley Cooper, Bart. F.R.S. Surgeon to the King, &c. &c. London. 1822.

WHEN the press is teeming with heaps of medical and surgical trash, got up by notorious book-makers for their own private emolument, and without the slightest advantage to the public either from their cheapness or from the information which they contain, it is encouraging to find, at the same time, that men of eminent professional talents occasionally step forward

and give to the world the result of their practice and experience without any intention of bolstering up half-digested theories, and of hanging out baits to catch the unwary for the purpose of filling their own needy pockets, by the publication of series of plates, with accompanying descriptions, of no sort of use to the student, and of still less to the practical anatomist, who can easily detect their errors.

Such, however, is not the case with the work before us; it may be truly said to be a **BOOK OF FACTS**, collected from the personal practice of one of the first surgeons this country has ever produced, and augmented by the communications of professional men from all parts of the kingdom, with whom the author from his exalted situation in the medical world, has become acquainted. He has not made his theory first and distorted his facts to support it, but the cases are all plainly stated; and in coming from so many different hands, all possibility of collusion in supporting any favourite opinion is prevented: for the adage "*Tot homines, quot sententiæ*" never more truly applied, than to the notions of different men on the nature and treatment of the accident, which forms the subject of the present volume.

This treatise was composed, as the dedication informs us, "for the use of the students of St. Thomas's and Guy's Hospitals," and may be considered to be an illustration of the Lectures on Dislocations and Fractures, which Sir Astley Cooper has given for many years to the largest private class in this kingdom. The work is written with that familiar mode of expression which has long characterized the public discourses of the author, and which affords to the student the strongest proof of the teacher's perfect acquaintance with the subject matter in hand: the cases are related in a plain unvarnished style, and bear internal evidence of their truth and fidelity.

If we consider the variety of accidents to which the human frame is subject, we shall find none in which the well being of the patient depends more on the knowledge of the surgeon to whose care he commits himself. Ignorance is here particularly blameable; the practitioner can have no excuse for that carelessness which makes a cripple of his patient for life, when if he had but employed his time in acquiring the first rudiments of his profession in the dissecting room, his patient might have obtained that recovery which he had a right to expect, when he committed himself to his care, instead of being made "a living memorial of the surgeon's ignorance or inattention;" the natural consequence of which

Q q

is, the loss of professional character, and a strong instance of this is given by the author.

“ ‘What is the matter with me?’ said a patient who came to my house, placing himself before me, and directing my attention to his shoulder. ‘Why, Sir, your arm is dislocated’—‘Do you say so? Mr. ——— told me it was not out.’ ‘How long has it been dislocated?’—‘Many weeks,’ he replied. ‘Oh then you had better not have any attempt at reduction made.’ He said, ‘Well, I will take care that Mr. ——— has no more bones to set, for I will expose his ignorance in that part of the country in which I live.’—He was a man of malevolent disposition, and did as he had promised, to the great injury of the surgeon, who was also frequently reminded of his want of skill, by meeting his former patient in his rounds; and what was worse, by hearing frequently repeated, the following observation, ‘Mr. ——— is a good apothecary, but he knows nothing of surgery.’ ”

The author strongly insists upon a thorough acquaintance with the structure and formation of joints: a subject too often neglected *entirely* in a course of anatomical dissections, and a knowledge of which can never be too strongly recommended by the directors of an anatomical school.

The work begins with an account of the general symptoms of dislocation; and three modes of treatment, preparatory to the attempts at reduction, are recommended for the purpose of facilitating the desired object. These are—bleeding, the warm bath, and the exhibition of nauseating doses of tartarized antimony. Of these Sir A. Cooper considers “bleeding the most powerful, and that the effect may be produced as quickly as possible, the blood should be drawn from a large orifice, and the patient kept in the erect position, for by this mode of depletion, syncope is produced before so large a quantity of blood as might injure the patient is lost; however, the activity of this practice must be regulated by the constitution of the person.”

When the *Warm Bath* is used it should be employed to produce fainting as quickly as possible. The *Tartarized Antimony* he recommends

“merely to keep up the state of syncope produced by the two preceding means which its nauseating effects will most readily do, and so powerfully overcome the tone of the muscles, that dislocations may be reduced with much less effort, and at a much more distant period from the accident than can be effected in any other way.”

The length of time after the accident, at which dislocations may be occasionally reduced, is a very interesting subject; and the cases related by Mr. Nott, Mr. Thomas and Mr. Norwood, in which the dislocated bone was replaced after an

interval of *eight, six, and four* weeks, are extremely valuable, and show what may be effected by professional knowledge and perseverance.

Another very remarkable circumstance, and strongly illustrative of the powers of nature, is the *formation of a new socket* in cases of dislocation of long standing.

“The pressure of the head of the bone,” says Sir A. Cooper, “as from pressure in other cases, produces absorption of the periosteum, and of the articular cartilaginous surface of the bone, and a smooth hollow surface is formed; the ball becomes altered in its shape to adapt it to its new surface, but whilst this absorption proceeds upon the part upon which the head of the bone rests, an orifice deposit takes place around it from the periosteum, which is there irritated but not absorbed. This bony matter is deposited between the periosteum and the original bone, by which a deep cup is formed to receive the head of the bone.”

This description is accompanied by some excellent and accurate engravings from drawings of preparations in the Museum of St. Thomas's Hospital; which, as a private collection of morbid anatomy is unrivalled, if we perhaps except Dr. Hunter's Museum, left by his will to the University of Glasgow; where, according to all accounts, it is fast hastening to the tomb of all the Capulets, from the negligence or parsimony of its curators, who seem to put but little value upon the treasure with which they are entrusted: forming a striking contrast to the care with which his brother's (Mr. John Hunter's) Museum is kept by the Royal College of Surgeons in London.

After having given a general account of dislocations, Sir Astley proceeds to describe particular dislocations, beginning with those of the hip-joint, of which he states he has seen four kinds.

“First, upwards, or upon the dorsum of the ilium. Secondly, downwards, or into the foramen ovale. Thirdly, backwards and upwards, or into the ischiatric notch. And, fourthly, forwards and upwards, or upon the body of the pubes.”

Of these the various signs and diagnoses with the mode of reduction applicable to each, are described and illustrated by various cases.

Fractures of the os innominatum of the upper part of the thigh bone, and of the neck of the thigh bone are next treated of. With regard to fractures of the neck of the thigh bone, they must not be passed over without notice, as they are a distinguishing character of the opinions of most received modern practice.

There can hardly be mentioned any subject in surgery concerning which there has been greater difference of opinion, than that of fractures of the neck of the thigh-bone. The disputes about the union of this fracture, when within the capsular ligament, have not been confined to this country: the continental surgeons vary as much from one another in their notions of this accident as our own countrymen do. The accident is not unfrequently mistaken for the dislocation upwards, but with common attention it seems to us almost impossible to confound them; in all the cases which we have seen the thigh can be completely bent upon the abdomen, which cannot be done in dislocation; the toe is almost invariably turned outwards. Sir. A. Cooper says, that he has seen but one case in which it was inverted, which occurred in a patient of Mr. Langstaffe's; the leg is 'an inch or two shorter' than the uninjured limb, but by gentle extension may be brought down to the same length; as soon, however, as the extension of it is left off, the limb gradually recovers the deformity produced by the accident. We have already mentioned that the union of this fracture, when within the capsular ligament, has been a matter of great dispute. A remarkable instance of this fracture not uniting is given by Mr. Cross, in the account of his visit to the French Hospitals about seven years ago; he denied that any union could take place, which was as strongly contradicted by M. Roux, who boastingly told him, that there was a case of fractured neck of the thigh bone united in a man who had died some time after the accident had occurred, and that Mr. C. might examine the joint if he pleased; he did so, and to the annoyance of his antagonist; on cutting open the capsular ligament in the presence of several medical men, there was found fracture within the capsular ligament, but *no attempt* at union. We are particular in noticing this subject, because we are inclined to believe that opinions as to the existence of this fracture are too often given without sufficient attention to the symptoms. And we are led to this conclusion, by having some years ago heard a lecturer of great eminence express himself very vaguely on this subject; but we are satisfied that Sir Astley Cooper's statements, with regard to the fact, must convince every unprejudiced mind, supported as they are by the undeniable proofs of dissection and experiment: the only legitimate data on which pathological as well as physiological inferences can be drawn. The following are the reasons which he assigns for the absence of ossific union:

"The first reason which I should state is the want of the proper apposition of the bones, for if the broken extremities in any part

of the body be kept asunder, ossific union is prevented. The second reason is, the secretion of a quantity of fluid into the joint, from the increased determination of blood to the capsular ligament and synovial membrane: a superabundance of serous synovia, (that is, synovia much less mucilaginous than usual) distends the ligament, and thus entirely prevents the contact of the bones, by pushing the upper end of the body of the thigh bone from the acetabulum. But the third and principal reason which may be assigned for the want of union of this fracture, is, the absence of ossific action in the head of the thigh bone when separated from its cervix, its life being then solely supported by the ligamentum teres, which has only a few vessels, ramifying from it to the head of the bone."

We regret that our limits will not allow us to enter more at large into this interesting question, but we must hasten to other points adverted to in this useful volume, referring the reader, for more minute information, to the work itself.

There is a highly valuable paper on the accidents to which the knee joint is liable, but we are compelled merely to mention it, and pass on to "Dislocations of the ankle joint," which may perhaps be considered practically, as one of the most valuable parts of the paper, if it may be allowed to prefer one subject to another in this admirable work. We pass over the simple dislocations of this joint, to consider those which are compound; a subject involving a question of great practical importance, and which has been matter of dispute among surgeons for some years past. It was formerly the practice to amputate indiscriminately in all cases of compound fracture of the ankle joint, a practice, we sincerely hope, now completely done away with, and much less to the interest of the surgeon, as well as less creditable to his abilities, than the present plan of treatment. We may, therefore, to the question, *Is amputation generally necessary in compound dislocations of the ankle?* reply, with Sir A. Cooper, "Certainly not." Two modes of treatment have been recommended; that, of reducing the dislocation without meddling with the tibia, unless there be comminuted fracture; and that, of sawing off the end of the tibia. Sir A. C. says, that it is not his intention to advocate either to the exclusion of the other; it is very evident, however, that he prefers the latter mode; and amongst the reasons he gives for adopting that practice, we think the strongest are that, "the local irritation is much diminished"—that, "when suppuration does recur, it is rendered much less;" and consequently, that "the constitutional irritation is very much lessened;—and that "he has known no case of death where the extremities of the bones have been sawn off," though

such have occurred under the opposite treatment. A vast number of cases are given, to illustrate this interesting question; for an account of which, reference must be made to the work.

The very rare accident of dislocation of the astragalus, is also treated of; and, among others, two very valuable cases are related; one of a simple dislocation, which occurred in Sir Astley's own practice; in this case, the astragalus could not be replaced, but he would not amputate, thinking "that perhaps the skin might give way, and the bone become exposed;" which it did about the seventh week, and at the end of fifteen weeks after the accident, was removed "with forceps; dividing only some slight ligamentous adhesions; and the patient recovered the use of his limb." The other case, given by Mr. Green, one of the surgeons of St. Thomas's Hospital, was a case of compound dislocation of the same bone, which he removed immediately; and at about the fourteenth week, the man was enabled to walk a little with crutches; he is now following his occupation as a bricklayer, and walks well, with but little halting. It is a very remarkable circumstance, that in the generality of cases of recovery after dislocations, connected with the ankle joint, there is considerable motion, and the patient walks tolerably well.

Dislocations of the tarsal bones, lower jaw, clavicle, shoulder joint, and the other joints of the arm, are successively treated of; so also those of the ribs; but for an account of this, we must refer to the work.

We shall say a few words on the last subject in the book; and would, perhaps, say more, but that we fear our readers will think we have occupied too much time already; our excuse however must be the importance of the subject, and the high character of the author, which we trust will ensure our pardon. We allude to

"Fractures of the bodies of the vertebræ with displacement." These accidents are not uncommon; and, till of late years, the unhappy sufferer has been allowed to linger on a wretched existence for a month or two, or even so long as twelve months, without any attempt being made for his relief. Humanity, however, at last found a friend in Mr. Henry Cline, junior, surgeon to St. Thomas's Hospital, whose loss will be long deeply regretted both by his private friends and the professional world. With a head to plan, and a hand to execute, he boldly determined to attempt an operation, at which some laughed, and by others was considered as cruel and useless. He did not conceive there could be any reason why the spinal cord should differ from the cerebral mass, nor

why, if compression of bone might be removed in the one case, it might not be in the other. Fortunately a case occurred in the year 1814, in which there was fracture of the dorsal vertebræ, with displacement; he cut down on the spine, and removed the compressing vertebral arch; the patient however died on the third day after the operation; but it turned out on examination, after death, that, the spinal cord was very much lacerated, which of course prevented all possibility of recovery. The case, however, proved the practicability of the operation; and what was more, that it might be done with but little pain to the patient. It is much to be regretted that no account of his opinions on this subject has been printed; he gave his notions (about the accident, and the proper treatment) to his class, in the lecture room of the hospital a few days after the patient's death; and there can be no doubt that some notes were taken of so interesting a subject, which excited much and deserved attention at the time.

The operation was again performed in the course of the last summer by Mr. Tyrrell, at St. Thomas's Hospital, in a very skillful manner: the patient lived thirteen days after the operation, and was then unfortunately cut off by peritoneal inflammation. We trust that this operation will be again repeated as there can be no doubt of its ultimate success, and if but one person's life, in a thousand; be saved, surely the trial ought to be made.

The work is illustrated with many very excellent engravings; the subjects of the greater part of which are in the Museum of St. Thomas's Hospital, and do much credit to the draughtsman and engraver.

Here then we must take our leave of Sir Astley Cooper, who is fully entitled not only to the thanks of his medical brethren, but to those of the world at large. Of his opinions, but few have yet appeared in print; his great work on Hernia, must however be well known. We trust he will again appear as an author, and rescue the character of surgeons from the reproach which has been cast on them by so many professional adventurers, whose only object has been to thrust themselves into public notice, without any other pretension than that of having written a book;—perhaps in itself one of the most equivocal proofs of real ability, (as experience daily shews), of any that could be mentioned.

ART. IV. *Don Carlos, or Persecution, a Tragedy in Five Acts.* By Lord John Russell. Fourth Edition.

A FRENCHMAN under the old regime constructed a play, whether tragedy or comedy is not known, upon the story of the unfortunate son of Philip the second; but, impelled by that delicate consideration for the feelings of foreigners, which is characteristic of his nation, he made application to the Spanish Ambassador, residing in Paris, for permission to represent the aforesaid play upon the boards of the Theatre Français. It was observed to the Ambassador that the poet expected great fame and profit from his work: "Que ne prend-il un autre sujet?" replied M. d'Aranda. "Take notice, Monsieur the Ambassador," said the friends of the poet, that the piece is finished, "that the author hath devoted three years of his life to its accomplishment:" "Mais, mon Dieu," persisted M. d'Aranda, "n'y a-t-il donc que cet événement dans l'histoire? Qu'il en choisisse un autre!" "Jamais," adds Madame de Stael, who tells the anecdote, on ne put le faire sortir de cet ingénieux raisonnement, qu'appuyoit une volonté forte!

If by blighting the harvest of the poor playwright's hopes, M. d'Aranda could have effaced at the same time the record of the subject of his play, no person, except the poet himself, could have regretted that oblivion of a dark stain upon human nature, had been purchased for the nominal consideration of oblivion of a French tragedy; but, whether the Ambassador had a right to deprive a pains-taking citizen of reputation and bread, without being able thereby to render a foul blot upon the annals of his country a whit purer or sweeter than before, is a question which obviously belongs to the jurisdiction of the corps diplomatique, and to the collective discretion of that society we respectfully submit it.

The conduct of Philip the second, of Spain, towards his son Carlos, is a notable instance of the possible fruits and consequences of unlimited power in the hands of man. It marks the depth to which despotic wickedness has descended, and proves that the heart is capable of combinations of principle and habit, under the spell of which it can forget the first feelings of its own nature, and outrage duties and affections the most imperious and the most sacred. Philip was known to be a tyrant and a persecutor; he had waged a war of extermination against the men, women, and children of a nation, whose only fault it was, that they would not worship God in a way which they believed to be idolatrous; he had neglected, and even insulted a wife, he had usurped upon,

and rebelled against, the latter days of a great and an indulgent father. To complete the *integrity* of his character nothing seemed wanting, but, that he should murder his child;

——— hoc defuit unum ———

and this deficiency he filled up in a manner, and by means, which have rendered his name at once notorious and detestable to the last moment of time.

The simple story, as it is told by historians, is striking and pathetic; but, when associated on the one hand with the long and dreadful struggles of a whole people wrestling against oppression, and on the other with a secret and unlawful, yet scarcely criminal love, it becomes altogether grand and affecting in the highest degree; and, forms one of the finest subjects for tragedy, which is to be met with in the records of modern history. No requisite to perfection seems to be wanting; the plot is simple, and the action unembarrassed; the contrasts strong, and the interests ranged in fearful opposition; the victim himself just so far guilty as to temper, and render bearable the horror arising at his fate; and over all, and beyond all, is seen or rather felt in the distance, a black and terrific power, which, like the inexorable destiny of the Agamemnon or the *Œdipus*, impels, directs and controls, yet rests always silent and motionless itself. In addition to this, it is a real transaction, not so recent that the memory is disgusted with fiction, even in a single circumstance, nor so remote from our own habits and feelings, that the whole is regarded as a mere legendary fable, but ancient enough not to shock the judgment with misrepresentation of facts, and so well authenticated as to throw a depth and a substance into our emotions, which makes them at once in an unusual degree poignant, dignified, and instructive.

A subject so pregnant and capable as this of *Don Carlos*, could hardly fail to attract the notice, and exercise the powers of scholars and poets. Neglecting, however, as without doubt their demerits deserved, the French tragedies which Madame de Staël mentions, and not stopping to enquire whether they perished under the frowns of Ambassadors or Muses, we naturally direct our attention to the rival performances of two celebrated men of the latter half of the last century, whose names are an honour to their own, and would be an honour to any nation in the world. Germany and Italy have good reason to be proud of their Schiller and Alfieri; they each of them formed an æra in the literature of their respective countries, and each of them opened out an

almost untrodden path to the genius of their contemporaries and posterity. In the hands of the one, the German language assumed a softness and a flexibility, to which, it was for the most part a stranger before; and, a drama was produced, irregular indeed and too diffuse, but deep, original and moving, bold in its tone, and curious in its views of nature, and impregnated throughout with animation and vigour. Under the direction of Alfieri, the Italian language was stripped of its meretricious decorations, and the effeminate languor of the opera succeeded by the stern and simple severity of the ancient tragedy. In Schiller, perhaps, nothing is finished; the noblest designs are imperfectly, and sometimes extravagantly executed; there is a prodigality of the great and the beautiful in the parts, and scarcely any thing entirely great and beautiful in the whole. From the head of Alfieri tragedy sprang, Minerva-like, into full life, weaponed and arrayed, austere, and not unfrequently harsh in its tone, regardless of ornament and impatient of intrigue, but grand and imperious in its conception, and majestic in its utter simplicity. In developing the minute processes of the passions, in exciting terror and anxiety, in dialogue and eloquence, in tenderness and luxuriance, the German is superior; in concentrating the workings of the mind, in solemnity and consistency, in purity and skill, the Italian bears the palm. They were both lovers of antiquity, and ardent apostles of liberty; yet, one was naturally led to contemplate these ideas through the misty, yet magnifying veil of legendary and metaphysical reveries; whilst the other, as, naturally attached himself to the prominent outline of things, and, like a statuary, delighted in moulding the outward man, and leaving the symmetry of the work to speak its history to intelligent beholders. Alfieri is the Sophocles of classical rule, and Schiller the Shakspeare of indefinite and dateless romance.

Lord John Russell takes no notice of either of these two poets, but he has entered the lists with them, and added the *éclat* of a celebrated *name* to dignify the pretensions of England in her competition with Germany and Italy. In the preface is contained an apology for certain departures from the order of events as related in history, but in our judgment there was no necessity for this; Schiller and Alfieri have taken, in some respects, even greater liberties than Lord John Russell. A play is a play, and not a history; it may gain or lose interest, it may become a valuable document or not, by a stricter or looser adherence to real events; but, essentially, the play as a play is neither the better or worse on

that account. Macbeth would not be improved by the expunction of the witches, nor Henry IV. and Henry V. by the absence of Falstaff and Fluellen. The only question to be considered is the propriety of the alterations; if effect is produced and anachronisms not committed, the poet need make no excuse for the freedom with which he has neglected, or exaggerated history for the purposes of imagination.

The play opens with a long dialogue between Valdez and Lucero, the former the chief, and the latter an ordinary member of the inquisition. This scene is written with the intention of letting the audience or the reader know the whole state of affairs at the commencement of the plot. It is not very clear how Valdez is enabled to speak so copiously and minutely of the exact condition of the Prince's mind, for allowing that Cordoba and other traitorous friends had communicated to the inquisition the other projects of Carlos, yet his passion for the queen, which he endeavoured to conceal from himself, and which he certainly did not hint, even to Cordoba, till after this first scene, could never have been so familiar to the grand inquisitor, as it is here represented to be. If, as he himself says:—

“ King Philip's son
Almost unconscious to himself, loves her
He should not, the fair Queen of Spain,”

how was he or any one else to understand with critical accuracy the amount and nature of the Prince's love? Lucero, to whom Valdez communicates every thing known, or to be known respecting Carlos, his suspected heresy, his secret negociations with the Flemish deputies, his intended flight from Spain, &c. asks the honest inquisitor general,—

“ Think you the Prince is deeply struck with passion
For his fair step-mother ?

“ VALDEZ.

“ In good truth, no.

The Prince is in that melancholy mood,
The offspring of a young and teeming fancy,
That boys call love ; but no more like to love,
Than the weak lightning of a summer night,
That plays upon the horizon's edge, is like
To that which issues from the loaded cloud,
And rives the oak asunder.

Carlos appears throughout this opening scene ready dressed for slaughter; every thing is known, every thing, as it should seem, can be proved against him at a moment's notice, and the whole labour of the rest of the drama consists in little more than in persuading Philip to consent to his destruction. We can perceive nothing dignified, nothing charac-

teristic of his singular and terrible office in Valdez ; indeed, so far from demeaning himself as became the head and spring of that dark and silent tribunal, he talks with a levity and an indiscretion which would have rendered him unfit for a first-rate police officer. To explain more clearly the notion we entertain of the imbecile conception of this character, we shall take the liberty to introduce the whole of the single scene in which the grand inquisitor appears in Schiller's *Don Carlos*.

The contrast is striking. The king has sent for him to satisfy the remorse of his conscience consequent upon the murder of the Marquis de Posa, an enthusiastic reformer, and also to get his further scruples resolved concerning his duty towards his son. The grand inquisitor is ninety years old, and blind. We quote under the sensible disadvantage of Benjamin Thompson's Translation.

“ INQUISITOR.

“ Am I in the presence of the King ?

“ KING.

“ You are.

“ INQUISITOR.

“ I never expected to be again sent for.

“ KING.

“ I renew a scene of former times. Philip the Infant applies to his tutor for instruction.

“ INQUISITOR.

“ My pupil Charles, your most illustrious father, never was in want of instruction.

“ KING.

“ So much the happier was he. I have requested your attendance, because I must beg your aid.

“ INQUISITOR.

“ My aid, or that of the church ?

“ KING.

“ Your mind, and the arm of the church.—Cardinal, I have committed murder, and my peace of mind —

“ INQUISITOR.

“ Why did you commit murder ?

“ KING.

“ A deception unexampled —

“ INQUISITOR.

“ I know it.

“ KING.

“ Know it ! Through whom ?

“ INQUISITOR.

“ For whole years I have known what you have learnt since sunset.

" KING.

" You were acquainted with this man's designs ?

" INQUISITOR.

" Every action of his life is recorded in the sacred register of our office.

" KING.

" And yet he was at liberty ?

" INQUISITOR.

" The chain by which he was held was long, but indissoluble.

" KING.

" But he was some time out of my dominions.

" INQUISITOR.

" Wherever he was, I was also.

" KING.

" It was known in whose hands I was, yet I received no warning.

" INQUISITOR.

" Withdraw that observation. Why did you confide in this man before you had made enquiries concerning him ? You knew he was a heretic, and neglected to deliver him into our hands. Are we treated thus ? If majesty so far degrades itself, as to form connections with our determined foes, what must become of us ? Why must three hundred thousand souls be sacrificed, if one of the same sentiments is chosen to be favourite and prime minister ?

" KING.

" He is also sacrificed.

" INQUISITOR.

" No, he is murdered—basely, infamously murdered. The blood which ought to have flowed for the glory of our church was shed by an assassin. He was ours, and by what were you justified in seizing our property ? He was appointed to die by our hands. Heaven had fixed upon him to be a terrible example. Long has it been my determination to have shown him as a public spectacle upon the wheel, but you have defeated my project. You have robbed the holy order, and stained your own hands with blood.

" KING,

" I was hurried away by passion. Forgive me.

INQUISITOR.

" Passion ! Is that the answer of Philip the King, or Philip the Infant ? Am I alone grown old ? Passion !—Let every conscience in your realms be free, if you are such a slave !

" KING.

" I am still a novice in these things. Have patience with me.

" INQUISITOR.

" No. I am dissatisfied with you. You have disgraced your reign. Where was that Philip, whose soul was firm and unalterable ? Had he forgotten all his past actions, when the hand of a

heretic was offered and accepted? Was poison no longer poison? Was the barrier between good and evil, between truth and falsehood, broken down? What is firmness, what is resolution, what is consistency, if in a single moment the maxims founded in the experience of sixty years can vanish from the mind?

“ KING.

“ I looked at his countenance. Pardon my remark, but man has one avenue less when he approaches you, for you have lost your sight.

“ INQUISITOR.

“ But of what use could this man be? What could he say which you did not already know? Are you so little acquainted with the language of innovation and enthusiasm?—If your conviction can be conquered by words, with what effrontery dare you sign the sentence of a hundred thousand souls, who are doomed to die for nothing worse?

“ KING.

“ I wanted to find a man. This Domingo, whom you recommended to me—

“ INQUISITOR.

“ A man! Men are to you but cyphers. Must I again instruct my hoary-headed pupil in the elements of government? An earthly god should learn to feel no wants, but such as can be gratified. If you wish others to sympathize with you, is it not evident that you acknowledge others to be your equals—and by what right, I would know, do you claim authority over your equals!

“ KING.

“ — I am a weak man. I feel it. You require of the creature, what can only be done by the Creator.

“ INQUISITOR.

“ No. Me you will not impose upon. You are discovered. You wanted to escape us. The bondage of our holy order was oppressive. You wanted to be independent, but we are revenged. Be thankful that the church is satisfied with chastising you as a parent. The choice which you were blindly allowed to make was your punishment. You have gained instruction by the issue, and now we again receive you. Had you not sent for me to-day, by the Almighty, I would have sent for you to-morrow!

“ KING.

“ Moderate your warmth, priest. I shall not tamely submit to such language.

“ INQUISITOR.

“ Why have you cited the ghost of Samuel to appear? I have reared two kings for Spain, and hoped my labour was at an end. To have lived in vain is a painful sensation at ninety years of age. I crave your pardon—and now, why did you send for me? My time is precious, and I do not wish to repeat my visit.

“ KING.

“ Once more let me employ you—and only once. Peace is resolved between us, and the past is forgotten. We are friends.

" INQUISITOR.

" If Philip be submissive.

" KING.

" My son is guilty of high treason.

" INQUISITOR.

" What mean you to do ?

" KING.

" Every thing or nothing.

" INQUISITOR.

" What mean you by every thing."

" KING.

" He must escape from Spain—or die !

" INQUISITOR.

" — Proceed.

" KING.

" Can you mention any thing which will diminish the horror of decreeing a son's death ?

" INQUISITOR.

" *To satisfy eternal justice the Son of God died on the cross.*

" KING.

" You will propagate this opinion throughout Europe.

" INQUISITOR.

" Throughout Christendom.

" KING.

" Nature revolts at the idea. Can you silence her too ?

" INQUISITOR.

" Faith listens not to nature."

" KING.

" To you I transfer my office. May I be entirely neutral ?

" INQUISITOR.

" Deliver him to me.

" KING.

" He is my only son. For whom have I obtained and preserved my extensive realms ?

" INQUISITOR.

" For destruction rather than freedom.

" KING.

" We are of the same opinion. Come.

" INQUISITOR.

" Whither ?

" KING.

" To receive the victim from my hand."

Act V. (*Exeunt.*

In the second scene, Philip, instigated by an anonymous letter, holds a long conversation with Donna Leonora Cor-

doba, a tool in the hands of the Inquisitor, and questions her with great minuteness as to any appearances of unlawful attachment between Carlos and the Queen. It does not appear that Philip had previously entertained any suspicions of the sort, and certainly the answers of Leonora are as completely exculpatory of the Queen as any reasonable man could wish; but the King gets jealous by force of talking about it, and after opening his mind as fully as he well could in a well-directed examination, he dismisses the lady in waiting with injunctions to spy and tell every thing, and soliloquizes thus:

“ Uneasy, galling, painful, racking doubt !
 I think I can perceive a something vague
 And unsubstantial fasten on my fame,
 That like a damp and pestilential mist
 Dims the bright surface of my stainless honour—
 This Leonora too—that she should see,
 That she should know the King is jealous—no,
 Not jealous, but disturbed for Spain :”

The Inquisitor enters, and blows the sparks into a devouring flame by declaring a report that the consummation of a long list of treasons, projected by Carlos, was the wedding of the Queen. Fortunately for the good Inquisitor, the Queen comes in upon the exit of the King, and is persuaded to follow and sue Philip for his son, whom she understands to be at that time under his father's displeasure.

In the second act Carlos is visited in his confinement by his treacherous friend Cordoba, who endeavours to worm out of him every thing he can respecting the passion for the Queen, which, as we have remarked before, seems known, in all its particulars, to every one in the play, before it is so to the lover himself. The following passage is nearly the best in the whole work.

“ CORDOBA.

“ Nay, give your feelings vent.

“ CARLOS.

“ Oh, agony !

If thou couldst feel the pangs that rack my heart,
 The inward struggles and the vain resolves,
 The contests oft renewed, that seem to give
 A victory to virtue, but exhaust
 My feeble being, then the demon comes,
 And seizes on my weakness unopposed.—
 Again a wild and horrible remorse
 Provokes me to fresh effort, and again
 I combat, conquer, tremble, suffer, sink.

Oh! had the idol of my heart been scornful,
Rejected all my prayers, spurned at my love,
And met my adoration with contempt,
I could have borne it; then, indeed, methinks,
The simple recollection of her form,
The faintest image of a smile gone by,
The feeling of a moment fled away,
And fled for ever, were to me a feast
That India could not buy—my life—my all.—
But viewing her perfections with my eyes,
To be obliged to chase her from my thought—
To view myself with loathing—the rank soil
In which a poison grows!—no—I'll no more—
The very speaking it is horrible.”

A scene of great length between Philip and the Prince ensues, in which the subject of the Queen seems forgotten, and Carlos is tempted to make some disclosure of his political designs by a feigned offer of resignation of the crown. This, however, is deprecated by Carlos, and Philip seems almost in a good humour with him, when from an excess of sincerity the Prince makes a laboured, and in some respects affecting confession of the doubts which assail him upon the propriety of the Autos de Fe, and the Christian charity displayed by the holy office. This at once destroys the previous good impression made upon the King's mind, and he breaks off the conference by bidding his son expect no indulgence from him. After this the Queen makes her application for Carlos, but is dismissed in a very summary manner, leaving Philip greatly agitated and disposed to conclude the act with a soliloquy. That the heretical dislike of Autos de Fe, shown by Carlos, should annoy Philip, is intelligible, and of the certainty of that Philip could himself judge; but how so staid and passionless a man could from any thing that passes previously in Lord John Russell's play, have any motive for complaining that,

“ his very Queen
Transfers her pledged affections to his boy,
And comes herself *unconsciously* to tell
The maddening tale to him.”

is beyond our conception. Surely when the supposed lover is “almost unconscious,” and the lady absolutely “unconscious,” of their love, even a Spanish husband might have rested in peace.

The third act is almost entirely taken up with the examination of Carlos before the Inquisition. It is the best, and

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indeed the only one that contains any thing dramatic in it throughout the play. Carlos demands to know who are his accusers ;—

“ CARLOS.

“ Appear,

Wolves ;

“ LUCERO.

“ Donna Leonora Cordoba, come into court.

(She appears from the side.)

“ CARLOS.

“ Poor fallen instrument
Of bad designs ; oh, could thy husband see thee,
How would he feel !”

“ LUCERO.

“ Don Luis Cordoba,
Come into court.

(He enters from the side.)

“ CARLOS.

“ Luis ! drop out my eyes !
Sink from my eye-balls : ye have seen a sight
That makes all future vision horrible !
This man I deemed a friend ! oh, hollow world !”

“ VALDEZ.

“ There is another witness still, my prince :
Lucero, speak.

“ LUCERO.

“ Don Philip, King of Spain,
Come into court.

(He enters from the side.)

“ CARLOS.

“ My father !

(Sinks into a chair.)

“ VALDEZ.

“ These, my prince,
These are the witnesses, no airy phantoms,
Created by our malice ; no base tools
Of priestly persecution : witness, heaven,
If we had found that it were possible
To shut our ears, that any way were left
To disbelieve or slight the testimony
That weighs upon your head ; with eager joy
We had embraced such hope, and closed the abyss
That yawns so fearfully : 'tis otherwise :
Not ours the blame : yet may our charity,
Presuming still the best, cherish the hope.
You can explain these things : the hours you ask
Shall be allowed for preparation ; then

Our court shall be assembled, to hear at full
Your highness's prepared defence, and judge
As truth, and the great cause of Christian Spain,
Shall best direct us. Guards, attend the Prince
To his appointed cell.

“ CARLOS, (*rising.*)

“ Stand off ye slaves
Of wicked masters! I ask no delay:
I'll go to trial now; for my defence
Is brief and hopeless: I avow it all!
All that your witnesses have sworn, I swear,
And pledge my honour for its truth: think not
That I will stoop or crouch beneath your feet,
Unsay my words, and creep away dishonoured:
What I have done I own, that I have spoken
I speak again; yet I deny my guilt.
All that I did was innocent.

“ VALDEZ.

“ Beware
How you proceed; the ground on which you tread
Covers the embers of eternal fire.

“ CARLOS.

“ I reckon not what ye say: I tell you plainly
I pity heretics, and deem your acts
Cruel and impious. By what right, I ask,
Stand ye 'twixt God and man, restricting thus
The uncontrollable and sacred conscience
By your procrastian bed?

“ VALDEZ.

“ I grieve to find
The heir of Spain so ignorant; know then,
We hold the scales for the eternal church,
Whose faith is truth; whose empire is the soul
Of lost mankind: it is our sacred duty
To save our brethren from the treach'rous lights
That lead to hell who follows.

“ CARLOS.

“ Every church
Throughout the world may claim like obligation:
Each is for truth; the Turk, the Lutheran,
The Calvinist, the Greek, the Indian Brahmin,
Proclaims his dogma true: can *all* be so?
If each may persecute, shall not the world
Be speckled with one truth, and many errors?

“ VALDEZ.

“ This smells of heresy: Don Carlos then
Doubts our religion true?

" CARLOS.

" I doubt it not :

'Tis ye who, by the bloody means ye use,
Betray your want of faith : shall not the God,
Who sent his word with miracles and signs,
To the benighted world, make it prevail
Without these chains, this rack, these gloomy dungeons ?

" VALDEZ.

" Yet by such means the holy soil of Spain
Is from the common stain of Europe free :
And erring minds are from their wandering path
Reclaimed by our laborious ministry.

" CARLOS.

" 'Tis false : the victims that ye sacrifice
Are but incensed by your inhuman tortures ;
Souls of immortal men acquire new strength,
New temper, from the fire persecution ;
And future ages shall avow the truth,
That, in the warfare of contending creeds,
The martyr's blood waters the victor's palm.

" VALDEZ.

" Yet many have renounced their new sprung faith.

" CARLOS.

" Believe them not ; their faith is nothing worth ;
A forced conversion is a forced deceit ;
We may grow rich by arts that we detest ;
We may be cured by medicines that we loathe ;
But by a worship that the soul abhors
We never can be saved ; 'tis mockery all.
Of timid men ye may make hypocrites,
Of zealous men ye may make martyrs ; but
Of none shall ye make Catholics ; the faith
Of an all-powerful benevolence
Thrives not by blood, nor is it given to spread.
The charity of Christ by homicide.

" VALDEZ.

" Prince, you speak boldly ;—it befits your rank ;
Yet know that we have full authority
To punish unbelievers, and pluck out
The tares that grow among the wheat. Beware !

" CARLOS.

" Authority ! from whom ?—is it from Heaven ?
Has God then put his balance in your hands,
Trusted his sword of justice to your arm,
That thus ye would usurp his office ? Christ
Told him alone to judge who had not sinned.
Have ye not sinned ?—but be it ye have not,
Say, will you stake your souls you cannot err ?

Or left He upon all the common sin
That stains the heart, and yet for some annulled
The common error that *infirm*s the head ?
I am myself a member of your church ;
I hold her doctrines, follow her commands ;
Yet dare I not condemn my fellow man,
Who sees salvation on the same hill top,
But treads another path to reach it.

“ VALDEZ.

“ Prince,

We listen with amaze ; with grief much more,
To hear from royal lips, from lips that once
Swore to maintain the faith, such guileful words,
Prompted by Satan to mislead proud youth,
And goad the gallant spirit to rush on
To death eternal. We are judges here,
By warrant from the church ; the church heaven-born
Still draws its inspiration from above.

“ CARLOS.

“ Is it will of Heaven you speak ? speak mercy ;
Is it Christ's will you do ? be charitable ;
And are ye so ? No ! shame upon you all,
Your hands are bloody ; to the God of peace
You offer carnage ; this is not divine ;
It cannot be ; your title-deeds are forged ;
A mortal usurpation. Thus weak man
Scans the horizon bounded by his right,
And thinks he sees the world ; but the large eye
Of heavenly mercy compasses the globe,
And kens the savage Indian, distinct
As the great King of Spain.”

* * * * *

The deliberations of the Court are interrupted, and Philip's resolutions shaken, by the sudden appearance of the Bishop of Osma, who pledges his life for the innocence of Carlos, and abuses the Inquisition itself in good set terms, such as we much question whether the good Bishop would have dared to use, unless protected by a member of the House of Russell. Philip, moved by the supplications and insinuations of Osma, defers coming to any definitive conclusion of the case, and the Act terminates with even betting upon Carlos, if fair play be shown.

In the fourth Act, Carlos, consistently enough with the imbecility of his real character, but not at all so with the vigour and discernment attributed to him in this play, forgives the traitor Cordoba, and actually believes the promises of this detected villain, and concert's a plan of escape that night by his

means. The Queen also visits the Prince, and offers pardon from the King, upon condition of a year's retirement into the provinces. Carlos scouts this offer, and is peevish towards the messenger; she expostulates, and offers him a chance of escape under her cloak, whilst she remains in the prison. This generous offer softens him, but he has scarcely refused it, when a whistle is heard from without; upon which he climbs to the grated window at the top of his cell; the bars of course give way, and he escapes; whereupon in imitation of Jocasta, and with singular discretion, all the circumstances considered, without uttering a single syllable, exit the Queen!

In the fifth Act, Philip is as irresolute as ever. Valdez enters, and demands the King's decision relative to his son's fate. It seems that Philip had been stationed, no one knows where, and had witnessed, no one knows how, the meeting of the Queen and Prince in the dungeon. We can see nothing in that scene which could affect the King's jealous tendencies. The offer of escape has nothing to do with that, and surely if the Prince was to be pardoned upon the easy condition of a year's retirement into Galicia, and the Queen was ordered to convey such offers of pardon by the express direction of Philip himself, we are justified in saying with Swift, that all that passed

“ Between the Queen and Don Carlos.
Might be proclaimed at Charing Cross.”

Yet when Valdez, with a view of exciting his dormant passions again, asks the King how, upon witnessing the afore-said conference, his royal mind stood affected, Philip answers,

“ Hark, Valdez !

“ I stood where you desired ; I watched the Queen ;
I saw she made my offer to my son ;
I saw that he rejected it ; I saw
He pleaded for her mercy ; and I saw
He kissed her hand. Incensed I left the place ;—
Would I had never been !”

This is as complete an instance of a moral *non sequitur*, as we ever met with.

The King hears from the Inquisitor of a plot for raising men in Valencia, to aid Carlos in his flight to Flanders, and seems determined to summary measures by the news; when Lucero enters, and reports that the Prince has escaped from his prison. Philip is astonished, and abruptly moves off, to join in the pursuit of the fugitive. There is a confusion here,

which we cannot unravel. The King says, he saw every thing that took place at the interview between the Queen and Carlos; consequently he must have heard Carlos relate to the Queen the plan that was concerted for his escape; it was not likely he should leave his post 'till he had heard the conclusion of the address with which the Prince accompanied the action of kissing the Queen's hand, nor until the Queen had left the dungeon; but if he did remain, he must have *seen* Carlos escape; because the Queen does not leave the place 'till Carlos has climbed up to the grated window, as aforesaid, and the bars have given way; *argal*, the conclusion is, that Philip was a willing accessory to the said *escapade*, but that he had entirely forgotten it in the multiplicity of state affairs. This is the most potent conclusion we can extract from the premises. In the *fifth or sixth* edition, we recommend Lord John Russell to elucidate this seeming difficulty, which may be done by an alteration in the text itself, or by the easier process of an affidavit, stating that a certain jutting angle of the wall prevented the king from *seeing*, and a temporary access of cold from *hearing*, that, which otherwise any other mortal aid, therein more especially a jealous spying husband, would and must have both seen and heard.

The rest of the Play may be comprised in a few words. Carlos is led by Cordoba, like a pig by the nose, into an alley, where the night-guard and the officers of the Inquisition of course meet him. He is stopped and fights: Cordoba stabs him in the back, like Iago, and gets in return, what Iago does not, the sword of Carlos in his bosom. Philip enters; forbids any attention to be paid to the wounds of his son, and Valdez settles the matter by poisoning most opportunely a cup of liquor, which Carlos has called for. An *éclaircissement* takes place between father and son; the King is satisfied with respect to the Queen, as any sensible man would have been long before, and it all ends with an embrace, and so forth. Carlos dies. Then enters an Epistle, written from Rome, and disclosing the secret machinations of the Grand Inquisitor; upon which Philip storms, and orders him to be arrested: Valdez is game, and bullies Philip, and Philip ends the Play solus.

“ May this sad story rest for ever secret!
Vain hope! in one short day I have destroyed
My peace of conscience and my hopes of fame.”

We have only room left for a few remarks upon the general merits of this Tragedy. That Lord John Russell has not succeeded so well as either Schiller or Alfieri, is perhaps not very

surprising. It is worthy of attention, that he should have written so well as he has done. Nothing sarcastic is meant here; but the change from Parliamentary Reform and the Disfranchisement of Boroughs to Poetry and the Stage, is neither easy nor natural. A tragedy is incomparably the most difficult work; which a poet can undertake. He must bring genius at all events, and judgment, experience, and flexibility, if possible. He must *conceive* his plot as a whole; not add scene to scene, and speech to speech, to *make* the plot. He must individualize his characters; not simply write different opinions under different names. He must treat his subject poetically, after the manner, if not in the degree, of Shakspeare; he must avoid common places in his thoughts; he must look *through* the imagination. In short, he must be a poet; not in the involutions and elaborate ornaments of the text, but a poet in his feelings, in his temper, and in his mind. Lord John Russell does not seem to be a poet; there is a dryness, a sterility and harshness about the *action*, which is fatal to his pretensions. Some manly and energetic writing in the declamatory speeches there is; but the plot is weak, and indeed no plot; the characters tantologous, and indeed no characters; and the successive stages of the action inconsequential, and inconsistent with each other.

ART. V. *A Sermon Preached in the Cathedral Church of Cashel, on Thursday, 26th of September, 1822, at the Primary Visitation of the Most Reverend Richard, Archbishop of Cashel. By the Rev. John Jebb, D.D. Archdeacon of Emly. 8vo. 32 pp. Dublin. 1822.*

EPISCOPAL Charges, and Visitation Sermons, are among the most valuable publications which it falls within our province to notice: and the Sermon which we have now to introduce to our readers is not the least interesting of this class of publications from the estimable character of the deceased prelate, with which Dr. Jebb has made us acquainted. We are not ignorant that there are many who consider the prelates of the Anglican Church as so many feudal chieftains who, in solitary state, immure themselves in their baronial mansions during their absence from their necessary attendance on Parliament. We apprehend, however, that if their months of retirement were scrupulously examined, it would be found that they are sedulously employed

in the discharge of those important functions incident to their station, in a manner but little inferior to that in which the eminent prelate was occupied, to whose memory the Discourse now under consideration is inscribed, we mean the late Honourable and Most Reverend Charles Brodrick, D.D. Archbishop of Cashel.

The Text is 1 Tim. iv. 15. "*Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all.*" Having elucidated this passage from the context, the reverend preacher observes, that from it clergymen may learn the sum of their duties, as Christian men and as Christian ministers. They are to meditate on all the moral and spiritual excellencies of the Christian character; they are to give themselves exclusively to the proper studies and pursuits of the Christian character: and they are to meditate on the one, and give themselves to the other, that their progress may be clear in every part of their most holy calling.

The first topic to which the preacher calls the attention of his hearers, is that which is last in the words of the text—the *proper end* of clerical exertions; but which, though last in the order of attainment, is first in the order of conception; and which, if it be not justly apprehended at the beginning, will rarely be attained in the progress of their ministration.

"Art thou, then," Dr. Jebb asks, "a minister of Christ? Behold the mark at which thou must aim, that thy proficiency may be manifest in all things; not in this or that particular branch of thy profession, but in *all* the meditations, *all* the studies, *all* the more active duties to which thou hast been called; so that in word, in conversation, in charity, in spirit, in faith, in purity, in learning, in exhortation, in doctrine, thou mayest exemplify the *completeness* of the Christian ministry." P. 4.

Having obviated the alarm which this notion of completeness might excite in the mind of any conscientious clergyman, the preacher briefly illustrates its nature, and remarks that it demands no extraordinary gifts, no splendour of abilities, no accumulation of accomplishments.

"Let there only be an honest and good heart, let there only be a due sense of our own weakness, and an earnest desire of will and ability, of strength and power from on high, and then, by the assistance of God's holy spirit, that will be effected for us, and within us, which we never can effect for ourselves. Whether these be our dispositions, and these our desires, it is, indeed, important and indispensable that we should satisfactorily ascertain; and, in order to this ascertainment, I have, at the present, but one easy and simple criterion to propose. There is one talent which we all equally possess, the *talent of time*. Let us each ask our

own hearts, *how do we employ this talent?* The answer will enable us to determine how far we possess the dispositions and desires belonging to our holy calling; how far we may hope to exemplify, in our lives and conversation, the completeness of the Christian ministry."

In enforcing the duty of *meditating* on all the moral and spiritual excellencies of the Christian character, Dr. Jebb thus takes occasion to elucidate the very comprehensive meaning of the verb *μελετω*, which, from the want of a more adequate representative, we render by the English verb to meditate.

"Among rhetoricians, it includes all the previous discipline, study, examination of the subject, invention of topics, provision of materials, distribution of arguments, selection and arrangement of words, in short, all the kinds and degrees of preparation which the orator employs, that he may be qualified to plead with ability and success. In military affairs, and agonistic games, it embraces the scientific training, the study of tactics both in theory and practice, the habituation both of mind and body to endurance of fatigue, the performance of all manly and warlike exercises in time of peace, the indispensable, though mimic conflicts of countrymen with countrymen, and friends with friends, in order, when the real conflict shall arrive, to a vigorous opposition of the foe or the rival, in the arena or the field. And with moral writers, both profane and sacred, it has a meaning quite analogous to the former two: it denotes that thoughtful investigation of goodness and virtue which flows from a heart-felt interest in the subject, and which issues in uniform, consistent, and exemplary practice; the forecasting, also of probable or possible contingencies, which may bring our virtue into trial; the habitual comparison of means with ends, of our duties with our powers; the frequent resolution of human obligations at large, and of our own special obligations in particular, into their several parts and degrees, with respect to our God, our neighbour, and ourselves; the continued moral recollection of the several relations in which we stand, that there may, so far as possible, be no excess, and no defect, in our dealings and communications with our fellow-men: these are a few, and but a few ingredients of that complicated and important exercise which moralists have been used to express by the word *μελετω*, and which, in its highest meaning, and to its utmost extent, the Apostle was desirous to impress upon his own son in the faith, as indispensable in a minister and steward of the mysteries of God." P. 7.

We pass by Dr. Jebb's solemn and affectionate admonitions on the duty of clergymen devoting themselves *entirely* to the proper studies of their calling—because it is a topic, which we doubt not, long and deep reflection has familiarized to the minds of our clerical readers—in order

to introduce them to the character of the late Archbishop Brodrick, to the delineation of whose exemplary conduct and virtues the chief part of this Visitation Sermon is devoted.

Descended of a family ennobled for services and merit, the Honourable Charles Brodrick, shortly after his return to Ireland, from Cambridge, (where he had graduated) received ordination from his friend and father-in-law, Dr. Woodward, at that time Bishop of Cloyne.

“ The first parochial act of our late revered diocesan was worthy of his institutor and himself; it was in character with every subsequent act of his exemplary life. From an overwhelming sense of duty, at a period when very lax notions prevailed respecting clerical residence, in opposition to the remonstrances of many friends, he became an immediate resident on a moderate benefice, in a wild, uninhabited country, in a damp, uncomfortable house; and there he continued to reside, during an inclement winter season, with considerable risk, and no small actual detriment, to his own delicate health, and, what with him was a far more serious consideration, to the health of his dearest earthly friend. In this humble sphere, he was the guardian, the instructor, the benefactor of the poor; and, when removed to a parish of larger extent, in which his family influence was considerable, the whole weight of that influence was invariably employed in the service of religion and humanity; while, in matters that intimately regarded the discipline and government of the diocese, he afforded his good father-in-law much valuable aid: and thus, under the best training, he was gradually prepared for the duties of that more elevated station, to which, in due time, and with the approbation of all good men, he was most deservedly called.” P. 15.

From the see of Clonfert, which he held but a short time, Bishop Brodrick was translated to that of Kilmore, where

“ In primitive simplicity of life and manners, in single devotedness to the proper studies and pursuits of his ministry, in fatherly kindness to all classes of his Clergy, in grave yet gentle admonition to some, in delicate and wise encouragement of others, in that conscientious feeling of responsibility which influenced his whole conduct, and in that deep, unostentatious piety which was the source and soul of all the rest, he approved himself a worthy and congenial successor of the apostolic Bedel.” P. 17.

But the chief field of his exertion was the see of Cashel; and his parental care of that archiepiscopal diocese is thus beautifully exhibited:

“ It was his special care, wherever they were wanting, to procure Churches, glebes, and glebe-houses; and thus to make

effectual provision for the settlement throughout his diocese, of a resident and operative Clergy. This he justly conceived, was the foundation of all ecclesiastical improvement; to this, accordingly, in the first place, he bent the full vigour of his active mind; how successfully, the present state of things will amply testify: for, perhaps, it may not be too much to affirm, that the whole united Church cannot produce a body of Clergy more generally resident, than the Clergymen of this diocese. But, while our late Archbishop was anxious to furnish his Clergy with proper dwellings, he was yet more solicitous, when occasion offered, to fill those dwellings with a proper Clergy. The distribution of preferments was, with him, a sacred trust; a vacancy was ever a serious pressure on his conscientious mind; and the breath of calumny has never dared to whisper, that, in a single instance, did the least tincture of selfishness or secularity mingle with the purity of his episcopal choice. Over a Clergy thus chosen, he presided with the impartiality of wisdom, and of love; and while, at the seat of his rule, he set every spring in healthful activity; no corner of his diocese, however remote, was uncheered by the glance of his parental eye: the extremities were always animated by the life-blood which flowed warm from the heart. His discipline, accordingly, was the discipline of kindness: exact, but not severe, he effected that by mildness and conciliation, which others might vainly have attempted by coercion and restraint: a hint, a word, a look from him, had most persuasive energy: while his Clergy derived wisdom from his advice, they imbibed goodness from his manner: in the necessary intercourse of business, when we entered his study, we came, as it were, into a sanctuary; yet, such was the graciousness of his demeanour, that the familiarity of the friend was chastened only by reverence for the parent.

“ But the influence of his example, and the weight of his authority, were felt, not merely in a single diocese: they extended through an ampler sphere; and their effects upon it will, in many important particulars, be felt by generations yet unborn. In the course of his triennial visitations, and by a frequent and extensive correspondence, he made himself accurately acquainted with the situation, the wants, and capabilities, of every parish, in every diocese, of the province of Munster. His rules and orders, made with deliberation, were enforced with firmness: and it was his happiness that, in most instances, he met the cordial co-operation of his suffragan bishops; some of whom, with manly and modest candour, have publicly declared, that the improvement of their dioceses and their Clergy, was chiefly attributable to the fatherly care of our good Archbishop. How much pure religion he was, in this way, the providential instrument of diffusing, it is not for us to conjecture: that will be made manifest only in the day of final retribution. But one matter at least, of transcendant national importance, is placed beyond all reasonable doubt; that, by his successful exertions to promote clerical residence throughout this great province

he did what in him lay, toward providing the only substitute which, many large, neglected districts now possess, for the natural guardians of the soil, for our absentee lay proprietors.

“ But his labours did not terminate here. From a sense of duty, and to meet the honourable confidence reposed in him by the Executive Government, he undertook, for many years, the charge of another diocese, and another province ; the archdiocese of Dublin, and province of Leinster : an accumulation of responsibility, unprecedented and unparalleled in the annals of the Irish Church. This transaction was, on his part, no less disinterested, than it was peculiar : he accepted the jurisdiction, without the patronage ; the power of enforcing discipline, without the privilege of rewarding merit. But, even under this disadvantage, he proved himself more than equal to the task. By mingled suavity and firmness, he conciliated every heart, and controlled every spirit. The diocese, and province, in some respects, the most important in our island, flourished under his protection : and when, with pure hands, he delivered up this great trust, he was hailed by the unanimous and grateful acknowledgments of an assembled Clergy.” P. 18.

Amid these multifarious duties, which were not performed without many personal sacrifices, that were cheerfully made by the good Archbishop for the welfare of the Church, he constantly found time to be a diligent student of the Sacred Scriptures, “ as a scholar, as a Divine, and above all as a devout and humble Christian ;” to which he constantly added some portion of the practical writings of the Greek or Latin Fathers, besides perusing the best theological publications of the day.

“ But, while such were his chosen pursuits, they never absorbed him ; they never withdrew him from the business, the civilities, and the charities of ordinary life. How often have I seen him turn, with alacrity and cheerfulness, from high religious thoughts, to the most trifling concerns that were brought before him ; but, especially, to any and every thing that regarded the welfare of his humblest fellow-mortal. A righteous versatility ; which shewed a mind at home and at ease in spiritual things ; and which in the judgment of an ancient father, is ‘ the truest test of spiritual perfection.’ But, there were yet more strictly private exercises, which no man knew of but himself. ‘ He entered into his closet, and shut his door, and prayed unto his Father, who is in secret.’ His piety was too delicate to be obtruded upon others ; it was seen only in its effects : in that total forgetfulness of self, which enabled him always to be considerate of others ; in that plainness and simplicity of taste, which shunned all personal expense or show ; in that princely munificence of charity, which never tempted him to be unjust, but often left him impoverished ; in that mildness, that

forbearance, that universal goodness, which made him the delight of his friends, and the ornament of human nature." P. 24.

It may well excite astonishment how the Archbishop could perform so many and great things for the public, and yet devote so much time to the cultivation of his mind. Dr. Jebb thus accounts for this circumstance :

" The secret (he says) principally lay in these things : in winter and summer he was an early riser ; he led a life of habitual abstemiousness ; he was a strict economist of time ; and his heart was in his duty. So entirely, indeed, was the love of duty his ruling passion, that, in the most delicate state of health, business, which, one would have thought, must overwhelm, seemed only to refresh him. It did, however, prey upon his bodily frame ; and, for many years, was silently undermining his constitution. But he was still devoted to his ministry. And I possess documents in his handwriting which prove, that, to the very last, he laboured with unabated zeal, for the interests of the Church, and the cause of our most holy faith. In concluding this imperfect outline of his character, I shall adopt the language of a pious writer, which cannot, in my judgment, be more suitably applied : ' Nunquam fuit ex toto otiosus ; sed, aut legens, aut scribens, aut orans, aut meditans, aut aliquid utilitatis pro communi laborans *.' " P. 25.

Our readers, we feel persuaded, will think no apology necessary for the length of some of the preceding quotations, when we inform them that the Sermon, whence they are taken, is *not* printed for sale. A copy of it having found its way into our hands, we were desirous of imparting to them some portion of that eloquent discourse with which we had been delighted : and while they will sympathize with the Church of Ireland in the loss she has sustained in the decease of Archbishop Brodrick, they will participate in the emotions of pleasure, with which (we know) the most learned and exemplary Clergymen in that country have hailed the elevation of Bishop Magee and the Rev. Dr. Laurence to the Archbishopal sees of Dublin and of Cashel ; to whose names, if report speak correctly, we may now add the learned author of this Discourse and of " Sacred Literature," the Rev. Dr. Jebb, who is stated to have been nominated to the see which has become vacant by the late episcopal translations in Ireland.

* Kempis.

ART. VI. *Switzerland ; or, a Journal of a Tour and Residence in that Country, in the Years 1817, 1818, and 1819 : followed by an Historical Sketch on the Manners and Customs of Ancient and Modern Helvetia, in which the Events of our own Time are fully detailed ; together with the Causes to which they may be referred. By L. Simond, Author of Journal of a Tour and Residence in Great Britain, during the Years 1810 and 1811. 2 vols. 8vo. 1l. 4s. Murray. 1822.*

THIS work has appeared at the same moment both in French and English : and the author, although a foreigner, writes so well in the latter language that we shall prefer following him in this rather than in the former. He is already well known in our country by an account of a Tour and Residence in Great Britain, which he published a few years since ; and which was, for the most part, a clear and unprejudiced picture of the scenes and the manners which he had witnessed. The present work, *mutatis mutandis*, is intended as a companion and counterpart to its predecessor ; and we by no means think that its pretensions are inferior.

The two volumes are distinct from each other. The first contains what may be termed the picturesque part, a Journal of Travels, &c. The second embraces the historical, being an account of the revolutions which have taken place among the people of Switzerland, and the various faces which Swiss society has assumed at different dates. We shall endeavour to put our reader in possession of an abridgement of their contents ; for it is manifest that such a book can be reviewed in no other manner which will be equally fair and just to its merits.

On the 30th of May, 1817, M. Simond reached Fontainebleau from Paris. The palace is interesting as the residence of Francis I. and Henry IV. and as having been an imperial villa under Buonaparte. One of its apartments is stained with the blood of Monaldesche, the unhappy victim of the licentiousness and cruelty of the Swedish Christina. In another the present pope endured nineteen months of imprisonment. He was treated alternately with great respect and great insolence, according to the caprice of his oppressor. One day when the conversation had partaken largely of this mixture of threat and blandishment, the old man looked calmly at Buonaparte, and observed, "*Tragedia poi Commedia !*"

America is not the only country in which an inn-keeper

thinks himself on a par with his guests : Switzerland also is *differtus cauponibus malignis*. At Moitre-Travers, a place concerning which the readers of Jean Jacques require no farther information than is afforded by the name, M. Simond was shewn not into " the worst inn's worst room," but into the common room of the only inn, in which the landlord was boozing with his neighbours. The travellers asked for another apartment, and they were asked in return whether the one they were in was not good enough. They admitted it might be so, but still expressed a wish for privacy. They were told they might go farther if they pleased : and with becoming spirit they defied the insolence of this " republican publican," and though evening was at hand, proceeded on a three hours' walk to St. Croix. Much as the licensing system is murmured against, like all other things, by those who possess it, those who do not possess it, if we may judge from this specimen of civility, might reasonably murmur that they have it not to murmur against.

Pestalozzi's school at Yverdon, was visited by M. Simond, and he describes it with more sobriety and less cant than we are accustomed to find attached to the mention of it by those who prefer every thing novel and foreign to any thing ancient and native. M. Simond not only assisted at some of the lessons, but examined several of the pupils respecting their employments, and their intercourse with the masters.

" The result of these inquiries is, that the mode of teaching is in fact very little different from what it is in other schools ; the masters teach arithmetic, geography, geometry, &c. from elementary books, that is, dictate to the pupil his mode of proceeding, and as to *love and confidence*, Mr. Pestalozzi is himself now too old to have much conversation with his pupils, and the masters under him see them at the hours of instruction only, and love them about as much as in other schools, masters do love their scholars, and no more. *Aux taloches près*, this was the expression one of the pupils used ; excepting a box on the ear occasionally, there is nothing very paternal in their intercourse with the pupils ; and once the master for religious instruction, in an angry moment, as I was told, burst one of the desks with a blow of his fist : '*C'est beau cela pour un maître de religion*,' observed my informant, an intelligent boy, who, however, had no dislike to the school, nor any wish to leave it." P. 44.

Pestalozzi's general principles in themselves, continues M. Simond, are undoubtedly good, but they require a great deal of zeal and attention not to be expected from any but parents, and not always from them. We believe this to be true of every *system* of education, but it must be particularly

true of one which depends upon a union of personal qualities in the instructor which rarely fall to the lot of any single individual. The system consequently is already in great degree abandoned in the principal school which had been originally founded on it.

The horticultural taste in the neighbourhood of Neuchatel savours much of genuine Cockneyism: and Mr. Leigh Hunt, we doubt not if he dates "a Liberal" from this vicinity, will sigh over many a daisy and dandelion. Here are cut trees and box borders, rectilinear walks and *jets d'eaux*, and terraces decorated with shepherds and shepherdesses in lead or terra-cotta. One lover of the sublime has already raised an artificial mountain some thirty feet high, with a Simplon road over it, and if he proceeds with equal vigour during the remainder of his life, may perhaps attain double this altitude. The rivalry, as M. Simond remarks, is dangerous, and Mont-blanc had better look about him in time.

The castle from which Neuchatel takes its name was really *new* once; that is fourteen hundred years ago. The town abounds in fountains, some of them are decorated with colossal statues of Swiss warriors of the fifteenth century: another has the goddess of justice with short petticoats, a long waist, slashed sleeves, a close lace cap, and point ruffles. It is lucky that she has the scales as well as the sword to distinguish her from Judith. In a third are found a good and a bad angel tugging at an unhappy lamb *a la mode* of Mettus Fuffetius or Ravailac. The bad angel, with singular want of gallantry, is always represented as a frightful ugly female with horns and a long tail.

The Lac de Bienne owes its celebrity more to the imagination of Jean Jacques than to any real beauty of its own. The mountains present a monotonous range, they are stripped of wood, says M. Simond, and disfigured by vulgar enclosures and vineyards. The Rabbit Island has neither tree, beast, nor blade of grass; and the water in many places is so shallow and beset with reeds as scarcely to permit the passage of a boat. Rousseau-house is now a respectable farm, and an Album in it contains a liberal allowance of simple sentimentality. The proportion of travellers who had recorded their names in it (M. Simond does not state during what period of time) is as follows: fifty-three Swiss and Germans, four Prussians, two Dutch (both sentimentalists) one Italian, five French, three Americans, (without any sentiment at all) and twenty-eight English.

S s

"Half way between Huningen and Bâle, we observed some ruins with the following inscription: '*L'armée du Rhin sous les ordres du Général Morcau à son retour d'Allemagne; à la mémoire du Général Abbaticci, mort à la suite des blessures qu'il reçut en défendant la tête du pont d'Huningen.*'—'Who destroyed this monument?' we asked a citizen of Bâle. 'We did,' he answered. 'Why,' we continued, 'should you wish to disturb the ashes of the dead?'—'Ask those,' he replied, 'who pulled down the Ossuary of Morat!' The two cases were not exactly similar, but the spirit which animated the actors was the same." Vol. I. p. 80.

Surely the spirit was *not* the same. It was mortified pride at a discomfiture over which centuries had passed which induced the French to disperse the bones of the Burgundians. It was revenge indignant at this recent injury which instigated the Swiss to unworthy reprisals.

On visiting the fall of Schaffhausen M. Simond had an opportunity of comparing English manners with those of some other countries.

"There were other admirers here besides ourselves, some English, and more Germans, who furnished us with an opportunity of comparing the difference of national manners. The former divided into groups, carefully avoiding any communication with each other still more than with the foreign travellers, never exchanged a word, and scarcely a look, with any but the legitimate interlocutors of their own set; women adhering more particularly to the rule, from native reserve and timidity, full as much as from pride or from extreme good breeding. Some of the ladies here might be Scotch; they wore the national colours, and we overheard them drawing comparisons between what we had under our eyes and Coralyn, giving, justly enough, the preference to the Clyde: but, at any rate, they behaved *à l'Anglaise*. The German ladies, on the contrary, contrived to *lier conversation* in indifferent French; with genuine simplicity, wholly unconscious of forwardness, although it might undoubtedly have been so qualified in England, they begged of my friend to let them hear a few words in English, just to know the sound, to which they were strangers. If we are to judge of the respective merits of these opposite manners, by the impression they leave, I think the question is already decided by the English against themselves; yet, at the same time that they blame and deride their own proud reserve, and would depart from it if they well knew how, a few only venture: I really believe they are the best bred who thus allow themselves to be good-humoured and vulgar." Vol. I. p. 94.

We do not plead guilty to the charge of reserve or pride or timidity. An Englishman's silence arises only from his not being tormented with a perpetual *besoin de parler*. He

prefers his own thoughts to the chance babble of strangers, much on the same principle as that which leads him to find comfort in the fire-side of his own family rather than in the miscellaneous herd of the *Salon* or the *Spectacle*.

The following passage is in a juster spirit. In the Cathedral of Constance tradition marks the spot on which John Huss heard the delivery of his sentence but a few minutes only before he was led to the stake.

“ The very guide who conducted us, a simple man, smiled in contempt, and shrugged his shoulders while repeating the story; yet not one, probably, of the one hundred and fifty thousand persons assembled here on the occasion of the Council, although some might have disapproved of the proceedings, would probably have been struck with their glaring absurdity, as well as cruelty, nor inclined to smile in contempt: so great is the change produced by time, in the mode of viewing the same things. Our guide smiled again, on another occasion, when I asked him whether many of the French regicides had not taken shelter at Constance? ‘ Yes,’ he answered, ‘ twenty-four of them; the *old fellows* are seen strolling together in the sun, nobody minds them now.’ What, so soon! the men who could pass sentence of death on the King of France, and send him, and soon after send, daily, hundreds of their fellow-citizens, to the guillotine! Those men of the Convention, who made all Europe tremble, and whose troops laid this very town of Constance under contribution, are already so completely out of date, as to be *old fellows of no consequence*; and a simple man can now smile in contempt, and see at once the folly of proceedings so serious twenty-five years ago! This, assuredly, is a great and rapid change! Walking farther, our guide said, ‘ *That fine house yonder,*’ pointing to the other side of the Rhine, ‘ belonged to Queen Hortense!’ and he smiled at the name of *Queen Hortense*! Another dream vanished, thought we, or fashion gone by. ‘ But,’ added he, ‘ *she was a good lady, very charitable to the poor;*’ and saying this, he did not smile! May it be, then—we trust it is—that there is, after all, nothing serious in the world but those eternal principles of morality and religion, to which men cling in their sober moments, and to which they return after many criminal deviations—that there is no real greatness, even in this world, but in a firm adherence to those principles: no durable admiration among men, without esteem; and that even the lower part of mankind come at last to set the right value on the advantages this world affords, and distinguish between truth and falsehood.” Vol. I. p. 100.

We have often congratulated ourselves upon living in days and countries in which braces are not unknown; the difficulties of *coxendical suspension* can only be fully estimated by those who have witnessed the anxiety which is

sometimes manifested by the elderly owner of a pair of patriarchal small-clothes to prevent the disjunction of his upper and lower dittos; and the *hiatus* which occasionally ensues in spite of all his futile contortions to connect them. It was with reflections like these that M. Simond entered the streets of Appenzel, where he was checked by pity only from smiling at the huge gulphs which intervened between the short jacket and yet shorter breeches of the unhappy peasants, every moment of whose lives, owing to the non-introduction of a very simple invention, is passed in ineffectual struggles against the encroachments of *Sansculotterie*.

The Lake of Wallenstadt is haunted by the Lammergeyer (the vulture of lambs) the largest of all birds of prey after the American Conder. Kids and even dogs are among its spoil; and the expansion of its wings, which from tip to tip measure sixteen feet, seem to make it a fitter instrument for Jupiter's abductions than the comparatively little bird whom he despatched to Ida for a cup-bearer. On the Tungfraw a Lammergeyer once alighted with an infant which it had carried from the village of Murren; fragments of the child's clothes for years marked the fatal spot. A hunter had once killed a male of these birds, and having discovered the nest, was creeping barefooted along a shelf of rock to secure the young. The observant hen mean time pounced upon the invader, and struck her claws into his arm and her bill into his back. The slightest movement would have dashed the hunter from his dizzy height. He remained at first quite still, then gradually with his foot directing the muzzle of his gun, which he held in his left hand, towards the bird, he in the same manner cocked it, pulled the trigger and shot her dead: not however till she had inflicted wounds sufficient to confine him to his bed during many months. Few indeed of this hazardous profession die the natural death of other men. They disappear from time to time, and the occasional discovery of their mangled remains is the only clue to their fate.

From the narrative of Dr. Zay, of Art, who was an eye-witness of the fearful effects of the fall of the Rossberg, M. Simond has collected the following interesting particulars.

"The summer of 1806 had been very rainy, and on the 1st and 2d of September it rained incessantly. New crevices were observed in the flank of the mountain, a sort of cracking noise was heard internally, stones started out of the ground, detached fragments of rocks rolled down the mountain; at two o'clock in the afternoon on the 2d of September, a large rock became loose, and in falling raised a cloud of black dust. Toward the lower part of the moun-

tain, the ground seemed pressed down from above, and when a stick or a spade was driven in, it moved of itself. A man, who had been digging in his garden, ran away from fright at these extraordinary appearances; soon a fissure, larger than all the others, was observed, insensibly it increased; springs of water ceased all at once to flow, the pine-trees of the forest absolutely reeled; birds flew away screaming. A few minutes before five o'clock, the symptoms of some mighty catastrophe became still stronger; the whole surface of the mountain seemed to glide down, but so slowly, as to afford time to the inhabitants to go away. An old man, who had often predicted some such disaster, was quietly smoking his pipe, when told by a young man, running by, that the mountain was in the act of falling; he rose and looked out, but came in to his house again, saying he had time to fill another pipe. The young man, continuing to fly, was thrown down several times, and escaped with difficulty; looking back, he saw the house carried off all at once.

“ Another inhabitant, being alarmed, took two of his children and ran away with them, calling to his wife to follow with the third; but she went in for another, who still remained (Marianne, aged five); just then Francisca Ulrich, their servant, was crossing the room, with this Marianne, whom she held by the hand, and saw her mistress; at that instant, as Francisca afterwards said, ‘ the house appeared to be torn from its foundation (it was of wood), and spun round like a tetotum; I was sometimes on my head, sometimes on my feet, in total darkness, and violently separated from the child’—when the motion stopped, she found herself jammed in on all sides, with her head downwards, much bruised, and in extreme pain. She supposed she was buried alive at a great depth; with much difficulty she disengaged her right hand, and wiped the blood from her eyes. Presently she heard the faint moans of Marianne, and called to her by her name; the child answered that she was on her back among stones and bushes, which held her fast, but that her hands were free, and that she saw the light, and even something green; she asked whether people would not soon come to take them out; Francisca answered that it was the day of judgment, and that no one was left to help them, but that they would be released by death, and be happy in heaven; they prayed together; at last Francisca’s ear was struck by the sound of a bell, which she knew to be that of Stenenberg; then seven o’clock struck in another village, and she began to hope there were still living beings, and endeavoured to comfort the child; the poor little girl was at first clamorous for her supper, but her cries soon became fainter, and at last quite died away. Francisca, still with her head downwards, and surrounded with damp earth, experienced a sense of cold in her feet almost insupportable; after prodigious efforts, she succeeded in disengaging her legs, and thinks this saved her life. Many hours had passed in this situation, when she again heard the voice of Marianne, who had been asleep,

and now renewed her lamentations. In the mean time the unfortunate father, who, with much difficulty, had saved himself and two children, wandered about till day-light, when he came among the ruins to look for the rest of his family; he soon discovered his wife, by a foot which appeared above ground; she was dead with a child in her arms—his cries, and the noise he made in digging, were heard by Marianne, who called out. She was extricated with a broken thigh, and saying that Francisca was not far off, a farther search led to her release also, but in such a state, that her life was despaired of; she was blind for some days, and remained subject to convulsive fits of terror. It appeared that the house, or themselves at least, had been carried down about one thousand five hundred feet from where it stood before.

“In another place a child two years old was found unhurt, lying on its straw mattress upon the mud, without any vestige of the house from which he had been separated. Such a mass of earth and stones rushed at once into the lake of Lowertz, although five miles distant, that one end of it was filled up, and a prodigious wave passing completely over the island of Schwanau, seventy feet above the usual level of the water, overwhelmed the opposite shore, and as it returned swept away into the lake many houses with their inhabitants. The chapel of Olten, built of wood, was found half a league from the place it had previously occupied, and many large blocks of stone completely changed their position.” P. 181.

“A party of eleven travellers from Berne, belonging to the most distinguished families there, arrived at Art on the 2d of September, and set off on foot for the Righi, a few minutes before the catastrophe; seven of them had got about two hundred yards ahead, the other four saw them entering the village of Goldau, and one of the latter, Mr. R. Jenner, pointing out to the rest the summit of the Rossberg, (full four miles off in a straight line,) where some strange commotion seemed taking place, which they themselves (the four behind) were observing with a telescope, and had entered into conversation on the subject with some strangers just come up; when, all at once, a flight of stones, like cannon-balls, traversed the air above their heads, a cloud of dust obscured the valley; a frightful noise was heard; they fled! As soon as the obscurity was so far dissipated as to make objects discernible, they sought their friends, but the village of Goldau had disappeared under a heap of stones and rubbish one hundred feet in height, and the whole valley presented nothing but a perfect chaos! Of the unfortunate survivors one lost a wife to whom he was just married, one a son, a third the two pupils under his care; all researches to discover their remains were, and have ever since been, fruitless. Nothing is left of Goldau but the bell which hung in its steeple, and which was found about a mile off. With the rocks torrents of mud came down, acting as rollers; but they took a different direction when in the valley, the mud following the slope of the ground towards the lake of Lowertz, while the rocks, preserving a straight

course, glanced across the valley towards the Righi. The rocks above, moving much faster than those near the ground, went farther, and ascended even a great way up the Righi; its base is covered with large blocks carried to an incredible height, and by which trees were mowed down, as they might have been by cannon." Vol. I. p. 191.

On the front of the *Frohn Alpe*, about two miles north from Tellensprung, the guides point to a whitish speck, whence a fragment of rock fell in the year 1801. Seen from below the spot appears as if the pebble dislodged from it would have occasioned a slight rippling in the lake at its foot. But the mass which fell was no less than 1,200 feet wide. It raised such a wave in the lake as overwhelmed five houses in a village at the distance of a mile, and the swell was perceived at Lucerne, full thirty miles off: eleven persons were drowned, but a child found sleeping in its cradle is now alive, and might complete a *partie quarrée* with Romulus, Remus, and Taliesin.

On the shore of the Waldstatten once existed the republic of Gersau, the smallest territory in Europe. Five hundred and fifty strokes of the oar will carry a boat along its entire line of coast. During four centuries it possessed independent sovereignty, but having been *forgotten* at the Congress of Vienna, it merged in the neighbouring Canton of Schwytz. The annals of this republic present a fact unique in the history of mankind. While Gersau existed as a state no instance occurred of any inhabitant being punished for any crime.

Few field sports require more muscular strength, a sounder constitution, a keener sight, or a surer footing than that of hunting the Chamois.

" Hunters, two or three in company, generally proceed without dogs; they carry a sharp hoe to cut steps in the ice, each his rifle, hooks to be fastened to his shoes, a mountain stick with a point of iron, and in his pouch a short spy-glass, barley-cakes, cheese, and brandy made of gentian or cherries. Sleeping the first night at some of those upper chalets, which are left open at all times, and always provided with a little dry wood for a fire, they reach their hunting grounds at day-light. There, on some commanding situation, they generally find a *luegi*, as it is called, ready prepared, two stones standing up on end, with sufficient space between to see through without being seen; there one of the hunters creeps, unperceived, without his gun, and carefully observing every way with his spy-glass, directs his companions by signs.

" The utmost circumspection and patience are requisite on the part of the hunter, when approaching his game; a windward situa-

tion would infallibly betray him by the scent; he creeps on from one hiding rock to another, with his shirt over his clothes, and lies motionless in the snow, often for half an hour together, when the herd appears alarmed and near taking flight. Whenever he is near enough to distinguish the *bending of the horns*, that is about the distance of two hundred or two hundred and fifty steps, he takes aim; but if at the moment of raising his piece the *chamois* should look towards him, he must remain perfectly still, the least motion would put them to flight, before he could fire, and he is too far to risk a shot otherwise than at rest. In taking aim he endeavours to pick out the darkest coat, which is always the fattest animal; this darkness is only comparative, for the colour of the animal varies continually, between light bay in summer, and dark brown, or even black, in winter. Accustomed as the *chamois* are to frequent and loud detonations among the glaciers, they do not mind the report of the arms so much as the smell of gunpowder, or the sight of a man; there are instances of the hunter having time to load again, and fire a second time after missing the first, if not seen. No one but a sportsman can understand the joy of him, who after so much toil sees his prey fall; with shouts of savage triumph he springs to seize it, up to his knees in snow, despatches the victim if he finds it not quite dead, and often swallows a draft of warm blood, deemed a specific against giddiness. He then guts the beast to lessen its weight, ties the feet together, in such a manner as to pass his arms through on each side, and then proceeds down the mountain, much lighter for the additional load he carries! When the day is not too far spent, the hunters, hiding carefully their game, continue the chase. At home the *chamois* is cut up, and the pieces salted or smoked, the skin is sold to make gloves and leathern breeches, and the horns are hung up as a trophy in the family. A middle-sized *chamois* weighs from fifty to seventy pounds, and when in good case yields as much as seven pounds of fat." Vol. I. p. 243.

The French revolution among its other ravages diminished the herds of Chamois at last almost to extermination. The abolition of all restrictions on hunting produced the same effect as the repeal of the game laws would do in England, and the species by this time would have been extinct, but for the re-establishment of the former institutions.

But it is not only the Chamois hunter who is exposed to danger among the Alps. The jingling of the bells of mules, the discharge of a gun, a shout, the pressure of the foot may determine the fall of an Avalanche. It is deemed unsafe to cut the grass on very steep declivities, as it binds the snow to the ground, and prevents it from sliding down. The inn-keeper at Grindelwald, who died only a short time since, was driving a flock of sheep from the pastures of Banireck,

ever the Glaciers, in the summer of 1787. On a sudden he fell into one of the fissures or clefts of ice, which was afterwards ascertained to be sixty-four feet in depth. His arm was broken and his wrist dislocated, yet he preserved sufficient presence of mind to follow the direction in which he heard the noise of water. Groping in the dark he found a channel formed under the ice, and crawled along this until he reached the lowest extremity of the glacier, and escaped the joint death of being frozen and buried alive. The guides too in these mountainous regions are full of hair-breadth scapes.

“ A party of young men, on a botanizing excursion, spied a very fine, and, I presume, rare plant, (*saxifraga pyramidalis*, I think it was called,) blooming in apparent safety out of reach, on the top of an inaccessible rock. Jacques Balma considered a few minutes, then took off his shoes, and securing a foot here, a hand there, holding once by his teeth to a twig, springing from a shelving place to another like a chamois, or writhing like a snake among stones and bushes out of sight, without once hesitating or looking back, worked himself up to the pyramidal bunch of flowers, and threw it down to the wondering spectators. That was not enough; another bunch of flowers, another laurel-wreath bloomed over his head, in a still more difficult and hazardous situation: he sprung for it; we joined our entreaties to those of the other guides, who warned him of his danger, and then turned away, not to appear to encourage the mad attempt; a general exclamation induced us soon after to look again; we beheld him in equilibrium on his breast, plucking the flower with the toes of an outstretched leg! How he came down I do not know, it was, perhaps, still more hazardous than going up, but in a few minutes we saw him again by our side, his load on his back, and not even out of breath. When the intrepid old fellow waited on us at supper in the evening, I felt ashamed to see him behind my chair.” Vol. I. p. 298.

Vevay was the retreat of Ludlow the regicide: he died there in 1690, and either the Swiss or himself wrote over the door of his house a common place Botany Bay motto, *omne solum forti patria*. Clarens is a dirty village without a single house in which the Baron de l'Etange could be supposed to reside. Its name was the only reason which induced Jean Jacques to select it. The boatman listening to M. Simond's conversation about Julie and St. Preux, in which it was remarked that the latter saw from Meillerie what was doing at Clarens by means of a spy-glass, observed that this St. Preux must have been the biggest liar that ever was, since nothing of the kind could possibly be seen from Meillerie.

The love of glory will lead some men any where. We do not think it would lead us up the Breven.

“ There was no difficulty till we came to the first field of snow, which was very steep and very slippery; a back-sliding might have been serious on account of the difficulty of stopping. By striking in the end of your foot at every step you take, you get a secure footing, and may anchor yourself, with your hands in the snow, when the declivity is very great, without a stick, nearly as well as with it. At the Chimney, a difficult passage at all times, the guides held a consultation, as it had not been tried yet this season; we might have turned it, by another field of snow, but it was more precipitous than the first, therefore it was determined to make for the chimney—first climbing a steep rock with very little difficulty, and no danger, provided you do not look behind; above that is the chimney, a chasm or recess full of ice, which, melting first where it touches the rock, had left a vacant space of about two feet. With your back against the smooth ice, and plying diligently with feet, knees, and hands against the rock, in the manner chimney-sweepers do, you may work yourself up, with tolerable ease and comfort, to the top, some twenty or thirty feet, in a very few minutes. There you find another field of snow-ice not at all steep, then a very steep ascent, and the last, wholly composed of broken schist, which brings you to the signals, two rude constructions like altars on the top of the Breven. The prospect of Mont Blanc was here very little different from what we had found it at the chalet, yet the summit of Mont Blanc, the *bosse du dromedaire*, appeared now less foreshortened, and the whirlwinds of snow-dust upon it were clearly distinguished athwart the dark-blue of the sky, moving round with great violence on particular spots. Where we were, indeed, it was scarcely possible to stand the wind, and a large sheet of greasy heavy paper, which had served to wrap up our provisions, being blown off, first flew over the precipice of nearly two thousand feet, which separated us from the chalet; then over that chalet, and in a very few minutes fell on a spot it took us afterwards two hours to reach, although down-hill.” Vol. I. p. 300.

Coming down is yet worse. On places like these the mules are better off than the human adventurer, although the poor animals sometimes carry two hundred weight, and have their hind feet above the level of their ears; but in these cases the driver considerately holds them back by the tail.

“ Our coming down from the top of the Breven, over the fields of snow, although not entirely without hazard, was at least a less laborious operation—the guides gave the example of sliding down, in a standing posture, holding their great stick behind them to steer by, as well as steady themselves; they thus traversed the air

like winged mercuries, scarcely furrowing the snow, in the direction they chose, with equal ease, swiftness, and elegance of motion. But, as this was too much for us to attempt, they gave us next an elementary lesson of *bottom-trailing*; that is, sliding down in a sitting posture, always steering by the stick held behind in the snow: although this seemed very easy, several of us, frightened at their own swiftness, or wishing to do better than well, and making too violent a use of the stick, either to stop their motion suddenly, or steer abruptly to the right or left, broke it short, and thus become ungovernable, flew headlong to what appeared to them impending destruction, with every variety of awkwardness, and expression of dismay in their gestures, yet arrived in perfect safety in the arms of the guides, accustomed to these sorts of accidents, and prepared for them." Vol. I. p. 303.

The Valley of Chamouni, now as well known in England as that of Clwd or Crucis, was *discovered* by some English in 1741, when Messrs. Pocock and Windham visited it with an armed escort. It was not till about the same time that Mont Blanc, the highest mountain in Europe, could boast a name. Geneva was in these days a great resort of the English for education; and even to a much later date so intimate was the bond between the two people that Buonaparte used to say *les Genevois parlent trop bien Anglois pour moi!* The picture is now altered!

"Who would not have supposed that when, after a separation of twenty or twenty-five years, the English again appeared among the Genevans, they would have been the best friends in the world? yet it is not so. English travellers swarm here, as every where else; but they do not mix with the society of the country more than they do elsewhere, and seem to like it even less. The people of Geneva, on the other hand, say, 'their former friends, the English, are so changed they scarcely know them again.' They used to be a plain downright race, in whom a certain degree of *sauvagerie* (oddity and shyness) only served to set off the advantages of a highly-cultivated understanding, of a liberal mind, and generous temper, which characterized them in general: their young men were often rather wild, but soon reformed, and became like their fathers. Instead of this we see (they say) a mixed assemblage, of whom lamentably few possess any of those qualities we were wont to admire in their predecessors; their former shyness and reserve is changed to disdain and rudeness. If you seek these modern English they keep aloof, do not mix in conversation, and seem to laugh at you; their conduct, still more strange and unaccountable, in regard to each other, is indicative of contempt or suspicion: studiously avoiding to exchange a word, one would suppose they expect to find an adventurer in every individual of their own country not particularly introduced, or at best a person

beneath them. You cannot vex or displease them more than by inviting others to meet them whom they may be compelled to acknowledge afterwards. If they do not find a crowd they are tired; if you speak of the old English you formerly knew, that was before the flood; if you talk of books, it is pedantry, and they yawn; of politics, they run wild about Buonaparte*! Dancing is the only thing which is sure to please them; at the sound of the fiddle, the thinking nation starts up at once; their young people are adepts in the art, and take pains to become so, spending half their time with the dancing-master—you may know the houses where they live by the scraping of the fiddle, and shaking of the floor, which disturb their neighbours. Few bring letters, they complain they are neglected by the good company, and cheated by inn-keepers. The latter, accustomed to the *Milords Anglais* of former times, or at least having heard of them, think they may charge accordingly, but only find *des Anglais pour rire*, who bargain at the door, before they venture to come in, for the leg of mutton and bottle of wine, on which they mean to dine. Placed as I am between the two parties, I hear young Englishmen repeat what they have heard in France, that the Genevans are cold, selfish, and interested, and their women *des precieuses ridicules*, the very milliners and mantua-makers giving themselves airs of modesty and deep reading! that there is no opera, nor *theatre des Variétés*; in short, that Geneva is the dullest place in the world. Some say it is but a bad copy of England, a sham republic, and a scientific, no less than a political, counterfeit. In short, the friends of Geneva, among our modern English travellers, are not numerous, but they are select. These last distinguished themselves during the late hard winter by their bounty to the poor—not the poor of Geneva, who were sufficiently assisted by their richer countrymen, but those of Savoy, who were literally starving. If English travellers no longer appear in the same light as formerly, it is because they are not the same class of people who go abroad, but all classes, and not the best of all classes either. They know it, and say it themselves, they feel the ridicule of their multitude, and of their conduct; they are ashamed and provoked; describe it with the most pointed irony, and tell many a humorous story against themselves. Formerly the travelling class was composed of young men of good family and fortune, just of age, who after leaving the university went the tour of the continent under the guidance of a learned tutor, often a very distinguished man, or of men of the same class, at a more advanced age, with their families, who, after many years spent in professional duties at home, come to visit again the countries they had seen in their youth, and the friends they had known there. When no Englishmen left his country either to seek his fortune, to save money, or to hide himself; when travellers of that nation were all very rich, or very

* This was four years ago—Buonaparte is no longer the idol.

learned ; of high birth, yet liberal principles ; unbounded in their generosity ; and with means equal to the inclination ; their high standing in the world might well be accounted for, and it is a great pity they should have lost it. Were I an Englishman, I would not set out on my travels until the fashion were over." Vol. I. p. 356.

We cannot but hope that these remarks were dictated in a moment of spleen. M. Simond has elsewhere shewn that he appreciates the English more justly.

The Bernese mode of courtship we believe has a counterpart among ourselves in some remote districts of Wales ; and it is there also equally innocent.

" On Saturday night, then, the young Swiss comes under the window of the fair lady to whom he intends paying his addresses, or with whom he only wishes to become acquainted. Being visiting night, and expecting company, she is at the window neatly dressed, and admits or rejects the petition for which her suitor is not at any trouble of improvisation, for it is according to a received form, learned by heart, and generally in verse : and the answer, I believe, is in verse also. The young man, permission obtained, climbs up to the window, on the third floor commonly (wooden houses present conveniences for the purpose), and there he sits on the window, and is offered some refreshments, generally cherry brandy and gingerbread cakes. According as his views are more or less serious, and he proves more or less acceptable, he is allowed to come into the room, or suffered to remain outside. Frequently the conversation is protracted till the dawn gives the signal of departure ; yet to depart is not always safe, for it not unfrequently happens, that a less favoured lover waylays his rival, violent battles ensue, and murder is sometimes committed : for this reason, young men are in the habit of escorting one another on such occasions. Rarely worse consequences follow from this custom, than early and improvident marriages, and much too rapid an increase of population." Vol. I. p. 453.

Society at Berne is on an easy footing. A singular feature in the policy of the Bernese government is the impenetrable secrecy which is observed both as to the extent of the population and the revenues. When the Emperor Joseph was travelling through the country *incognito*, he asked the member of the council who was appointed to attend him, a very straight-forward question, "*Quels sont les revenus de votre republic ?*" "*Monsieur, le Comte,*" was the answer, "*ils excedent nos depenses.*" Joseph showed much ill will against the enfranchised vassals of his family. The present emperor, on the contrary, while viewing the ruins of the castle of

Hapsburgh, made a good-humoured remark "*Vraiment, je vois que nous n'avons pas toujours été grands Seigneurs !*"

At Berne M. Simond was cautioned against a deaf and dumb gentleman upon whom he was making some observation, and was advised to turn his back upon him lest he should see what was said. This gentleman maintained an animated conversation with several persons at the same time, and by his answers proved his entire comprehension, attained by the eye only. He once repeated their words to two young ladies, having obtained them by means of a glass over a chimney-piece.

M. de Fellenberg's school at Hofwyl has now been established more than twelve years: the active preceptor is a young man named Vehrley, the son of a school-master in Thurgovia, a zealous and conscientious agent. The great object of the institution is to shew how the first twenty years of the life of a poor man's child may be applied so as to provide both for his support and his education. The peasants at first were shy of sending their children, and some of the earliest and most distinguished pupils were the offspring of vagrants collected from the hedges. The number on the establishment at present is forty-three.

" They go out every morning to their work soon after sun-rise, having first breakfasted, and received a lesson of about half-an-hour. They return at noon. Dinner takes them half-an-hour, a lesson of one hour follows; then to work again till six in the evening. On Sunday, the different lessons take six hours instead of two, and they have butcher-meat on that day only. They are divided into three classes, according to age and strength; an entry is made in a book every night of the number of hours each class has worked, specifying the sort of labour done, in order that it may be charged to the proper account, each particular crop having an account opened for it, as well as every new building, the live stock, the machines, the schools themselves, &c. &c. In winter, and whenever there is no out-of-doors' work, the boys plait straw for chairs, make baskets, saw logs with the cross-saw and split them, thrash and winnow corn, grind colours, knit stockings, or assist the wheelwright and other artificers, of whom there are many employed on the establishment. For all which different sorts of labour, an adequate salary is credited to each boys' class." Vol. I. p. 466.

The expence of each boy above his profitable return has averaged three pounds eight shillings sterling per annum. The mode of instruction is as follows:

" The lessons are given mostly *viva voce*, and various questions continually interposed, respecting measures of capacity, length, and

weight, and their fractional parts; the cubic contents of a piece of timber, or of a stack of hay; the time necessary to perform any particular task, under such or such circumstances; the effects of gravitation, the laws of mechanics; rules of grammar, and different parts of speech; &c. The boys endeavour to find the solution of arithmetical and mathematical problems without writing, and at the same time to proceed with the mechanical processes in which they may happen to be engaged. Aware of the difficulties with which they are thus made to grapple, as it were, without assistance, they are the more sensible of the value of those scientific short cuts, which carry you in the dark indeed, but safely and speedily to your journey's end; and the more delighted with their beauty as well as their use, they acquire the rationale of the thing, together with the practice; their understandings are exercised, and their attention kept awake. None of them are ever seen to look inattentive or tired, although just returned from their day's labour in the fields. Contrivance, and some degree of difficulty to overcome, is a necessary condition, it would seem, of our enjoyments. The prince, whose game is driven towards him in crowds, and who fires at it with guns put ready-loaded into his hands, is incomparably sooner tired of his sport, than he who beats the bushes all day for a shot.

“ The pupils are not always questioned, but, in their turn, propose questions to the master, and difficulties to be solved, which they do sometimes with considerable ingenuity. They draw outlines of maps from memory, exhibiting the principal towns, rivers, and chains of mountains; they also draw, in perspective, all sorts of machines for agriculture; and are very fond of trying chemically the different sorts of soil, having tables of them very well arranged. The Bible is read aloud on stated days, and such books as ‘Leonard and Gertrude’ of Pestalozzi, the small book of ‘Want and Assistance,’ ‘Robinson Crusoe’ of Camp, the work of Zollikofer of Leipsic, the Helvetic ‘Mirror of Honour,’ by Stierlin, &c. and others of the same sort, in which the German language abounds. Their music is of the simplest sort; Vehrly writes down the notes on a black board; the pupils copy them in their books; they sing each part, separately first, and then together, in general very correctly and in good taste. A disagreeable voice will probably remain so; but Vehrly remarks, he never knew an instance of a bad ear which practice could not render perfect. Musical talents are very common among the peasants of German Switzerland; their lakes, their woods, and mountains resound with such concerts of voices as fill the eyes of the traveller with involuntary tears, if he is capable of being moved with the ‘concord of sweet sounds.’

“ The boys go through the military exercise once a week, so as to appear respectably in the ranks of the militia, when they shall leave the establishment. Various gymnastic games are also practised occasionally; but mental exertions accord better with rest after labour, though some naturally arising from labour itself, may

be carried on as well in the fields as on the benches of the school." Vol. I. p. 471.

The practicability of the scheme has now been sufficiently demonstrated, at least in Switzerland. It would lead us much beyond our limits if we were to venture on the question of its applicability, even with the modification which it is quite evident must be adopted, to our own country. As a general principle we can see no objection to engrafting an *agricultural* education upon our present national system as it is taught in *villages*: but we much fear that on a scale so great as the population of England requires, the *domestic* part (which we regard as the distinctive and most important part of the whole plan) must ever be despaired of.

Of the picturesque beauties of the Lake of Geneva every body has heard *usque ad nauseam*. Few however may be aware of the distinguished rank which its waters claim in a *Carte Gastronomique*. The largest trout on record was caught in them in the year 1663. It was sent to Amsterdam, *cachée dans les profondeurs d'un enorme Pâté*. Geneva itself obtains a larger share of M. Simond's volume than any other place, and his account of its society is particularly entertaining. *At homes* commence in November, and continue till Spring, during which season the *beau monde* repair on foot to their parties.

" Soon after eight in the evening, ladies sally forth, wrapped up in a cloak and hood, a rebellious feather only appearing sometimes in front, and walk on tiptoe about the streets, preceded by their maid, who carries a lantern; when they reach their destination, the cloak and double shoes are thrown off in an ante-room, appropriated to the purpose; their dress is shaken out a little by the attentive maid, their shawl thrown afresh over the shoulders with negligent propriety, their cap set to rights, and then they slide in lightly, to appearance quite unconscious of looks, make their courtesy, take their seat, and try to be agreeable with their next neighbour; yet now and then they stifle a yawn, and change place under some pretence, for the sake of changing, and curiously turn over young ladies, or young gentlemen's, drawings, placed on the table with prints and books, upon which they would not bestow a look if they could help it, nor listen to the music, to which they now seem attentive. Tea comes at last, with heaps of sweet things; a few card parties are arranged, and as the hour of eleven or twelve strikes, the maid and lantern are announced in a whisper to each of the fair visitors." Vol. I. p. 509.

" Large parties, at Geneva, are laborious undertakings for the mistress of the house, especially when she happens be on the verge of her *cast*, and considered in the light of a *parvenue*; she

must not only remember all who ought to be invited, but remember to forget all who ought not, choose her night well, not to interfere with other parties likely to draw off the crowd in preference, and make it a point to have some distinguished personage to give a zest to the party. The runaway Hospodar of Valachia, for instance, with his diamonds and his court; a British prince, who remembers the names of every grandmother he knew here in his early youth, and delights them with the long-forgotten tale of their beauty and accomplishments; Lady Morgan, an Italian singer, the puppet shew, &c.; and after all, when the *soirée* is happily over, most people say it was tiresome; and the mistress of the house, above all, will exclaim, *quelle corvée!* When we find every body thus bent on doing what pleases no one, we might be tempted to say, with Bazile in the play, (*Barbier de Seville*), astonished at seeing every one supporting of a common accord what they all knew to be a falsehood; *qui est ce donc que l'on trompe? — tout le monde est du secret.* I do not mean to find fault with Genevan *soirées* particularly; these sort of things are singularly alike every where, but here the real social intercourse rests on other foundations, and is connected with a state of manners, not obvious to transient observers, and of which I shall soon give some account. But to return to the subject of great parties, friendly conversation is certainly out of the question there, and vanity itself has not fair play! yet when you are neither familiar with any one, nor anxious to shine; when not particularly in love with your company or with yourself, a crowd is upon the whole safer than a select party, and of two evils the least. ‘We meet here,’ said once an ingenious inhabitant of a country town in England, ‘we meet every evening, we never try to entertain each other by conversation, knowing well we should not succeed, but go to cards immediately.’ Any thing, in fact, which releases people from the obligation of being agreeable, affords them the only chance of being so.” Vol. I. p. 511.

The fogs of Geneva are the most permanent and the thickest in the world. In some years during November, December and January the sun has never been seen. At Lyons fogs prevail equally. Hear this ye minute travellers, who for ever railing at the smoke and fogs of London, as if there were none elsewhere,

Grow sick and d—n the climate, like a lord.

A few anecdotes picked up at Ferney must conclude our notice. We had intended to add something about the *blessings* which the French have introduced into Switzerland: but as M. Simond's second volume may be considered a distinct work, (as such we intend very soon to advert to it) we

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shall postpone these remarks as more fitting for the historical division of his subject.

“ A quaker from Philadelphia, called Claude Gay, travelling in Europe, stayed some time at Geneva; he was known as the author of some theological works, and liked for his good sense, moderation, and simplicity. Voltaire heard of him, his curiosity was excited, and he desired to see him. The quaker felt great reluctance, but suffered himself at last to be carried to Ferney. Voltaire having promised beforehand to his friends that he would say nothing that could give offence. At first he was delighted with the tall, straight, handsome quaker, his broad-brimmed hat, and plain drab suit of clothes, the mild and serene expression of his countenance; and the dinner promised to go off very well; yet he soon took notice of the great sobriety of his guest, and made jokes, to which he received grave and modest answers. The patriarchs, and the first inhabitants of the earth were next alluded to; by-and-by, he began to sneer at the historical proofs of Revelation; but Claude was not to be driven away from his grounds, and, while examining these proofs, and arguing upon them rationally, he overlooked the light attacks of his adversary when not to the point, appeared insensible to his sarcasms and his wit, and remained always cool and always serious. Voltaire's vivacity at last turned to downright anger; his eyes flashed fire whenever they met the benign and placid countenance of the quaker, and the dispute went at last so far, that the latter, getting up, said, ‘ Friend Voltaire! perhaps thou mayest come to understand these matters rightly; in the mean time, finding I can do thee no good, I leave thee, and so fare thee well!’ So saying, he went away on foot, notwithstanding all entreaties, back again to Geneva, leaving the whole company in consternation.” Vol. I. p. 555.

Huber, the father of the writer on bees, the grandfather of the writer on ants, (upon what will the fourth generation write?) was present at this scene, and sketched it. This gentleman possessed singular facility in cutting out portraits from paper with scissors. Voltaire was his favourite subject, and he had taught a dog so to bite off a piece of crumb of bread which he held in his hand that at last it assumed the appearance of the philosopher.

An author once tormented Voltaire to listen to the recitation of a play: in the second act of this unlucky comedy the hero prevailed upon his servant to have a sound tooth extracted in order to replace a decayed one of his own. At this unusual *coup de théâtre* Voltaire fell back in his chair and cried out *Ah, une dent! ou lui arrache une dent, Madame Denis du secours! Je me trouverai mal! Donnez moi le bras je vous en prie!* So saying, holding both his hands to his face, and still calling out *Ah! une dent*, he hobbled out, leaving the

author motionless. The aristocrats of Geneva fell at the feet of the gilded calf: the patriots (and in this instance the word is not abused) held him cheap.

“ They only saw in him a sham philosopher, without principles and solidity; a courtier, the slave of rank and fashion: the corrupter of their country, of which he made a jest. *Quand je secoue ma perruque*, he used to say, *je poudre toute la république!*” Vol. I. 563.

A copy of Rousseau's *Emile*, with marginal notes, by Voltaire, is still preserved. M. Simond offers one as a specimen of their general tone. *Le misérable n'a de l'esprit que lorsqu'il parle contre la religion.*

The extracts which we have made from M. Simond's first volume will have sufficiently manifested the quick observation, the good sense, good principle, and good taste which are the characteristics of his work. The length to which we must have extended this article if we had permitted ourselves to enter upon his history, must account for our present omission of it. We look forward with much pleasure to the prospect of returning to one of the most agreeable of our contemporary travellers.

ART. VII. *Memoirs of the Life and Writings of Brian Walton, D.D. Bishop of Chester. By the Rev. H. J. Todd, M.A. and F.S.A. 2 Vols. 8vo. Rivingtons. 1821.*

ART. VIII. *A Critical Examination of the Objections made to the New Translation of the Bible. By J. Bellamy. 8vo. pp. 157. Longman and Co. 1820.*

ART. IX. *Supplement to an Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures. By the Rev. J. W. Whittaker, M.A. Fellow of St. John's College, Cambridge. 8vo. pp. 53. Rivingtons. 1820.*

ART. X. *A Letter to Mr. John Bellamy, on his New Translation of the Bible; with some Strictures on a Tract entitled, "Remarks, &c." Oxford, 1820. By Samuel Lee, M.A. of Queen's College, and Professor of Arabic in the University of Cambridge. 8vo. pp. 135. Rivingtons. 1821.*

THE attempt lately made by Mr. John Bellamy, to undervalue the merits of our admirable authorized Version of the Scrip-

tures, was immediately met, as our readers may recollect, by shewing the utter incompetency of that person to assume the office of a biblical critic. There was still some danger that the very positive assertions made by him, and by the respectable gentleman who was imprudent enough to step forward in his defence, might induce some readers to doubt, whether King James's translators were so intimate, as has usually been thought, with the original of the Old Testament. Mr. Todd has very judiciously provided a satisfactory answer to any such doubts; by a diligent enquiry after the evidence which might still be collected of the extent of critical knowledge, particularly on subjects connected with Hebrew literature, possessed by those learned men to whom we are indebted for the Authorized Version; and by those laborious scholars of the immediately subsequent age, who gave their decided sanction to the excellence of that Version. Mr. Whittaker had previously selected sufficient notices of our translators to prove, that they were not obliged to derive their knowledge of the Scriptures from sources short of the fountain head. But Mr. Todd's extensive acquaintance with the early literature of this country, has enabled him to enter into more particularities; and, whilst his work bears the title of *Memoirs of Brian Walton*, it contains, in reality, as much as is known of many of his coadjutors in that learned and laborious compilation, the *London Polyglot*. The biography of a profound scholar can seldom be interesting. He is a scholar, because he has passed his life in the uniform pursuit of knowledge. Walton, indeed, lived when the overthrow both of the Church and State, necessarily drove a loyal man and a churchman out of the even tenor of his way. But the revolutionists of this country, though careless of public or private rights, when they interfered with the objects of their ambition, had none of that diabolical love of atrocity for its own sake, which has since so disgracefully distinguished the revolutionists of France. Fanaticism overthrew the established government of this country, as completely as irreligion subverted that of our neighbours; but the wretchedness which accompanied the great rebellion as it must all rebellion, will bear no comparison with the horrors perpetrated during the ascendancy of soi-disant philosophers. As the Church was destroyed, Dr. Walton necessarily lost his preferment; and, when summoned before a Committee of the House of Commons he was treated with such incivility as to allow his biographer to say 'about the latter end of 1642 we find Dr. Walton sent for into custody as a delinquent.' This is the only circumstance, resembling an

adventure, which these Memoirs afford ; except a report of his being overturned in his carriage. Lives passed without adventures cannot easily be made interesting in the detail. In Johnson's Biography of the Poets, his own animated remarks on men and manners, on thoughts and language, form, indeed, a charm which make us overlook the insipidity of the story which he has to tell ; and the personal history of himself delights us, because the same powerful mind is exhibited in all the wantonness of its extravagancies. But the pursuits of a scholar like Walton turn more on verbal facts, than on opinions in which the imagination could have any share. Whether the Keri and Chetib are critical amendments suggested by the Rabbies, or merely various readings—whether the introduction of points is a recent invention, or dates from the time of Ezra, are questions to be ascertained by a patient investigation and laborious collection of facts ; and cannot properly be made the subjects of animated discussion.

But if Mr. Todd has not produced a work of general interest, (where the nature of his subject precluded all possibility of doing so) he has brought together information which will be valuable to the theologian, who wishes to know, what importance he ought to attach to the criticisms of our early divines. We must, however, warn Mr. Todd that, with all our respect for the learned persons, whose attainments he has endeavoured to ascertain, we are seldom inclined to acquiesce fully in the accounts of their great virtues and profound learning, which a writer of his knowledge may collect from prefaces, or from the obscure sources of local and collegiate biography. Such documents are as abundant in prodigies of learning, as ordinary obituaries are in great men of every description. What Burke said of heralds may be applied, with little change of language, to the historians of counties or colleges. These gentle writers, blazoners of arms and virtues, recorders of degrees and professorships, dip their pens in nothing but the milk of human kindness. They require no farther proof of merit than the official language of a diploma, or *congè d'elire*. Every man created a Bishop was previously a most meritorious Divine. They judge every writer's capacity for instructing the world, by the titles of the books he has written ; and the more volumes the more ability. With them every Head of a House is a Bentley ; every Editor of a Greek Play, a Porson, and every one who could read Hebrew a Buxtorf.

Still, after every allowance for the partiality of his authorities, Mr. Todd has collected very sufficient proofs of the

extensive cultivation of the Hebrew language amongst those English Divines, who flourished in our reformed Church, during the first century of its existence. Had that great work the London Polyglot been wholly lost, Walton's 'Considerator considered' would, alone, be quite evidence enough, how deeply he was versed in all the most intricate questions of Hebrew criticism. The reprint of this valuable tract forms nearly the whole of Mr. Todd's second volume; and the biblical scholars of the present day have reason to thank him for placing such a treasure within their reach.

Had Mr. Bellamy's errors and misrepresentations been connected with any less important subject of enquiry, his absurdities might have been left to sink under their own weight. But whilst he is so ignorant as to believe, that the New Testament was not originally written in Greek *; and so foolish, as to allow a Spanish Jew to persuade him, that the Hebrew MSS. used in modern Synagogues are altogether clear of errata, being "as pure as the autograph of Moses" to a "word, letter, and vowel" †; he has the presumption to assert, that the arguments of Deists against the inspiration of the Sacred Volume must be accepted as irrefragable, unless his strange mistranslations of certain passages in the Old Testament be received as correct. On this overweening vanity Professor Lee drily observes, that Mr. Bellamy must expect one or other, at least, of these three things to be taken for granted—

Either, that John Bellamy professes a knowledge of the Hebrew language superior to that of all others, who have gone before him;

Or, secondly, that he is endowed with powers of mind sufficient to turn the knowledge he possesses to a greater account than others have done.

Or, thirdly, That none, up to the present time, have had

* "This belief of his is not confined to the case of St. Matthew's Gospel; but apparently extends to all the Evangelists, and possibly to the Epistles.

"But I may be told that they had the gift of tongues, and consequently the Greek among the rest, and that they wrote the New Testament in Greek. That they had the gift of tongues may be admitted; but that they wrote the New Testament in Greek I deny; for in such case nothing could be wrong, obscure, or obviously contradictory to truth; such as Luke xvi. 9. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. Such a command certainly could not be given by our Saviour. This verse remains in the state it was in when first translated out of the native language of Judea, in the early ages of the Christian Church, not translated; and this is the case with numbers where the Hebrew words have been retained by the translators in Greek."

† Bellamy, p. 67, and 37.

honesty sufficient to give a faithful translation of the Hebrew Bible.

The Professor has, without any ill humour, stated certain rather strong reasons against conceding any one of these points. Mr. Bellamy himself can scarcely mean, that the world should adopt the last supposition of the three; because all former translators, according to him, have made the Bible less available than it might have been, towards the maintenance of their own opinions, a fraudulent intention would have led to the exactly contrary result. We should rather imagine, that Mr. Bellamy hoped the first hypothesis would have been adopted on two grounds; the gross ignorance of all prior translators, and the conspicuous profundity of Mr. Bellamy's attainments in Hebrew. But whilst Mr. Todd has proved, that the English translators were not the ignorant persons Mr. Bellamy has called them; Mr. Whittaker and the Professor, acting a still more uncivil part, have fully convinced such persons as know any thing of Hebrew, that many of Mr. Bellamy's assertions are equivalent to calling *hæc* the masculine article, or to saying, that *amavit* and *amatus est* mean precisely the same thing.

Those readers, who are not able to investigate the extent of Mr. Bellamy's acquaintance with the first rules of Hebrew grammar, may perhaps still imagine themselves competent to estimate the propriety of Professor Lee's second hypothesis. That Mr. Bellamy is endued with powers of mind sufficient to turn the knowledge, which he possesses, to a greater account than others have done. But this question is a more difficult one than they would suppose. The inexplicable confusion and absurdity, which pervades the whole of his arguments and statements, have perplexed and harrassed all, who have attempted to unravel their strange tissue. We were not at all surprised, therefore, at Mr. Whittaker's declaring, of certain assertions made by Mr. Bellamy, that "he knows not how," and is, in fact, "utterly unable to account for them." The remark which Mr. Bellamy has made, by way of reply to these exclamations of despair, is too amusing to be overlooked; he repeats the words, *I know not, nor can I account*; and then he asks, with unequalled naivetè, "Is this kind of language a proof, that this writer is well-informed? Can this be called common sense?" (Bellamy, p. 34.)

We shall leave our readers to ascertain for themselves, whether common sense is enough to lead them to the meaning of the following passage; and we can assure them, that it appears to us quite as unconnected with the paragraphs,

between which it stands, in Mr. Bellamy's pamphlet, as its several parts are with each other.

" Our objector is perhaps not willing to believe what he is in the habit of reading; viz. *If we say we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins.* So far, then, he is willing to go with the Apostle. But what says this gentleman to the last clause?—*and to cleanse us from all unrighteousness.* I ask, if our critic were cleansed *from all his unrighteousness*, common sense would tell him that no *unrighteousness* would remain in him. When is this to be done? At death? No; as the tree falls so it lies. In eternity, or in purgatory? No; whatever our critic may *fancy*, (as he *fancies* the Hebrew Scripture, or, to use his own words, the very '*inspired volume*' is corrupt,) the Church of England does not believe in any purgatory cleansing. But this gentleman plasters over his wounds, bruises, and putrifying sores, with the '*incompatibility of mere human nature.*' " P. 66.

One expression, in this strange chaos of broken sentences, might lead persons, acquainted with the usual topics of biblical criticism, to imagine, that Mr. Whittaker had brought this odd tirade upon himself, by recommending the adoption of some conjectural emendations of the Sacred Text. His antagonist has insinuated this charge against him broadly and frequently; but without any fair grounds. Mr. Whittaker indeed might reasonably complain of having had hard measure dealt out to him, on this score. For whilst we ventured, in a former article, to find fault with his setting the authority of the received Hebrew text too high; where it did not accord with those passages of the LXX, which have been sanctioned by quotations in the New Testament*; Mr. Bellamy has been unsparing in the application of the terms *infidel, deistical, blasphemous*, to his scrupulously moderate remarks on the defects of the Hebrew text.

We cannot help feeling, that discussions of this kind do run the risk of giving some shock to the faith of persons unaccustomed to such enquiries. But this is not the age in which the most cautious persons can avoid hearing, or meeting, in some way or other, with any species of objection to the ordinary grounds of religious belief. The sneers, cavils, and arguments of the enemies of religion, are now scattered

* We have since had the satisfaction of learning from Mr. Whittaker that in his remarks on the Septuagint translation of Amos ix. 12. (which we thought too depreciatory of its authority, as to the original state of that text) he meant simply to lay the alternative before his readers; and not to express any opinion, as to the necessity of holding the present Hebrew reading to be correct.

so promiscuously, and diffused with such persevering zeal, that no age or condition affords any security against their intrusion. It, consequently, becomes quite necessary for every Christian to take all opportunities of becoming acquainted with the answers to as many objections as possible. We shall not regret, therefore, having been compelled to lay open those uncertainties, which necessarily attend upon sacred, as well as ordinary criticism, provided it secures for us the attention of our readers, whilst we make it our endeavour to meet the evil, by giving them a distinct notion, as we trust, of the nature of those uncertainties; and by laying before them the assurances of unexceptionable authorities, that no points of doctrine, or faith, depend upon having those uncertainties completely removed.

No book of any length ever was copied, whether as a manuscript, or in the press, without some omissions, or changes of words or letters. Human imperfection renders it impossible, that it should be otherwise. The Jewish Rabbis have indeed a legend, that one of their doctors was protected, whilst transcribing the Scriptures, by the immediate presence of an attendant angel, who would not allow even a fly to approach him. But internal interruption would be just as likely, as external, to divert his attention for a moment. To secure the supposed object of this angelic interference, it would have been equally necessary to prevent the intrusion of any ideas unconnected with the letters before his eyes, as to ward off the attacks of insects. Yet the impossibility of having any considerable task perfectly performed by imperfect beings, was overlooked; and Hebrew Bibles were, at one time, supposed to be perfect copies of each other, and of the original autographs; entirely exempt from any deviation, or error whatsoever. Whether this unreasonable notion originated amongst Christians, from a misconception of our Saviour's meaning in Matt. v. 18, and was adopted by the Jews, whose prejudices it flattered; or proceeded first from the Rabbinical schools, and received a ready assent from Christians, as coincident with their view of that text, we do not remember. The opinion was, however, never universally acquiesced in; though it was entertained by many able Hebrew scholars, till different copies of the Hebrew Scriptures had been examined to ascertain its truth. It then gradually, but necessarily, fell to the ground. Within these last fifty years many thousands of various readings have been collected; chiefly by the industry of Kennicott and De Rossi. Mr. Bellamy still contends that there is not one; though extensive selections from this vast number, under different

forms of arrangement, may be purchased at any eminent booksellers.

We have said, there are many thousands. This has an alarming sound; and when Dr. Mill, in 1707, published his edition of the New Testament with an account of thirty thousand various readings, many pious persons thought that the authority of Scripture was ruined by his researches. But this terrific number has increased, with the increasing purity of the text; and should it become still greater, it will imply a greater probability that every error has been got rid of.

To illustrate this in a simple manner: let us suppose the following sentence to exist in some popular work, (of which numerous copies have been taken at different times and in different countries,) *he brought their daughter from school*. It is evident, that the carelessness of a transcriber might drop any single letter in that sentence, without creating any difficulty, as to the meaning of it; unless the omission was unfortunate enough to be that of the *r* in *brought*. The word *bought* would give the sentence a different meaning. But it would be a very improbable meaning. If the scene of the story was laid in England, this reading would convey the idea of an action inconsistent with our expectation, or notion of what might probably happen. If, therefore, it occurred to the editor of this supposed work, that introducing the letter *r* would clear up the difficulty, he would very probably insert this letter at once into the text, and take credit, in a note, for this happy conjectural emendation. At any rate, he would propose the adoption of this new reading.

This would be the ordinary mode of proceeding in editing any classical author. But it has been made a rule in sacred criticism, that no conjectural emendations should be permitted. It is a very excellent rule; because it would be impossible to define, precisely, the degree of probability which might be allowed to sanction a happy conjecture.

No correction, therefore, could be allowed (if the book was of inspired authority) till some MSS. was found containing the word *brought* instead of *bought*; but the reasons afforded by the story itself in favour of the word *brought* would, probably, secure the admission of this correction, if met with in a small number of independent MSS.

On the other hand had the sentence been this, *he brought a horse from Yorkshire*; the omission of the *r* would change it into a mode of expression not very uncommon, as used for, *he bought a Yorkshire horse*. Here, then, if the next copy met with by the editor had the correct reading *brought*, he

would by no means consider this as sufficient evidence as to what the author meant to say. He would examine as many copies as he could possibly get access to ; and different copies in manuscript are, it must be remembered, equivalent to so many different editions of printed works. Suppose he examined 600 MSS., (Kennicott collated this number of Hebrew MSS. besides the Samaritan) and found that 590 of them had *brought*, and only 10 *bought*. The text might confidently then be said to be *restored* to its original parity, by the introduction of this letter *r*. If, in the course of this examination, he met with some MSS. which dropped whole words of the sentence, these would be marked as various readings ; but surely the omission of the word *brought* in one, or *horse* in another, (omissions which would make the sentence incomplete) would not at all weaken our conviction, as to the original reading. Even the omission of the word *Yorkshire*, in one out of the 600, would leave the authority of the rest quite unimpaired. Much less would the omission of any other letter, as the *h*, or the *e*, or both of them in *horse* weaken the evidence for the correct reading.

To proceed from a sentence to a whole book. Suppose but one copy of the New Testament had come down to us ; that it contained 500 errors, of which fifty affected the sense ; though perhaps none of the fifty might occur in very important passages ; such being usually more noticed, and therefore immediately corrected by the transcriber. In this case we should have no various readings, but a great number of errors. Let us next suppose, that the copy from which ours was transcribed should be recovered. On examining it, we should very likely find that most of the insignificant errors were different in the two copies. For a transcriber, who has the word *what* before him with the letter *i* or *c* left out, would very likely not see the error even if superstition forbade his intentionally correcting it, (as was the case with the Rabbinical transcribers ;) but, taking for granted that the word was spelt as usual, would spell it properly in his own transcript. Of the errors affecting the sense, it might be expected that the greater part should be the result of errors in the copy before our transcriber ; yet it would be probable that his own neglect might have produced one or two. The result then would be, that we should have found perhaps 100 various readings (the insignificant variations being generally different, and supposed to be equally numerous in the two copies) but should have recovered the right sense in one or two passages at least ; not to speak of the correction of various trifling errors. The recovery of another copy, (the next in the

line of ascent) would in like manner add two or three hundred to one list of various readings, and supply us with the proper correction for one or two more injured passages. But if we could procure a MS. which had descended from the original by an entirely different line, and was in other respects of about the same value as to accuracy, with our first; every variety in the readings might here be expected to be different. We should then add 500 more to our list of various readings; we should have, on the same supposition, fifty more texts whose meaning was injured by these errors; but we should recover the correct reading of our first fifty; and so should have, between the two, materials for an accurate copy of the original. It would still, however, be desirable to go on collating as many MSS. as we could procure, to ascertain (as in the case of *brought* and *bought a horse*) which of the ambiguous readings ought to be adopted. The greater number of independent MSS. we could recover, the greater would be the certainty to which we should attain on these points; yet our list of various readings would increase most rapidly. So far then from having the authority of our edition destroyed by this ponderous list of various readings, there would have been 500 errors in our impression, if we had printed it when not a single various reading had been found; whilst the means of making our edition correct, and its authority indisputable would have become complete, at the same time that the various readings approached to a countless number.

In perfect coincidence with this view of what might be expected, are the facts stated by Dr. Bentley.

“ In profane authors, whereof one MS. only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks; the faults of the Scribes are found so numerous, and the defects so beyond all redress; that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, those books still are, and are like to continue a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion; there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. Terence is now in one of the best conditions of any of the classic writers. The oldest and best copy of him is now in the Vatican library, which comes nearest to the poet's own hand; but even that has hundreds of errors, most of which may be mended out of other exemplars, that are otherwise more recent, and of inferior value. I myself have collated several; and do affirm, that I have seen twenty thousand various lections in that little author, not nearly so big as the whole New Testament.” (Bentley's Remarks, Part I. § 32.)

Instead of dreading, then, least the discovery of thirty thousand various readings should have weakened the authority of Scripture, our readers may, perhaps, by this time see the reasonableness of Dr. Bentley's sentiments, when he farther says :

“ Not frightened, therefore with the present thirty thousand, I, for my part, and (as I believe) many others, would not lament, if out of the old MSS. yet untouched, ten thousand more were faithfully collected: some of which, without question, would render the text more beautiful, just and exact; though of no consequence to the main of religion, nay, perhaps wholly synonymous in the view of common readers, and quite insensible in any modern version.”

But we farther promised to produce unexceptionable authorities in favor of the assertion, that no points of doctrine or faith are implicated in this question of various readings. Now we think, that we may call the evidence of persons unexceptionable authority, when they are competent witnesses in point of information, whilst their pursuits and attainments might have been expected to have given them prejudices, inclining them to assert the contrary of what they are found to do. Such authorities we can produce, in the persons of Dr. Bentley, and the present Bishop of Peterborough. The first attended to verbal criticism in every department of antient literature, with a degree of success, which has perhaps never been exceeded; and the latter needs no compliment from us to enhance his reputation, as thoroughly versed in biblical criticism. An ordinary theologian, searching, for the first time, for their opinions as to the importance of critical researches, would naturally fear, that they might be found ascribing too much importance to the results which might be attained by success in their own favourite pursuit.

But they have both declared, in the most decided terms, that whatever texts may still continue to be of doubtful authority, leave no point of importance insecure.

“ The text of Scripture,” says Bentley, “ is competently exact indeed, even in the worst MS now extant. Nor is one article of faith or moral precept either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design, out of the whole lump of readings. Make your thirty thousand as many more, if numbers of copies can ever reach that sum; all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool; and yet with the most sinister and absurd choice, he shall not extinguish the light of any one chapter; nor so disguise Christianity, but that every feature of it will still be the same.”

To the same purport Dr. Marsh has observed, that

“ To the theologian who undertakes to establish the authority of the Greek Testament, it is of consequence to ascertain its very words, its very syllables. But, for the common purposes of religious instruction, the text in daily use is amply sufficient. For, whatever difference in other respects may exist between this text and the Greek manuscripts, or whatever difference may exist among the manuscripts themselves, they all agree in the important articles of Christian faith; they all declare, with one accord, the doctrine of the Trinity, and the doctrine of the Atonement by Jesus Christ.” Lect. VI. p. 113.

We should have spared our remarks on this topic, important as it is, if Dr. Bentley's admirable tract was known and read, any thing like so extensively as it ought to be. But though the letters under the name of Phileleutherus Lipsiensis have been very judiciously reprinted by the University of Oxford, in the *Enchiridion Theologicum*, we had lately occasion to ascertain, that their merit was unknown, or overlooked to a degree which surprised us exceedingly. What we have said has been almost entirely borrowed, from his nervous and lucid Answer to Collin's discourse of free-thinking. We shall add one direct quotation more, as a proper close to the subject.

He says it has been objected,

“ That Sacred Books, at least Books imposed upon the world as divine Laws and Revelations, should have been exempted from the injuries of time, and secured from the least change. But what need of that perpetual Miracle, if with all the present changes the whole Scripture is perfect and sufficient to all the great ends and purposes of its first writing? What a scheme would these men make? What worthy Rules would they prescribe to Providence? that in millions of copies transcribed in so many ages and nations, all the notaries and writers, who made it their trade and livelihood, should be infallible and unimpeachable? That their pens should spontaneously write true, or be supernaturally guided; though the scribes were nodding or dreaming? Would not this exceed all the miracles of both Old and New Testament? And, pray to what great use or design? To give satisfaction to a few obstinate and untractable wretches; to those who are not convinced by Moses and the Prophets, but want one from the dead to come and convert them. Such men mistake the methods of Providence, and the very fundamentals of Religion; which draws its votaries by the cords of a man, by rational, ingenuous, and moral motives; not by conviction mathematical; not by new evidence miraculous, to silence every doubt and whim, that impiety and folly can suggest. And yet all this would have no effect upon such spirits and dispositions; if they now believe not Christ and his Apostles, neither would they believe if their own schemes were complied with.” *Bentley's Remarks upon a late Discourse of Free-thinking.* P. 1. § 32.

ART.. XI. *Lectures on the Psalms.* By the late Rev. John Ewart, A. M. 8vo. pp. 444. 10s. 6d. Rivingtons. 1822.

THE most publishing nation at present in the world, in proportion to its numbers, is probably the Scottish. Nevertheless, a book in Theology, from the north of the Tweed, is a rare occurrence. To the volume before us is prefixed, not only a life of the Author, but moreover, a very well executed engraving of his person. And we collect from both, that he was a very worthy and benevolent old man. He had requested of the Editor, that the volume now before us, should be published after his death, for the benefit of his grand-children; and altogether it is one of the most *primitive* publications we have met with.

The Preface was written by the Author himself. The first page and a half contains a slight sketch of the history of David; the remaining ten being occupied with a succinct history of the world, from the period at which his Psalms were composed, until the present. After noticing the conquest of Britain by the Romans, he traces the subsequent conversion of the country by St. Augustine, and the reformation under Henry VIII.—and the moral of the whole is, that—

“ Still the Psalms of David were sung by both Papists and Protestants, though the spirit of God's goodness was so little understood by the angry passions of men.

“ We read that King Charles the First, when he fled in great distress to the Scotch army, advanced, in 1646, to Newark, from the North. He went there, with all the officers, &c. to church, where the preacher was of the Parliament party, and gave out the 52d Psalm to be sung, evidently, at that moment, insulting the royal stranger, whose adversity had led him to seek comfort in the Psalms; but Charles stood up, with great presence of mind, and called for the 56th Psalm, which was immediately sung by all the congregation, standing.

“ There is also an anecdote of Oliver Cromwell, when a few days at Glasgow, after the great battle he had gained at Dunbar. He went to the church at Glasgow, with all his officers. Here the preacher was the friend of the King's cause, and used abusive and reproachful expressions against Cromwell, particularly at the end of the sermon, which made one of his generals start up and aim his pistol at the preacher, looking to Cromwell for permission to shoot him. “ Sit down,” said Cromwell, “ and sing the Psalms; I don't know which of ye is the greatest fool.” P. xxii.

We shall now produce a specimen of the Commentary; not as meaning the reader to understand, that the passage which we shall produce, is an example of the general charac-

ter of the Author's illustrations, but simply as being characteristic of the Author's general manner and views. He is explaining the 10th verse of the xxi. Psalm, which says, that "their fruit shalt thou destroy from the face of the earth, and their seed from among the children of men."

"In modern times war is not so terrible, in general, as it was in ancient history, when not only the soldiers in battle were killed or made prisoners, but the women and children, with all the property that could be found, were carried off by the victorious army. The wars between England and Scotland were cruel and almost constant, and caused great misery to the people in both countries. In 1513 James the Fourth brought all his military strength and all his men of rank from Scotland, to invade England, when Henry the Eighth was fighting in Flanders. The Earl of Surrey met the Scotch army with nearly equal numbers, at Floddon, in Yorkshire: 50,000 Scotch, and as many English, (who were in better discipline,) fought there; the former were nearly all killed, with their king. Widows and orphans wept many years. My friends, I mention these events to make you all bless God for the happy days you live in." P. 209.

We have no doubt Mr. Ewart's congregation at Youngfield, used to wonder that "one small head should carry all he knew;" for his Lectures abound in little historical facts and notices, which, though not evidently connected with the matter in hand, yet must have seized the attention of his country audience, and perhaps have prepared them to receive with pleasure, a great many equally simple, but pious and often shrewd remarks, on matters of greater consequence. If our reader should conclude from the extracts which we have made, that Mr. Ewart was a silly or an ignorant man, they will greatly have misapprehended our object in producing them, and the real character of the Author. But they furnish a curious comment upon a remark of the Editor, that "the people of Scotland consider no discourse original unless delivered extempore; and no preacher can be popular there, who reads his sermons."—We suspect it should have been expressed—"who preaches *sermons*." We are so satisfied that the volume before us contains a specimen of the character and genius of Scottish pulpit eloquence, that we have noticed this publication, solely under such a persuasion. Those who will read through the work before us, must have very little knowledge of some of the styles of preaching, which are now fashionable in this country, if they do not also agree with us in thinking of the one before us, that there might easily be worse.

ART. XII. *Two Music Speeches at Cambridge, spoken at Public Commencements, in the years 1714 and 1730. By Roger Long, M.A. of Trinity College, and John Taylor, M.A. of St. John's. To which are added, Dr Taylor's Latin Speech at St. Mary's, on the 30th of January, 1730; several of his Juvenile Poems; some Minor Essays in Prose; and Specimens of his Epistolary Correspondence. To the whole are prefixed, Memoirs of Dr. Taylor and Dr. Long.* 8vo. pp. 114. 7s. Nichols & Son. 1819.

DR. John Taylor, who was born at Shrewsbury, A.D. 1704, was the son of a barber, and was designed by his father to enter upon the same *caste*. The son however was "doom'd his father's hopes to cross." The old man was frequently heard to complain of the untoward disposition of little Jack, whom, said he, I can never get to dress a wig or shave a beard, so perpetually is he poring over books. Mr. Owen of Condover, whose ears these murmurs reached, was struck by young Taylor's attainments, and determined to take charge of his education. The free school of Shrewsbury is connected with St. John's college, Cambridge, and at the latter John Taylor proceeded regularly in his degrees, B.A. in 1724, M.A. in 1728.

The Condover family possessed great ecclesiastical patronage, and young Taylor might perhaps have reasonably hoped to share in this, but for an unfortunate political difference with his early benefactor. Although a tory, nevertheless Taylor was by no means a partizan of the pretending family. Mr. Owen was deep in the excesses of his party, and he never forgave Taylor's refusal to drink a Jacobite toast on his bare knees. By this time, however, Taylor had no need of patronage. He was known and respected as a ripe scholar in the university, and he had been elected fellow and tutor of his college. His disappointment in his immediate ecclesiastical views, induced him to abandon his intentions of taking orders, and to enter himself as a Civilian, in which capacity however he never actively practiced. Cambridge became his chief residence, and here he successively filled the offices of librarian and register. In the first of these he left a remarkable proof of his industry. A moderate sized folio still exists in his own hand writing, a catalogue of the Bible class in the library which George I. presented to the university. During this dull and laborious employment some pleasant adventures relieved his toil.

"He used to say, that, throwing the books into heaps for general divisions, he saw one whose title-page mentioned somewhat of *height* *, and another of *salt*; the first he cast among those of Mensuration, the other to those of Chemistry or Cookery; that he was startled, when he came to examine them, to find that the first was "Longinus de Sublimitate," and the other "A Theological Discourse on the salt of the World, that good Christians ought to be seasoned with."—One day shewing the Library to the late Lord B. who was recommended to him, but of whose understanding the reports were unfavourable, he began by producing such articles as might be most likely to amuse such a person; but, observing him very attentive, though silent, he ventured to go a little farther, and at last, as the jewel of the whole, put Beza's MS. of the Gospels into his Lordship's hands, and began telling his story; but, in the midst of it his Lordship broke his long silence by desiring to know whether they were then in the county of *Cambridge* or *Hertford*. The Doctor added, that he snatched the MS. from him, and was very glad when it was in its proper place, as thinking it not unlikely but that it might have got tossed out of the window the next minute." P. ix.

In 1739 he published his edition of *Lysias*, a work too well appreciated to need any comment here. On taking his degree of Doctor of Laws, he wrote an ingenious Thesis, which removed the stain of a most atrocious cruelty from a Roman edict, which had long been misunderstood on the authority of Aulus Gellius. The Thesis is entitled, *Commentarius ad Legem Decemvirorum de inope Debitore in partes dissecando*; and undertakes to prove that it was the *property* not the *person* of the debtor which was liable to this dissection.

In 1742 he was admitted an advocate in Doctors' Commons, and Lord Carteret had serious thoughts of employing him as Under Secretary of State. In the following year he published *Marmor Sandvicense*, a commentary on the celebrated inscription brought by Lord Sandwich from Delos. In 1751, having previously taken orders, he was presented to the valuable college rectory of Lawford, in Essex. His subsequent preferments were the archdeaconry of Buckingham, in 1753, and a residentiaryship of St. Paul's, in 1757. In the same year he filled the honourable office of prolocutor to the Lower House of Convocation.

In 1755 he published his 'Elements of Civil Law,' a work replete with learning, which might easily have been put into

* "The HEIGHT of Eloquence, by Longinus, translated by John Hall, Esq. of St. John's College, Cambridge, Lond. 1614." 8vo.—Of Mr. Hall, and his various publications, see "Nicholls's Select Collection of Poems," vol. VII. p. 49.

a more agreeable form. Some expressions in this book, and an unguarded conversation, involved him in an abusive controversy with Warburton and his Achates, if that can be called controversy in which the assailed party made no attempt to ward off the bitterest repeated attacks. Taylor knew his inferiority in talent to the author of the *Divine Legation*, and he was wisely quiet at the time, trusting to the effect one day to be produced by his own heavier weight of learning.

One volume (the 3d) of Demosthenes appeared in 1748: the second was published nine years afterwards; the remainder of Taylor's life was employed in collecting materials for the first volume: but death arrested him before it was prepared for the press. He died after a long and severe illness on the 4th of April, 1766, and was buried in a vault under St. Paul's. His library, which was large and valuable, and the little money which his liberal mode of life had permitted him to save out of a considerable income, he bequeathed with becoming gratitude, to the school which had first raised him in society.

The anecdote recorded of Dr. Taylor by Boswell, is well known; Johnson pronounced him to be the most silent man he had ever met, for that, during a whole evening, he had uttered no word but *Richard*.—(Boswell's *Life of Johnson*, III. 340.) There is something so opposite in this, to the account given by Mr. Ashby, that we cannot help citing the latter. We are tempted to do this moreover by the pleasant style of the narrative itself, which gives almost an Addisonian picture of what academical manners were two thirds of a century ago.

“ If you called on him in College after dinner, you were sure to find him sitting at an old oval walnut-tree table entirely covered with books, in which, as the common expression runs, he seemed to be buried; you began to make apologies for disturbing a person so well employed; but he immediately told you to advance, taking care to disturb, as little as you could, the books on the floor; and called out, ‘ John, John, bring pipes and glasses;’ and then fell to procuring a small space for the bottle just to stand on, but which could hardly ever be done without shoving off an equal quantity of the furniture at the other end; and he instantly appeared as cheerful, good-humoured, and *degagé*, as if he had not been at all engaged or interrupted. Suppose now you had staid as long as you would, and been entertained by him most agreeably, you took your leave, and got half-way down the stairs; but, recollecting somewhat that you had more to say to him, you go in again: the bottle and glasses were gone, the books had expanded themselves so as to

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re-occupy the whole table, and he was just as much buried in them as when you first broke in on him. I never knew this convenient faculty to an equal degree in any other scholar. He loved a game at cards, and we are told that he played well. He was also an excellent relater of a story — of which he had a large and entertaining collection; but, like most story-tellers, was somewhat too apt to repeat them. His friend, the facetious and good-humoured Henry Hubbard of Emanuel, with whom he greatly associated, would sometimes, in the evenings which they used to pass alone together, use the freedom of jocosely remonstrating with him upon the subject; and, when the Doctor began one of his anecdotes, would cry out, ‘Ab, dear Doctor, pray do not let us have that story any more, I have heard it so often:’ to which Taylor often humourously replied, ‘Come, Harry, let me tell it this once more,’ and would then go on with his narration.” P. xxxi.

“He was of remarkable *sang froid* in very trying cases. Once being got into a coach and four with some friends, for a *scheme* as we call it, the gentleman driver, the late Rev. Roger Mostyn, who was remarkably short-sighted, picked up the reins as he thought, but left those of the leaders below, who being smartly whipped to make them go off at an handsome rate, soon found they were at liberty, and went off with a speed beyond what the rest of the party could desire. They proposed to the Doctor to jump out, who replied with the utmost coolness, ‘Jump out! why jump out? have I not hired the coach to carry me?’ This looks more like the language of *Jack Tar*, than of one bred in the softening shade of *Academus’* grove; yet I have little doubt of its being literally true, as he used much the same language to me when the fore-wheel of the post-chaise came off twice in one stage. He also told me himself, that when the last of the two earthquakes at London happened, (I mean that at six in the morning,) he was waked by it, and said, ‘This is an earthquake!’ turned himself, and went to sleep instantly.

“When talking of any married friend who had a good collection of books, he would say, ‘It is easy to know when a man is *master of his own house*; as in that case the library always occupies the principal room in it.’” P. xxxv.

Roger Long was educated at Pembroke Hall, Cambridge, where he graduated A.B. in 1700, A.M. 1704. Though an eminent divine and astronomer, he appears to have been a wag also; a fact which those who believe that superiority in graver pursuits is reserved only for the *juvenes arcadici*, cannot any longer doubt if they open Mr. Nichols’s volume. We will not spoil the following anecdotes by divesting them of any of their solemnity.

“At the Public Commencement in July 1714, (Dr. Greene, Master of Bene’t College, and afterwards Bishop of Ely, being then

Vice-Chancellor) Mr. Long was pitched upon for the Tripos-performance; which was witty and humorous, much in the manner of Swift, and has passed through divers editions.

“Some who remembered the delivery of it told Mr. Jones*, that in addressing the Vice-Chancellor (whom the University was usually styled *Miss Greene*), the Tripos-orator, assuming his native Norfolk dialect, instead of saying, *Domine Procancellarie*, did very archly pronounce the words thus, *Domina Procancellaria*; which occasioned a general smile in that grave auditory.” P. liv.

“A very ingenious person, and sometimes very facetious, his friend the late Mr. Bonfoy of Ripton, told me this little incident; ‘That he and Dr. Long walking together in Cambridge, in a dusky evening, and coming to a short post fixed in the pavement, which Mr. Bonfoy in the midst of chat and inattention, took to be a boy standing in his way, he said in a hurry, ‘Get out of my way, boy.’ ‘That boy, Sir,’ said the Doctor very calmly and slyly, ‘is a post-boy, who turns out of his way for nobody.’ I could recollect several other ingenious repartees if there were occasion.” P. lvii.

Dr. Long was vicar of Cherry Hinton, in Cambridgeshire, in 1728; Master of Pembroke Hall, 1733; Professor of Astronomy, 1749; and Rector of Braintree, in Essex, in 1751. He died in 1770.

We do not know that there is any thing particularly worth extracting from the occasional verses preserved in this volume, nor indeed that there was any thing particularly worth recording in the lives of the two academics by whom they were produced; yet there is so agreeable an air in all the minute biography and literary gossip, which, from time to time, Mr. Nichols has laid before the public, that we have insensibly allowed ourselves to slide into this article without very well knowing how we are to get out of it.

As for Dr. Long’s Music Speeches, it would have been quite as well if the Orator had veiled in the obscurity of a learned language, all that which the more than Saturnalian licence of the university at that time permitted him to append to it, in doggerel English verse. If we have not gained in morality (and we are inclined to contend that we have so done), in the last century, we have at least advanced in refinement; and no man at present, who had written M.A. after his name, would dare to pronounce in public a composition to which no woman would dare to listen.

Of the sort of wit in which it was customary to indulge at these seasons, our readers will best judge by the following

* The Rev. John Jones, Rector of Abbots Ripton in Huntingdonshire, and some time Curate to Dr. Young at Welwyn.

specimen, taken from the Speech itself. It appears that in former commencements at Cambridge, ladies had been allowed to sit in *the throne* at St. Mary's. In the year 1714, they were removed into the chancel. This key is necessary to make the passage below intelligible.

“ Vellum aurem, uti video, *Sophistæ* ægrè ferentes se tam diu lactatos esse, et vanâ jocorum spe productos, at quid agam, aut quò me vertam? Ex quo enim sensi Procancellarium in animo habere lucidissimas hasce fœminarum constellationes de proprio cœlo deturbare, atque *Cancellis* cogere, et decus Theatro nostro, et sales perorantibus, et acumen opponentibus, et calcar, quo nonnunquam opus habent, Doctoribus defore videbam: nam quam committuntur inter se hostiles disputantium acies, ubi *Cupita* omnes ingenii vires exhauserint, quas sensistis, quàm sint exiguæ, ubi inter dumeta spinasque Theologiæ non sine multo sudore versantur, in quibus se non inficiantur mediocriter esse versatos, quam fortitudinem, quos animos adderet in Turneamento Academico digladiantibus Quixotis nostris tot Dulcinearum aspectus; at in præsentia (pro dolor!) è longinquo tantùm atque id limis aspectare cogimur. Adeò ut plurimos existimem Regio Theologiæ Professori sua invidere *conspicilla* hoc in loco non *aures* solùm adjuvantia. Nam plerisque vestrùm sat scio confusa ista lux è *Cancellis* emissa hîc viam quandam lacteam repræsentare videtur, illic nebulosum præsepe. Verum Galileus ille noster singulas stellas, seu fixæ sint, sive erraticæ, seu nativâ luce splendeant, seu mutuatitiâ, distinctè rimatur, satellites, siquos habeant, detegit; varios observat motus, nunc directas, nunc retrogradas, nunc stationarius conspicit; nunc veloces, nunc tardas. Varias Phases notat, quasdam plenas, quasdam gibbosas. Varios aspectus et positiones deprehendit, alias in oppositione, alias in conjunctione, nonnullas etiam ex aliarum interpositione eclipsin patientes. Quod ad maculas attinet, major est distantia, quàm ut per crassam hanc Atmosphæram possint detegi.

“ Quod siquid mea valuissent vota, pro veteri more his etiam Comitibus supra Doctorum capita tanquam tot auspicata sidera fulsissent fœminæ, sed Procancellarius cæteroquin humanissimus his precibus aures præbuit penitus obseratas.

“ Non saxa nudis surdiora navitis
Neptunus alto tundit hybernus salo.”

“ Si causam quæritis, cur stellæ hæ adeo longè à Meridiano nostro sint deductæ, ut tantùm non infra horizontem occultentur, paucis accipite. Deprehendit Procancellarius, quâ est in Astrologiâ peritiâ, postremis Comitibus cum erant in summâ altitudine, seu, ut loquuntur Astrologi, culminatione, multas calamitates toti Academiæ inflixisse. Nam quædam earum erant calidæ et siccæ, et intolerabili æstu sitique torrebant *sophistas*; quædam aqueæ et humidæ, et imbrè ~~salo~~ irrigabant Oxonienses; quædam terreæ et melancholicæ, et seniores Collegiorum Socios inclinabant ad morbum

hypochondriacum; aliæ erant igneæ et cholericæ, et bellum rixasque ciebant inter disputantes; aliæ frigidæ et phlegmaticæ, et maligno aspectu Doctores respiciebant; nonnullæ, sed paucae admodum benignioris naturæ, divitias et lucrum pollicebantur; sed illæ radios in commensales potissimum projiciebant. et semper habentes in Horoscopo Mercurium crumenimulgos Bedellos. Habetis, Academici, causas cur cum tot Fœminæ huc,

“Spectatum veniant, veniant spectentur ut ipsæ,”

in locum tam obscurum et à vestro conspectu remotum sint detrusæ: ut autem videatis quàm strenuè ego earum causam egi, hem vobis petitionem à me, illarum nomine, Procancellario, sed, quod cum dolore dicendum est, frustra oblatam.”

Dr. Taylor's verses are for the most part above mediocrity. They are built closely on the model of Pope, in pointed antithetical couplets. We suspect that in the early part of the 18th century, it would have been treason against Apollo to have trodden Parnassus in any other course than that which the steps of the Twitnam bard had so precisely marked.

ART. XIII. *The Present State of England in regard to Agriculture, Trade, and Finance; with a Comparison of the Prospects of England and France.* By Joseph Lowe, Esq. 8vo. pp. 506. Longman and Co. 1822.

THIS is just such a book, on the subject of Political Economy as we have pleasure in reading, and as will continue to be valuable, when the works of Mr. Ricardo, and the theorists of his school, will be totally forgotten. The opinions of Mr. Lowe, whether they be right or wrong, are founded, not upon metaphysical speculations, but upon figures and calculations, derived from the most authentic sources; and which are combined, for the most part, with singular judgment and ability. Altogether we consider his work as offering more materials for the use of those, who are interested to know the present state of the country, as compared with its past state, and with the probable state to which it is approaching, than any publication with which we are acquainted. The author appears to be free, not only from any theoretical bias, but likewise from all the prepossessions of party; and his conclusions, in consequence, are usually marked with a degree of good sense and sober reasoning, which can

hardly fail to bespeak his reader's confidence. The object of the work is stated by him as follows.

“To elucidate, by a careful survey of facts and documents, the obscurities of the past, and to offer suggestions which may perhaps have a tendency to lessen existing inequalities, and facilitate our gradual transition to a more safe and steady state of things, is the object of this volume. We shall begin by endeavouring to account for our financial prosperity during the war, and to explain the causes of the reverse that followed the peace. No one has yet attempted to show how far our increase of wealth during the war was real, and how far nominal—a distinction, which, if subversive of the flattering picture with which we gratified our imagination during our long contest, has the consoling accompaniment, that the decrease of our wealth since the peace will be found, by following up a similar reasoning, to be considerably less than is commonly apprehended.

“This inquiry will be necessarily connected with researches into the intricate topics of Money and Exchange. How far did the substitution of paper for metallic currency prove an addition to our resources? At what period did that hazardous experiment cease to afford relief, or become productive of loss? And do not the public at present labour under a general misapprehension in regard to the effect of the resumption of cash payments, attributing to the act of 1819, commonly called Mr. Peel's Bill, that fall of prices, that recovery of the value of money which ought to be traced to a more powerful cause?

“Our next topic shall be the state of our Agriculture, and the causes of the calamity that has overtaken this, the most flourishing during the war of all the branches of our industry. Here also, the attentive inquirer will find much miscalculation to correct and misapprehension to remove. In attempting this we shall draw a comparison of the charges attendant on British and Continental agriculture, and venture on the more difficult inquiry, how far our produce is likely to continue at a reduced price; also how far such reduction is or is not conducive to national prosperity.

“A more cheering theme will be opened to us by the increase of our population, the adequacy of our produce for its support, and the refutation of the discouraging theories circulated on this subject during the war. An intimate connexion evidently prevails between the increase of our numbers and the increase of our national wealth, whether, with some sanguine calculators, we consider the former the cause, or merely the accompaniment and index of the latter.

“These and collateral topics will occupy the greater part of our volume: the remainder shall be appropriated to the discussion of propositions for the relief of our suffering classes, founded, partly on the evident tendency of our resources to increase, partly on a

plan of aiding individuals to correct the existing disproportion in wages, salaries, and other contracts formed when money was of far less power in the purchase of commodities." P. ix.

In estimating the resources of this country, the author, with a feeling natural to an Englishman, appears to have kept his eye, at the same time, upon the corresponding state of France, in the several particulars which form the chief subjects of his investigation. For this task, a long residence in France would seem to have fitted him in a more peculiar manner. This part of the volume is characterized with all the same qualities, which mark the general features of the work; and it is some pleasure to be able to add, that the views which Mr. Lowe has taken of the resources of the country, as compared with those of her great rival, are equally satisfactory with those which he has formed, from a comparison of her actual state with the state in which Mr. Pitt found her at the commencement of the French Revolution.

In a work, like this, where so little space is given to theories and reasonings, and where almost every page is occupied with some official document or other, and the explanations necessary to the proper understanding of it, it is exceedingly difficult to select any particular passage for extract. At the same time the variety of the subjects which are successively discussed, and the care with which they have been compressed into the smallest possible compass, renders it alike difficult to offer any general abridgment, or compendious view of its contents.

The first chapter relating to the financial burdens which the country supported during the late war, is eminently worthy of attention. The estimate which the author makes of the expenses which those wars entailed upon our population, and of the causes which enabled us to meet such prodigious demands, are peculiarly valuable and instructive; and the manner in which he arranges and simplifies the calculations upon which his reasonings are founded, indicates uncommon ability.

On the subject of population, he is somewhat heretical; and appears much more disposed to embrace the views of Mr. Gray on that point, than those of Mr. Malthus. His opinion is, that we have no right to infer from any thing which we can learn from experience of the past, that the population of any country has ever, at any time, outstripped its means of subsistence; and although the possibility of such a supposition is very conceivable, as an abstract proposition, yet that assuredly there is no reason to imagine that any of

the difficulties with which this country is surrounded; have any connection with this cause?

Our author's reasoning upon this subject is imperfectly presented in the following extract.

“ The predilection with which the popular writers of almost every country have contemplated a primitive age and the colouring cast over it by romantic imaginations, have had the effect of misleading the majority of readers, and rendering them strangers to the privations experienced by their forefathers. These, however, were far from inconsiderable: nothing, in short, could form a greater contrast to the comfort of an advanced state of society; and if in England we are happily unable to find an existing likeness to a rude age, the sister island will amply supply it. The Irish peasant, occupying a hovel without furniture, and carrying on his cultivation with wretched implements, may convey to us an idea of the state of England five or six centuries ago, as well as of the present state of a great part of the east of Europe, of Poland, Russia, Hungary, and the inland provinces of Turkey. To an English traveller, the improvement of these countries appears extremely slow; but, aided as it is by the introduction of settlers from Germany and other parts, it is, of course, far less tardy than the advancement of Europe in the Gothic ages, when all were equally backward. In those days, a few cottages formed a hamlet, and many centuries elapsed ere the hamlet became a village. In point of property, extremes predominated: on the one side was the lord, on the other his vassals; while the middle class were few in number, and uncomfortable in circumstances.

“ What a different aspect of society is exhibited after the rise of towns and the general increase of numbers! If we compare such countries as Russia, Poland, Hungary, or the Highlands of Scotland, with the more thickly peopled districts of the Continent, such as the provinces of Holland, Zealand, Flanders, Normandy, or, on our own side of the Channel, with such counties as Lancashire, Warwickshire, the west riding of York (to say nothing of Middlesex) we find a surprising difference in the number and comfort of the middle class. A return of annual income from the first mentioned countries, would exhibit a few princely fortunes, with a long succession of names below the limit of taxation: in the other, it would show a number of gradations rising above each other in a manner almost imperceptible. How different is the England of the present age, from the England of feudal times, when our towns were in their infancy, and when the Commons or middle class were too unimportant to hold a share in the representation, until brought forward by the crown as a counterpoise to the aristocracy.

“ In what manner does the progress of improvement, the transition from penury to comfort, in general take place? It has a very close connexion with increase of population: the assemblage of individuals in towns is productive of a degree of accommodation,

comfort, and refinement, which would be altogether beyond their reach in an insulated position: the acquisition of one comfort creates a desire for another, until society eventually attains the high state of polish which we at present witness in a few countries of Europe. All this, says Mr. Gray, leads the consumer to make fresh demands on the producer; demands reciprocated by the latter on the former, in a different line of business. Hence, the dependence of one class on another; hence, the prosperity caused to agriculture by the success of trade, and to trade by the success of agriculture. It is of no great consequence to our argument, whether these wants are of first or of second necessity, that which is deemed a superfluity in one country, being accounted no more than a comfort, a requisite in another. But what, it may be asked, is the criterion of the difference in this respect between different countries? The relative density, not of population generally, but of *town population*. This is apparent in almost every link in the chain of European civilization, Holland having in the seventeenth century taken the lead of England, exactly as England at present takes the lead of France; France of most parts of Germany, and Germany of Spain and Poland.

“ The distinction of town population from population generally, is important, for were districts strictly rural comprised in the calculation, Ireland would claim an equal rank with England, and Flanders take precedence of Holland. It is in towns only that we reap the advantage of collective over scattered population;—an advantage consisting in extensive markets; a minute subdivision of employment; the greater dispatch and finish of workmanship, and a supply of occupation to individuals of every age and every degree of capacity.” P. 208.

Mr. Lowe then proceeds to illustrate the opinions delivered in the above extract, by a variety of tables, tending to shew that population, in all countries, varies with circumstances very distinct from those pointed out by Malthus. His general maxim is, “ that the more varied the classes of a community, the more they conduce to the welfare of each other;” and by consequence, the greater the number of the towns, and the denser the population of any given country, the more abundant will be the necessaries of life, as compared with the means of procuring them. It is pretty evident, that those nations must possess, individually the greatest means of subsistence, who are able to spare the largest contribution to the necessities of the state; and the following table, which we select from a great variety, will sufficiently shew, that in almost all cases the proportion of public burdens, which individuals can spare, is directly proportioned to the density of the general population.

	Population per square Mile.	Proportion of Public Burdens paid by each Individual.
England distinct from Scot-	232	£ s. d.
land and Wales - - -		3 2 0
England, Scotland, and	165	2 15 0
Wales, collectively - -		
The Netherlands* - - -	214	1 0 0
France - - - - -	150	1 4 0
The Austrian Empire - -	112	0 12 4
The Prussian Dominions -	100	0 13 4
Denmark - - - - -	73	0 16 3
Spain - - - - -	58	0 11 6
Sweden - - - - -	25	0 10 0
Russia in Europe - - -	23	0 9 9

P. 230.

We take our leave of Mr. Lowe, with apologies to him for the very imperfect justice which we have been able to do to the merits of his work. We recommend it confidently to our readers, as one of the most useful, sensible, and satisfactory publications, on the important subject of which it treats, which the press has for many years put forth.

* The repartition of taxes is here very unequal, the Dutch provinces, particularly those of Holland and Zealand, paying much more than 1*l.* 10*s.* a head, the Belgic considerably less.

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